

Friday, 01 January 2021

Title: "Have you taken time to be Alone with Jesus?"

By: Ps Cheng Cheung

Mark 4: 10 But when He was alone, . . . the twelve asked Him about the parable

In every perceptive and insightful play or drama, there is something which makes a member of the audience say 'Hey! that's me !' or even 'Oh dear, is that me ? I didn't know I was capable of that . . .' The story and the character depicted becomes a mirror which produces self-realization and perhaps, reluctant admission of one's blind spots.

Many of the stories and parables which the Lord Jesus told have precisely that effect. If we read the stories and parables carefully, we will often see ourselves. We will realize, deep down, there is a part of us that needs a lot of repair and realignment. This realization is important. It is the first step God uses to speak to us and deal with us. Thereafter, our spiritual eyes will be open into the heart and mind of God Himself. And they help us to better understand God and His ways.

4:10 And when he was alone, those around him together with the twelve began asking him about the parables.

He begins to teach us when He gets us absolutely alone. When the point of His teaching has had its impact on us, we will be totally speechless, unable to rebut or even to frame even one question in response. Dare we ask "Why?" or "Why me?" or "Do you not know it hurts?"

The replies shout back. " Why are you fearful? Do you not yet have faith? "

" Hurt? I went to the cross for you, my child "

The teaching has found its mark:

- He has shown you that you are racist.
- You lack compassion.
- He has exposed your hypocrisy.

If we do not go beyond asking such pitiful questions, the stubborn streak in us has not been tamed. There are huge areas of ignorance and infancy the Holy Spirit needs to reveal to each of us, but it can only be done when Jesus gets us alone.

As we journey with God, the sorrows and difficulties we experience in our spirits will be absolutely confusing: heartbreak, betrayal, disappointment, thwarted desires, emotional suffering, incurable illness. Even as I write this week, our family has experienced a deep sorrow which brings sadness, painful emotions and blankness.

Can words soothe? Can logic take away the hurt? "It is God's will" "His ways are higher" sound trite and clichéd. The only one who truly understands us is God, because He formed our inward parts, and He wove us together in our mother's womb. Only He can truly heal and bring us to that place where a man or woman will submit and conform to His purpose. This He will do when He is alone with you.

Verses 10 and 11 "But when He was alone, . . . He said to them, 'To you it has been given to know the mystery of the kingdom of God';"

So, all of us have the opportunity to know this profound mystery. It has been said it can be understood by those who possess the right "key" "The parable was like a doorway. Jesus' listeners stood at the doorway and heard Him. If they were not interested, they stayed on the outside or walked away. But if they were interested, they could walk through the doorway and think about the truth behind the parable and what it meant to their lives."

At the start of 2021, will you determine to set aside a fixed time to be with Jesus every day, without fail? Jesus cannot teach us anything until we set aside all our cleverness and worldly intellect and get alone with Him. Then He will teach us the mysteries of the kingdom of God.

He is willing to spend time with the willing. He will teach the poor in spirit. He will teach the meek, and those who hunger and thirst for righteousness. He will teach the merciful and the pure in heart. And of course, He will teach those who mourn because they realize how wretched they are and undeserving of God's grace. These are "the keys" to know the mystery of the kingdom of God

Prayer for Today

Gracious God and Heavenly Father, thank you for a new year, a new start. Give me the inner desire to come away alone with You daily, deny myself, take up my cross and follow you.

Draw me nearer, nearer, blessed Lord,
To the cross where Thou hast died;
Draw me nearer, nearer, blessed Lord,
To Thy precious, bleeding side.
In Jesus' Name, Amen.

¹ Enduring Word Bible Commentary, Mark Chapter 4

星期五，2021 年 1 月 1 日

标题：“你是否有花时间与耶稣独处？”

作者：张祯祥传道

翻译：陈月妃姐妹

马可福音 4：10 无人的时候、跟随耶稣的人、和十二个门徒、问他这比喻的意思。

在每一部有见地的戏剧中，都有一种东西能让观众们说“嘿！那是我！”甚至“哦，天哪，那是我吗？我不知道我有这个能力”。其所描绘的故事和人物成为一面镜子，让人们认识自我，也许，勉强承认自己的盲点。

主耶稣所讲的许多故事和比喻恰好具有这种效果。如果我们仔细阅读这些故事和比喻，我们就会经常看到自己。我们会意识到，在内心深处，我们生命中有一部分需要大量的修复和调整。这一认识很重要。这是上帝与我们交谈和与我们打交道的第一步。此后，我们属灵的眼睛将打开，并向上帝自己的意念敞开。这将帮助我们更好地理解上帝和祂的道路。

马可福音 4：10 无人的时候、跟随耶稣的人、和十二个门徒、问他这比喻的意思。

当我们完全独处时，祂开始教导我们。当祂的教导对我们产生影响时，我们将完全无言以对，无法反驳，甚至连一个问题都无法回答。我们敢问“为什么？”“或者”为什么是我？“或”你不知道这会痛吗？”我们会得到这样的答复。“你为什么害怕？你还没有信心吗？”“痛？我为你走向十字架，我的孩子”这个教诲显露了一些事情：

- 祂向你表明你是种族主义者
- 你缺乏同情心
- 祂揭露了你的伪善

如果我们不问这些可怜的问题，我们内心的顽固还没有被驯服。圣灵需要向我们揭示许多无知和幼稚之处，但这只有当我们与耶稣独处的时候方能成事。

当我们与神同行时，我们在灵里所经历的忧伤与艰苦是绝对让人困惑的：心碎，背叛，失望，挫败，情绪困扰，无法治愈的疾病。实际上，就在我这周写这篇文章的时候，我的家庭正经历一场深深的悲痛，它带来了悲伤，痛苦的情绪及虚空。

言语能够抚慰吗？逻辑性能够把忧伤解除吗？“这是神的旨意”“祂的道路高过你的”听起来是多么的陈腔滥调。只有神才是真正了解我们的，因为我们的内心是祂塑造的，是祂把我们放进母胎的。唯有祂能够真正的医治并引领我们服从与遵从祂的旨意。当祂与你独处时祂将成就这事。

第 10 和第 11 节“无人的时候。。。耶稣对他们说，神国的奥秘，只叫你们知道”

因此，我们每一个人都有机会能够知道这全然的奥秘。这里已经说明了，无论何人只要持有那正确的“钥匙”就能明白其意义。“那些比喻就如一扇门。耶稣的听众站在门口倾听祂说话。若是他们兴致缺缺，他们就呆在外边或是离开。若是他们感兴趣，他们将穿过门口，并且思想这些比喻背后的真理，及其对他们生命的意义。

2021 新年伊始，你是否决志每天定时的拨出时间与耶稣相会？耶稣不可能教导我们任何东西，直到我们把我们的聪明才智与属世的智慧置于一旁，并与祂独处。到了那个时候，祂就会教导我们神国度的奥秘。

祂愿意花时间在那些乐意的人们身上。祂愿意教导那些虚心的人。祂愿意教导那些温柔的人，那些饥渴慕义的人。祂愿意教导那些怜恤人的人，清心的人。当然，祂更乐意教导那些因为了解到自己是多么的鄙劣及不配得神恩典，并为此而哀恸的人。这些都是明白神国度的奥秘的钥匙。

今天的祷告

慈悲的神与天父，感谢你赐下新的一年，一个新的开始。赐给我从内心发出渴望，每天与你独处，舍己，背起我的十字架来跟从你。

亲之近之，日日近乎主，
到主受死宝架前，
亲之近之，近之，日日近乎主，
来到主流血身边。
奉主耶稣的名。阿门。

Saturday, 2nd January 2021

Title: New Year Dawning

Wong Yoke Ming

Scripture: Matthew 2:1-2

Now after Jesus was born in Judea in the days of Herod the king, behold, wise men from the east came to Jerusalem, saying, "Where is he who has been born king of the Jews? For we saw his star when it rose and have come to worship him."

We just celebrated Christmas, a rejoicing over the birth of our Lord Jesus, and the Magi who were Gentiles said it for us – for they had come to worship the King of the Jews. In Luke 2, Luke narrated that the shepherds who were Jews went to Bethlehem to see ‘this thing that had happened’, which the Lord had made known to them.

The gospel according to Matthew did not mention the shepherds, and the gospel according to Luke did not mention the Magi; but one thing was clear – in response to the news – the Magi worshiped, and the shepherds glorified and praised God for all they had heard and seen. However, we need to take note of another response – that of king Herod sought to kill the infant Jesus.

Jesus Christ was born in a region where the Romans had conquered and ruled the land, and at a time when a host of ‘religious practices’ were observed out of fear of not ‘pleasing’ the gods; and in not doing so, believed that calamity and the wrath of the ‘gods’ would strike the people.

Today the world is again teeming with even more ‘religious practices’ and, worse still, even Christianity has been riddled with deviant practices. And this Christmas season brings to us an opportunity to reflect on what we believe and profess. The just passed year has been beset with upheavals, the likes of which we have not seen in a very long time: earthquakes, wild storms, wildfires, a raging viral pandemic that came from seemingly nowhere.

Luke’s gospel told of a time when Jews glorified and praised God. Matthew’s gospel told of the same time and place when Gentiles worshiped God, but also a time when evil threatened to destroy the kingdom of God. It also spoke of God’s angelic warnings.

And as the aged Simeon held the baby Jesus in his arms, he blessed God, “For my eyes have seen your salvation that you have prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to your people Israel.”

The Apostle Paul wrote in his epistle to the church in Rome:

For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his offspring, but “Through Isaac shall your offspring be named.” This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring. (Romans 9:6-8)

And again, Paul wrote to the Gentiles in the Roman church:

Do not be arrogant toward the branches. If you are, remember it is not you who support the root, but the root who supports you. Then you will say, “Branches were broken off so that I might be grafted in.” That is true. They were broken off because of their unbelief, but you stand fast through faith. So do not become proud, but fear. For if God did not spare the natural branches, neither will he spare you. (Romans 11:18-21)

So, the right standing of the church has been built on a platform of righteous faith, but Billy Graham once said that the church, the people of God, was a mile wide and an inch deep. The depth of belief anchors the church to the Root, and Billy Graham said that depth was being eroded. Are we like the Magi who came from afar in the east, following a bright star, so that they might worship the One who was born King? Or the shepherds who came to see this 'thing' that had happened? Or Herod who sought to kill the "Salvation" from God?

Someone wrote this:

GODISNOWHERE

So, is God now here OR is God nowhere?

Prayer:

Lord, we have just come off a time of rejoicing, remembering the hope that came to us through the birth of our Lord Jesus. And as we go into a new year, we pray for a time of healing after a calamitous 2020; we pray for a renewed hope in 2021 that will strengthen an enduring faith in the Root that supports us. In His Name, Amen.

每日灵粮

星期六，2021 年 1 月 2 日

标题：新年来临

作者：黄玉明弟兄

翻译：林良億姐妹

经文：马太福音 2: 1-2

当希律王的时候，耶稣生在犹太的伯利恒。有几个博士从东方来到耶路撒冷，说：

“那生下来做犹太人之王的在哪里？我们在东方看见他的星，特来拜他。”

我们刚刚庆祝圣诞节，为我们主耶稣的诞生而欢喜，外邦人的博士为我们说了这句话——因为他们来敬拜犹太人的国王。在路加福音第 2 章中，路加叙述了犹太人的牧羊人去伯利恒去看“这已经发生了的事件”，这是耶和華让他们知道的。

马太福音没有提到牧羊人，路加福音没有提到博士。但是，响应这一消息，有一件事很清楚，即博士朝拜，牧羊人荣耀和赞美上帝，因他们所听到和看到的一切。但是，我们需要注意另一种应对措施 – 希律王试图杀死婴儿耶稣。

耶稣基督出生在罗马人征服并统治的地区，而当时由于担心不“讨好”众神而跟随许多“宗教习俗”。不这样做的话，他们相信灾难和“神”的愤怒会降以人民。

如今，世界再次充满了更多的“宗教习俗”，更糟糕的是，甚至基督教也充满了反常的习俗。这个圣诞节季节为我们带来了一个反思的机会 – 我们所相信和所信奉。刚刚过去的一年，充满了动荡，很久以来我们都没有见过这样的动荡：地震，狂风暴雨，野火，看似来自无处的大流行病毒。

路加福音讲到犹太人赞美荣耀上帝的时候。马太福音告诉外邦人敬拜上帝的时间和地点，也表明了邪恶要威胁摧毁上帝的国度。它还谈到了上帝的警告。

当年迈的西面将小耶稣抱在怀里时，他就祝福了上帝：“因为我的眼睛已经看见你的救恩，就是你在万民面前所预备的，是照亮外邦人的光，又是你民以色列的荣耀。”
（路加福音 2: 30-32）

使徒保罗在书信中写给罗马教会：

“这不是说神的话落了空。因为从以色列生的，不都是以色列人；也不因为是亚伯拉罕的后裔，就都做他的儿女，唯独“从以撒生的，才要称为你的后裔”。这就是说，肉身所生的儿女不是神的儿女，唯独那应许的儿女才算是后裔。”（罗马书 9: 6-8）

保罗再次写信给罗马教会的外邦人：

“你就不可向旧枝子夸口。若是夸口，当知道不是你托着根，乃是根托着你。你若说，那枝子被折下来是特为叫我接上。不错，他们因为不信所以被折下来，你因为信所以立得住。你不可自高，反要惧怕。神既不爱惜原来的枝子，也必不爱惜你。”（罗马书 11: 18-21）

因此，教堂的正确地位是建立在正义信仰的平台上，但是葛培理（Billy Graham）曾经说过，上帝的子民教堂是一里宽，一寸深。信仰的深度使教会扎根，而葛培理（Billy Graham）说，这种深度正在受到侵蚀。我们是否像来自东方远方的博士，跟随一颗璀璨的星辰，以便崇拜那位天生的国王？还是来看”这件事”的牧羊人？还是像希律王试图杀死上帝的“救贖”？

有人这样写：GODISNOWHERE

那么，上帝现在在这里吗？还是上帝不在？

祷告：

主啊，我们刚刚度过了一个欣喜的时刻，回想起了我们主耶稣的诞生给我们带来了希望。进入新的一年，我们为 2020 年灾难之后的康复期祈祷；我们为 2021 年的新希望祈祷，希望能增强对支持我们的“根”持久的信念。以主耶稣的名祷告，阿们。

Sunday, 3 January 2021

Title : Miracle at Cana

By elder Bryan Lee.

John 2:1-11

1 On the third day there was a wedding at Cana in Galilee, and the mother of Jesus was there.

2 Jesus also was invited to the wedding with his disciples.

3 When the wine ran out, the mother of Jesus said to him, "They have no wine."

4 And Jesus said to her, "Woman, what does this have to do with me? My hour has not yet come."

5 His mother said to the servants, "Do whatever he tells you."

6 Now there were six stone water jars there for the Jewish rites of purification, each holding twenty or thirty gallons.

7 Jesus said to the servants, "Fill the jars with water." And they filled them up to the brim.

8 And he said to them, "Now draw some out and take it to the master of the feast." So they took it.

9 When the master of the feast tasted the water now become wine, and did not know where it came from (though the servants who had drawn the water knew), the master of the feast called the bridegroom

10 and said to him, "Everyone serves the good wine first, and when people have drunk freely, then the poor wine. But you have kept the good wine until now."

11 This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory. And his disciples believed in him.

My wife and I were in Cana in November 2017 during our trip to Israel. Couples were renewing their vows in that church in Cana. Wine shops were doing rousing business.

Everyone wanted to buy a bottle of wine from Cana because it was here that Jesus did his first miracle, turning water into good wine.

The first eleven verses of John chapter two is a narrative of a wedding at Cana, a small town to the west of the Sea of Galilee. Mary the mother of Jesus was there. So were Jesus and his disciples. In the midst of feasting and toasting, the wine ran out and Mary told Jesus, "they have no wine". Mary not only told Jesus that the wine had run out but also told the servants to "do whatever He tells you". Obviously as a mother she knew Jesus was no ordinary human being. She knew Jesus could save a disastrous situation.

There were six stone jars in the vicinity and each could hold 20-30 gallons of water, and in the Jewish culture, the water was used for the purpose of ablution. So this water was obviously not for drinking.

The instructions by Jesus were dutifully obeyed.

"Fill them up with water."

"Draw some out and take it to the chief steward."

And non drinkable water turned to drinkable wine...good wine.

I want to pass you 2 important points from this narrative:

Firstly invite Jesus into your situation.

Miracles happen whenever Jesus is invited. Perhaps the greatest miracle that can happen to anyone is when we invite Jesus into our lives as Lord and Savior. (But to all who received him, who believed in his name, he gave power to become children of God, – John 1:12). I did that 47 years ago and God is good all the time. If you want that miracle, invite Jesus into your life.

We live in a broken world. And we are affected by all the brokenness around us. One day, life can be very good; the next day, the worst can happen.

But in the ups and downs of life, if you consistently invite Jesus into your situation just as he was invited in that wedding in Cana, God will save the day just as Jesus saved the day in that situation when the wine ran out.

When life is hard, don't quit...invite Jesus.

When your spouse betrays you, invite Jesus.

When sickness hits you, invite Jesus.

When you are losing your job, invite Jesus.

When your family is in turmoil, invite Jesus.

When you are losing sleep, invite Jesus.

Facing financial problems? Invite Jesus.

I am not saying Jesus will bring you a bag of money (although miracle can happen), but more likely He will give us wisdom to resolve the problem.

What crisis are you facing in this pandemic? Invite Jesus.

And secondly do whatever He tells you.

In verse 5 of this narrative, Jesus' mother said to the servants, "Do whatever He tells you."

When the servants obeyed Jesus to draw water from the stone jars and brought it to the chief steward, the water turned to very good wine.

After tasting the wine he said,

"Everyone serves the good wine first, and when people have drunk freely, then the poor wine. But you have kept the good wine until now." (v10)

Whenever Jesus is invited into your situation and you do what he tells you, only good things can happen. Jesus is God and God is good and God is omnipotent. This means God has the power to do good and especially to those who love him and are called according to His purpose. (Rom 8:28)

Invite Jesus and do whatever He tells you and you will see your "water turning to good wine", you will experience a miracle from the Lord.

Prayer

Lord, thank You that You are the good and all powerful God who helps me journey through this broken world. All who are weary and heavy laden can come to You and find rest.

In Jesus' name. Amen.

每日灵粮

星期日，2021 年 1 月 3 日

标题：在迦拿的神迹

作者：李惠隆长老

翻译：巫惠如姐妹

约 2:1-11 第三日，在加利利的迦拿有娶亲的筵席，耶稣的母亲在那里。2 耶稣和他的门徒也被请去赴席。3 酒用尽了，耶稣的母亲对他说：“他们没有酒了。”4 耶稣说：“母亲，我与你有什么相干？我的时候还没有到。”5 他母亲对用人说：“他告诉你们什么，你们就做什么。”6 照犹太人洁净的规矩，有六口石缸摆在那里，每口可以盛两三桶水。7 耶稣对用人说：“把缸倒满了水。”他们就倒满了，直到缸口。8 耶稣又说：“现在可以舀出来，送给管筵席的。”他们就送了去。9 管筵席的尝了那水变的酒，并不知道是哪里来的，只有舀水的用人知道。管筵席的便叫新郎来，10 对他说：“人都是先摆上好酒，等客喝足了才摆上次的，你倒把好酒留到如今！”11 这是耶稣所行的头一件神迹，是在加利利的迦拿行的，显出他的荣耀来，他的门徒就信他了。

2017 年 11 月，我和妻子到了以色列的迦拿。有几对夫妇在那里的教堂重新宣誓婚姻盟约。酒店生意兴隆。每个人都从迦拿买一瓶葡萄酒，因为正是在这里，耶稣行了第一个神迹，把水变酒。

约翰福音第二章的前十一节经文是叙述了迦拿的婚礼故事，而这小镇位于加利利海的西边。耶稣的母亲马利亚在场。耶稣和他的门徒也在哪儿。在盛宴中，酒喝完了，马利亚告诉耶稣，“他们没有酒了”。马利亚不仅告诉耶稣酒喝完了，还告诉仆人“他告诉你们什么，你们就做什么”。显然，作为母亲，她知道耶稣不是普通人。她知道耶稣可以排忧解难。

附近有六口石缸，每个可以装 20-30 加仑的水。在犹太文化中，水用于洗礼。这水显然不是用来喝的。

他们听从耶稣的指示。

“把缸倒满了水。”

“现在可以舀出来，送给管筵席的。”

就这样，不可饮用的水变成可饮用的酒，而且是上等好酒。

我想从这个故事中向大家传达两个重要的观点：

（一）邀请耶稣进入你的处境

每当耶稣受邀，奇迹就会发生。也许对任何人来说最伟大的奇迹是，当我们邀请耶稣为个人的上帝和救主进入我们的生活。（约翰 1:12 凡接待他的，就是信他名的人，他就赐他们权柄做神的儿女）。我 47 年前就这样做了，而且上帝一直彰显他的良善。如果你想要那个奇迹，请耶稣进入你的生命。

我们生活在一个破碎的世界，也因此受影响。也许上一秒，你过得还不错；但下一刻，最悲惨的事情却发生。但是在生活的起起落落中，如果你常邀请耶稣进入你的处境，像他们在迦拿的婚礼上邀请耶稣一样，上帝会转危为安，就像耶稣如何在没有葡萄酒的情况下扭转颓势。

当生活艰难时，别放弃。邀请耶稣。

当你的配偶背叛你时，邀请耶稣。

当疾病袭击你时，邀请耶稣。

当你失业时，邀请耶稣。

当你的家人陷入混乱，邀请耶稣。

当你睡不着时，邀请耶稣。

面对财政问题？邀请耶稣。

我不是说耶稣会给你带来一袋子钱（尽管奇迹会发生），但更有可能的是，他会给我们智慧解决问题。

在这疫情中，你面临什么危机？邀请耶稣。

（二）他吩咐你做什么就做什么

在本章的第五节，耶稣的母亲对仆人说，“他告诉你们什么，你们就做什么。”

当仆人服从耶稣，从石缸里取水，送给管筵席的，水就变成了上等好酒。品完酒后，他说道：“人都是先摆上好酒，等客喝足了才摆上次的，你倒把好酒留到如今！”(10节)

每当耶稣被邀请到你的处境，而你按他的吩咐去做，只有好事才会发生。耶稣是上帝，上帝是良善的，上帝是万能的。这意味着上帝有能力行善事，尤其是对那些爱他、按他旨意被召的人。（罗 8:28）

邀请耶稣，做他告诉你的一切，你会看到你的“水变成好酒”，你会体验到上帝的奇迹。

祈祷：主啊，谢谢你，你是良善而伟大的上帝，在这破碎的世界之旅，恳求主帮助我。所有疲惫不堪、沉重的人都可以和你里面得享安息。奉耶稣的名祷告，阿门。

Monday 4th January 2021
Leave Your Worries To God
Pastor Soong Kok Kee
Matthew 6: 25-34

Therefore I tell you, do not **worry** about your life, what you will eat or drink; or about your body, what you will wear. Is not life more important than food, and the body more important than clothes?

Year 2020 will be a year none of us can ever forget. For those of us who are still around, we praise and thank our Lord for His guidance and protection. Thousands have died around the world and millions have lost their jobs. Big businesses have closed down and many say the economy will easily take another 3-4 years to recover – no one is sure. In situations like this in every country, how not to worry? The only good news is that Covid-19 vaccines will soon be available but many are still worried about the effectiveness and side effects.

Here are some worldly advice to cure your worries:

Blessed is the man who is too busy to worry in the daytime and too sleepy to worry at night.

Perpetual worry will get you to a place ahead of time – the cemetery.

Half of the things we worry about never happen, and the other half will happen anyway – so why worry?

When a fellow says there's nothing to worry about, somebody had better start worrying about him.

A scholar will sit up all night worrying over things a fool never dreamed of.

It's foolish to worry about something beyond your control – such as your wife.

Our Lord starts this passage by telling us not to **worry** about what we will eat, drink or wear – the very basic necessities of life. William Hendriksen says the word “Therefore” shows the connection with the preceding. He says, on the basis of what has gone before and in connection with what follows, the meaning is probably this: Since transitory earthly treasures do not satisfy, and setting the heart on them implies forfeiting the enduring pleasures of heaven (6: 19-21), and since the yearning for such earthly riches blurs mental and moral vision (verses 22,23), and finally, because a choice must be made between God and Mammon (verse 24), do not continue to set your heart on the latter, that is, on earthly things, such as food and drink, to keep alive, or on clothes, to keep dressed. After all, it is your heavenly Father who gave you your life and your body and will sustain them. He who has provided the greater, namely, life and body, will he not also furnish the lesser, namely, food, drink, and clothes? Is not life more important than food, and the body than clothes? Do not, then, confuse priorities!

Our Lord assures us that as he takes care of the birds of the air, lilies and even grass of the field, will he not take care of us? He assures us that he knows what we need even before we ask of him. He reminds us to seek first his kingdom and his righteousness, and all these things will be given to us as well. Therefore, my dear brothers and sisters in the Lord, do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own (verses 33,34). Let us all leave our worries to our heavenly Father.

PRAYER: Dear Lord, thank you for this timely reminder. As we all approach 2021 with so much uncertainty, we all have worries and anxieties about our family, our work, our business, our church and our ministries. But we take comfort that you know our every need even before we ask of you and as you have taken care of the birds of the field, lilies and grass of the field, surely you will take care of us. In Jesus precious name we pray AMEN.

每日灵粮

星期一，2021 年 1 月 4 日

标题：把您的忧虑卸给上帝

讲员：宋国基牧师

翻译：郑振隆弟兄

【太 6:25-34】

“所以我告诉你们：不要为生命 忧虑 吃什么，喝什么，为身体忧虑穿什么。生命胜于饮食吗？身体胜于衣裳吗？”

2020 年将是所有人无法忘记的一年。对于仍健在的我们，我们赞美并感谢我们的主的指引和保护。世界各地已有成千上万人丧生，数百万人失业。大型企业已经倒闭，许多人说经济至少需要另外三到四年的时间才能恢复-没有人能够确定。每个国家在这样的情况之下，怎么能不担心？唯一的好消息是，新冠肺炎（Covid-19）疫苗即将面世，但许多人仍担心其有效性和副作用。

以下是一些俗世的建议，可解决您的忧虑：

白天忙碌到无法忧虑，晚上因太困倦而无法忧虑的人是有福的。

永无止境的忧虑会让您提前到达一个地方 – 墓地。

我们忧虑的事情中有一半永远不会发生，而另一半无论如何都会发生 – 那么为什么要忧虑呢？

当一个人说没什么可忧虑的时候，最好有人开始为他忧虑。

一个学者会为愚人做梦也想不到的事情而彻夜不眠。

为一些您无法控制的事情（例如您的妻子）忧虑，是愚蠢的。

我们的主在这段经文的开头就告诉我们，不要为生命忧虑吃什么，喝什么，为身体忧虑穿什么 – 这些都是生活最基本的必需品。威廉·亨德里克森(William Hendriksen)说：“所以”一词表明了与前者的联系。他说，根据在此之前和之后相关的联系，其含义该是这样：既然短暂的世俗财宝不能使人满足，把心放在其上就意味着放弃天堂的持久欢乐(6:19-21)；再者，对这些世俗财宝的渴望使精神和道德的视野模糊了(第 22、23 节)；最后，由于必须在上帝和玛门之间做出选择(第 24 节)，所以不要继续将您的心放在后者，即俗世的事物，诸如饮食以存活、服饰为穿著。毕竟，是您的天父给了您生命和身体，祂将维持它们。祂既提供了更重要的，即生命和身体，岂不也供应次要的，即饮食和衣服吗？生命胜于饮食吗？身体胜于衣裳吗？那就不要混淆优先秩序了！

我们的主向我们保证，祂既照顾空中的飞鸟、百合花，甚至是田间的草时，难道祂会不照顾我们吗？祂向我们保证，即使在我们向祂求之前，祂已经知道我们所需要的。祂提醒我们要先求祂的国和祂的义，这些东西都要加给我们了。因此，主里亲爱的兄弟姐妹们，不要为明天忧虑，因为明天自有明天的忧虑。一天的难处一天当就够了(第 33、34 节)。让我们大家将忧虑卸给天父吧。

祷告：亲爱的主，谢谢祢及时的提醒。当我们都带着如此多的不确定性面对 2021 年时，我们都对我们的家庭、工作、业务、教会和事工感到担忧和焦虑。但我们感到安慰的是，在我们向祢祈求之前，祢就已经晓得我们的一切需要；而且祢既看顾田间的飞鸟、野地里的百合花和草，祢也一定会看顾我们。我们奉耶稣的宝贵名祈祷，阿门。

Tuesday, 5 January 2021
Title: Be Salt And Light For Jesus In 2021
By: Pastor Isaac Yim
Matthew 5:13-16

The 2021 theme for Pantai Baptist Church is LIVE THE LIFE. Matthew chapter 5 is the most famous teaching of Jesus to His disciples. This is referred to as “The Sermon on The Mount”. The first part on the Sermon on the Mount is call the Beatitudes which means “The Blessings”. Some have referred to this as the believer’s “Be – attitudes”. Believers are to be blessed or happy when we put these character traits from the Beatitudes into our lifestyles. (Matthew 5:1-9)

These blessed people are to hold fast to the teachings of Jesus. These teachings are contrary to the to the culture and values, then and now. People who practise the principles taught in the Beatitudes are persecuted. (Matthew 5:10-12)

The focus for today is taken from Matthew 5:13-16. Jesus specifically addressed His followers, “You are the salt of the earth” and “You are the light of the world.” We are to live our lives in such a way that “they (the world) may see our good works, and glorify our Father Who is in heaven.”

The presence of both salt and light are very noticeable. They do not call attention to themselves, but their presence will definitely make a great difference. Jesus wants to make sure His followers live a different kind of life. What makes us different from the rest of the world? The study of the word “salt” in Greek will help us to understand. “Salt” in Greek is “halas” which means prudent. Paul uses this word “halas” in Colossian 4:6, “Let your speech always be gracious, seasoned with salt – “halas” – so that you may know how you should answer everyone.” Prudence is used to describe the character of a disciple and it is easily observable in the way he speaks. In the Middle East, salt was used to preserve food, especially meat, which would quickly spoil in the hot desert environment. Salt is also used to enhance flavour in food. As we live our lives in obedience to the Holy Spirit, we will influence the people around us for good. We will make a difference in corrupt situations; we will contribute to lives that are tasteless, without purpose and direction. However – Jesus warns us – we can lose that influence, just like salt can lose its saltiness.

“You are the salt of the earth. But what good is salt if it has lost its flavour? Can you make it salty again? It will be thrown out and trampled underfoot as worthless.” (Matthew 5:13 NLT)

Salt that has become tasteless will be rendered useless and can neither make any difference nor be of influence. We have daily choices to be prudent or imprudent. You will lose your effectiveness for Jesus if you choose to be imprudent. There is no substitute for prudence. We must be extra careful because all of us can potentially lose our saltiness. We must constantly live in the presence of the Lord and be totally dependent on the Holy Spirit to lead us daily.

In 2021, let us maintain our saltiness by living a godly life. Whenever we compromise with the world, we will lose our saltiness.

Jesus uses the analogy of light to the world; the good works of followers of Jesus are to shine for all to see. “You are the light of the world—like a city on a hilltop that cannot be hidden. No one lights a lamp and then puts it under a basket. Instead, a lamp is placed on a stand,

where it gives light to everyone in the house. In the same way, let your good deeds shine out for all to see, so that everyone will praise your heavenly Father.” (Matthew 5:14-16 NLT)

“Light” in the Bible stands for spiritual illumination and truth. It encompasses all that is pure, good, and holy, as opposed to the darkness of evil. The Psalmist writes in Psalm 119:105, “lamp for my feet and a light for my path.” As we follow the Light – Jesus the Light of the world – we will never stray from Him.

The opposite of light is not darkness. Darkness is the absence of light. The presence of light is something that is unmistakable. So as followers of Jesus, our presence in the world must be a light in the darkness, and that the truth of the light of Christ will enlighten the darkened hearts of sinful man. (John 1:1-10). At the same time the good deeds of believers will be evident for all to see.

However, Jesus cautions us that just as we can lose our saltiness, we can also blur or dim our lights. Thus, we can easily lose our influence and our distinction as believers if we choose our way instead of following the ways of the Holy Spirit. Another way we can be rendered ineffective for Christ is when we fail to take up the cross to follow Jesus daily, and instead take the path of comfort or convenience.

Our salt and light will be effective when we walk in humility and obedience to the teachings of Jesus Christ. When our lives are Spirit-led, we continue to make a difference where we are. Our obedient lives in Christ will bear fruits of love that others will see and give glory to God.

Prayer for today

Dear God, remind us each and every day that we are Your beloved children, who are called, equipped, and empowered to be salt and light to the world. Teach us to love others as You have loved us, grant us the humility and the capacity to carry out good works of love that will give You all the glory and praise. In Jesus’ name, Amen.

No, dear brothers and sisters, I have not achieved it, but I focus on this one thing: Forgetting the past and looking forward to what lies ahead, I press on to reach the end of the race and receive the heavenly prize for which God, through Christ Jesus, is calling us. (Philippians 3:13-14 NLT)

每日灵粮

星期二, 2021 年 1 月 5 日

标题：2021 年为耶稣作盐与光

作者：严以撒牧师

翻译：陈健萍姐妹

马太福音 5:13-16

班底浸信会 2021 年的主题是活出生命。马太福音第 5 章是耶稣对祂门徒最著名的教导，被称为“登山宝训”。登山宝训的第一部分叫作“八福”，意思是“祝福”；有些人称之为信徒的“待人处世的态度”。当我们把“八福”的这些性格特征融入我们的生活方式时，信徒就会得到祝福或幸福。（马太福音 5:1-9）

这些受祝福的人要坚守耶稣的训诲。这些训诲与当时和现今的文化和价值观背道而驰；践行“八福”中教导的原则的人会受到迫害。（马太福音 5:10-12）

今天的关注点取自马太福音 5:13-16。耶稣特别对跟从祂的人说：“你们是世上的盐”和“你们是世上的光”。我们要过这样的生活，好让“他们(世人)看见我们的好行为，便将荣耀归给我们在天上的父。”

盐和光的存在是非常明显的。它们不会引起别人对自己的注意，但它们的存在肯定会带来很大的不同。耶稣想要确保跟从祂的人过一种与别不同的生活。是什么让我们与众不同？研究希腊文中的“盐”一词将有助于我们理解。“盐”在希腊文中是“*halas*”，意思是慎重。保罗在歌罗西书 4:6 用了“*halas*”这个词：“你们的言语要常常带着和气，好像用盐 – ‘*halas*’ – 调和，就可知道该怎样回答各人。”慎重是用来描述一个门徒的性别的，从他说话的方式就可以很容易地看出这一点。在中东，盐被用来保存食物，尤其是肉类，这些食物在炎热的沙漠环境中很快就会变质。盐也被用来增添食物的风味。当我们活出顺服圣灵的生活时，我们永远都会影响我们身边的人。我们会在腐败的局面带来改变；我们能为平淡无味、没有目标和方向的生命作出贡献。然而，耶稣警告我们 – 我们可以失去这种影响力，正如盐可以失去它的咸味一样。

你们是世上的盐。盐若失了味、怎能叫他再咸呢。以后无用、不过丢在外面、被人践踏了。（马太福音 5:13 和合本）

已经变得无味的盐将毫无用处，既不能发挥作用，也不会产生任何影响。我们每天都有慎重或轻率的选择。如果您选择轻率行事，您就会失去耶稣的影响力。慎重是无可替代的。我们必须格外小心，因为我们所有人都有可能失去盐的咸味。我们必须经常活在主的同在中，并且完全依靠圣灵每天带领我们。

2021 年，让我们过上虔诚的生活，保持我们为盐的咸味；每当我们与世界妥协时，我们就会失去其味了。

耶稣用光的比喻论世界：跟从耶稣的人的好行为要照耀让所有人都能看到。“你们是世上的光。城造在山上、是不能隐藏的。人点灯、不放在斗底下、是放在灯台上、就照亮一家的人。你们的光也当这样照在人前、叫他们看见你们的好行为、便将荣耀归给你们在天上的父。”（马太福音 5:14-16 和合本）

圣经中的“光”代表灵性的光明和真理。它涵括了所有纯净、美好和神圣的事物，与邪恶的黑暗相对。诗人在诗篇 119:105 中写道：“我脚前的灯、我路上的光。”当我们跟从光——耶稣，世界之光——我们就永远不会偏离祂。

光明的对立面不是黑暗；黑暗是没有光。光的存在是毋庸置疑的。因此，作为跟从耶稣的人，我们在世上的存在必须是黑暗中的一道光，基督之光的真理将照亮罪人黑暗的心灵。（约翰福音 1:1-10）。与此同时，信徒的好行为也会是有目共睹的。

然而，耶稣告诫我们，正如我们可以失去盐的咸味一般，我们也可以令我们的光变得模糊或暗淡。故此，如若我们选择自己的方式，而不是跟从圣灵的方式，我们会很容易失去作为信徒的影响力和区别。另一个致使我们失去基督影响力的情形，是我们未能每天背起十字架跟从耶稣，而选择舒适或方便的途径。

当我们以谦卑和顺服去遵行耶稣基督的教导时，我们为盐和光的功效就得以发挥。当我们的生活是以圣灵为导向的时候，我们将会在我们所处的地方发挥影响力。我们在基督里顺服的生活会结出爱的果子，别人会看见并将荣耀归给上帝。

今天的祈祷

亲爱的上帝，求祢每天提醒我们，我们是祢心爱的儿女，蒙呼召、受装备，并被授权成为世上的盐和光。求祢教导我们像祢爱我们一样去爱别人，赐予我们谦卑和能力，以实现爱心的好行为将所有的荣耀和赞美归给祢。奉耶稣的名，阿们。

弟兄们、我不是以为自己已经得着了。我只有一件事、就是忘记背后努力面前的、向着标竿直跑、要得 神在基督耶稣里从上面召我来得的奖赏。（腓立比书 3:13-14 和合本）

Wednesday, 6 January 2021

Title: Do You Want To Be Healed?

Author: Pastor Wallace Ong

Book of John 5: 2-9, 14

2 Now there is in Jerusalem by the Sheep Gate a pool, in Aramaic called Bethesda, which has five roofed colonnades. 3 In these lay a multitude of invalids—blind, lame, and paralyzed. 5 One man was there who had been an invalid for thirty-eight years. 6 When Jesus saw him lying there and knew that he had already been there a long time, he said to him, “Do you want to be healed?” 7 The sick man answered him, “Sir, I have no one to put me into the pool when the water is stirred up, and while I am going another steps down before me.” 8 Jesus said to him, “Get up, take up your bed, and walk.” 9 And at once the man was healed, and he took up his bed and walked... 14 Afterward Jesus found him in the temple and said to him, “See, you are well! Sin no more, that nothing worse may happen to you.”

There was a man who had been an invalid and lying on his own mat for 38 years waiting to get well. Jesus spotted him and asked, “Do you want to be healed?” When I first read this passage, it seems rather strange to me: “Do you want to be healed?” Wasn’t the answer obvious? But why did Jesus ask that question? We can presume that Jesus never asks a pointless question. If we consider carefully, there are times people simply don’t want to be healed or get well. Even though they moan incessantly about their sins or illnesses – emotionally, physically, or psychologically, they are in fact at ease or even feeling comfortable with their prevailing conditions – unconsciously.

How is your situation? Do you want to be healed of your sins or addictions? Do you want your marriage or family relationship problems to be cured? The man’s answer to Jesus’ question was as puzzling as Jesus’ question to him. Instead of a simple, straight forward or even slightly desperate answer like “Of course, I would like to be healed!”, he replied, “Sir, I have no one to put me into the pool when the water is stirred up, and while I am going another steps down before me.” The content of his answer sounds like, “Jesus, you don’t quite understand how difficult my situation is; you can’t fathom all my challenges and struggles.”

How many times God has told us about the works he wants to do in our lives? Instead, we come up with countless reasons why we cannot obey Him. How often through sermons, devotional exhortations, and God’s Word – Jesus is asking us, “Do you want to be healed?” Do we humble ourselves to acknowledge our helplessness, flaws and bankruptcy? Do we accept that we are weak and need Jesus’ help, casting away our pride and crying out to Him, “Yes, Lord Jesus, I want to be healed, I cannot do it by myself, please heal me, make me whole in You.”

As we begin the year 2021, let us come before Jesus to start afresh with Him. Admit our sins, our flaws, our weaknesses, and say to Jesus, “YES, Lord, I want to be healed and get well, have thine own way Lord!”

Prayer:

Dear Heavenly Father, thank You for Your compassion and love for us. Oh Lord Jesus, You are always looking out for us, coming beside us and asking us “Do you want to be healed?” Help us Oh Lord to humble ourselves to admit that we need Your help in living our lives each day. Make us whole in You, Oh Lord, so that our life will be filled with Joy, Peace, and Love from You. We can rejoice again to sing praise to You, we can stand up and walk with You.

We will no longer be an invalid, weighed down by our sins! In Jesus' Mighty name, I pray,
Amen!

每日灵粮

星期三, 2021 年 1 月 6 日

标题: 您要痊愈吗?

作者: 王振威传道

翻译: 薛秀合姐妹

约翰福音 5:2-9, 14 [新译本]

2 在耶路撒冷靠近羊门有一个水池，希伯来话叫作毕士大，池边有五条走廊。3 在那里躺着许多病人，有瞎眼的、瘸腿的和瘫痪的。5 那里有一个人，病了三十八年。6 耶稣看见他躺着，知道他病了很久，就问他：“你要痊愈吗？”7 病人回答：“先生，水动的时候，没有人把我放在池里；自己想走的时候，总是给别人抢先。”8 耶稣对他说：“起来，拿着你的褥子走吧。”9 那人立刻痊愈，就拿起褥子走了。.... 14 后来，耶稣在殿里遇见那人，对他说：“你已经痊愈了，不可再犯罪，免得招来更大的祸患。”

有一个瘫痪了 38 年的病人躺在自己的褥子上等待痊愈。耶稣看见他，就问他：“你要痊愈吗？”当我第一次阅读这段经文时，我觉得这似乎有点奇怪：“你要痊愈吗？”答案不是很明显吗？但是耶稣为什么要问这个问题呢？我们可以假定耶稣从不问无意义的问题。如果我们仔细思考，有些时候一些人根本就不想被治愈或康复。即使他们不停地抱怨自己的罪过或疾病—在情感上、身体上或心理上，他们实际上对自己的现况感到自在，甚至在不知不觉中感到舒服。

您的情况如何？您想治愈自己的罪恶或瘾癖吗？您希望您的婚姻或家庭关系问题得到治愈吗？那人对耶稣的问题的回答就像耶稣对他所发的问题一样令人费解。他的回答不是一个简单、直截了当，甚或带点绝望的回答，比如“当然，我希望被治愈！”，他回答说：“先生，水动的时候，没有人把我放在池里；自己想走的时候，总是给别人抢先。”他回答的内容听起来像是，“耶稣，你不太了解我的处境有多困难，你无法理解我所有的挑战和挣扎。”

上帝已多少次告诉我们祂想在我们的生命中行的事？取而代之的是，我们想出了无数个理由来解释为什么我们不能听从祂。有多少次通过讲道、灵修的劝诫和上帝的话语，耶稣问我们：“你要痊愈吗？”我们是否谦卑地承认自己的无助、缺陷和彻底的失败？我们是否接受自己是软弱的而且需要耶稣的帮助，撇开我们的骄傲，向祂呼喊：“是的，主耶稣，我要得着医治，我自己没法做到，求祢医治我，使我在祢里面得以完全。”

2021 年伊始，让我们来到耶稣跟前与祂重新开始。承认我们的罪、我们的缺点、我们的软弱，并对耶稣说：“是的，主啊，我要得着医治、要痊愈；主啊，愿凭祢意行！”

祈祷：

亲爱的天父，感谢祢对我们的怜悯与爱。主耶稣啊，祢总是为我们着想，来到我们身边问我们：“你要痊愈吗？”主啊，帮助我们谦卑自己，承认我们每日的生活都需要祢的帮助。主啊，求使我们在祢里面得以完全，好让我们的生命充满来自祢的喜乐、平安与爱。我们可以再次喜乐地歌颂祢，我们可以起来与祢同行。我们不再是一个瘫痪者，不再被我们的罪恶所压制！奉耶稣大能之名祷告，阿门！

Thursday, 7 Jan 2021

LIVING THE LIFE WITH GOD'S SCENT

By: Pastor Mark Tan

2 Corinthians 2:14-17

14 But thanks be to God, who always leads us as captives in Christ's triumphal procession and uses us to spread the aroma of the knowledge of him everywhere. 15 For we are to God the pleasing aroma of Christ among those who are being saved and those who are perishing. 16 To the one we are an aroma that brings death; to the other, an aroma that brings life. And who is equal to such a task? 17 Unlike so many, we do not peddle the word of God for profit. On the contrary, in Christ we speak before God with sincerity, as those sent from God.

Scents and smells can really change the mood of an environment. The smell of freshly brewed coffee in the morning, aromatherapy oils, and freshly cooked nasi lemak are some examples of scents that could brighten our day. In contrast, the smell of rotten food, the "juice" dripping out of a garbage bin or a disposal truck, and diaper changes might "sour" the mood of one's day, even for a moment, maybe even a day. How does the "scent" of God affect your life?

When the apostle Paul was in Troas to preach the gospel, he sensed that something was not right, since he couldn't find his brother-in-Christ Titus there. This might not sound much in today's context, but one must remember that the Christians were a persecuted community and a missing brother might spell bad news not only for the one missing but also for the rest of the Christian community. Later in the epistle, Paul mentions his delight knowing that Titus was fine, but that very moment of fear and worry could have affected Paul's zeal and conviction to share the Gospel. It is then Paul gives us this encouragement: it doesn't matter where we go, we bear the scent of God's victory in Christ our Saviour King.

What does it mean to bear God's scent? Paul describes it like a triumphant king's parade going through the crowd. When one king and his supporters celebrate, it also means that another king and his supporters have lost and would not only be upset, but fearful because his life might be taken next. Likewise when a Christian bears the scent of King Jesus, some will celebrate alongside him as fellow believers while others might feel offended or even threatened because of his life choices and beliefs. Paul then asks this poignant question: who is equal to such a task? The answer depends on how you react to God's presence and gospel. If you feel guilty and sad, then it means you should repent of your sins and get right with God, knowing that He is quick to forgive and celebrate in the return of His child. On the other hand, if you are energised and excited of the Gospel, then we are tasked to keep on sharing that the good news might save others along the way.

So how do we bear God's scent?

1. Be in the presence of God daily, in prayer and devotion, and let His Spirit dwell in and among you the rest of the day.
2. Have the gospel preached to yourself regularly, seeing if there is anything that you want to make right with God and be in celebration of such good news.
3. Let those around you know the difference God's presence and salvation has made in your life. The more you share, the more you are encouraged to be in God's presence.

Some questions to reflect on:

1. What do you feel when realising Jesus has saved you from eternal punishment to eternal life?
2. How do you think God's scent is working in your life as well as in the lives of those around you?
3. How are you ensuring that the Gospel is preached regularly to you other than Sunday services?

PRAYER

“Lord Jesus, You who promise to be with us always till the end of the age, be with us always and let Your presence be a scent of joy to those who love you and a scent of the grave to those who fear you. Give us the privilege to display Your image wherever we go, and through that, experience the joy of being in Your presence always. This we pray in Your Victorious name, AMEN.

星期四（7/1/2021）活出基督的馨香之气

陈燕靖传道分享

歌林多后书 2 章 14 至 17 节

14 感谢神！常率领我们在基督里夸胜，并藉着我们在各处显扬那因认识基督而有的香气。

15 因为我们在神面前，无论在得救的人身上或灭亡的人身上，都有基督馨香之气。

16 在这等人，就作了死的香气叫他死；在那等人，就作了活的香气叫他活。这事谁能当得起呢？

17 我们不像那许多人，为利混乱神的道；乃是由于诚实，由于神，在神面前凭着基督讲道。

香气和气味确实可以改变环境的氛围。早晨现煮的咖啡，香薰油和香喷喷的浆饭，这些香气是可以使我们的心情瞬间愉悦起来。

反之，腐烂的食物，从垃圾桶或垃圾处理车中渗漏出来的污水及换尿布的气味则会影响我们一瞬间,甚至一整天的心情。

基督的“香气”如何影响您的生活？

林后 2:12-13 先交代了保罗到特罗亚与马其顿的行程。经文这么说：“我从前为基督的福音到了特罗亚，主也给我开了门。那时，因为没有遇见兄弟提多，我心里不安，便辞别那里的人往马其顿去了。”

在今天，这种情况听起来可能并不多，但是必须记住，基督徒是一个受迫害的社群，而一个失踪的兄弟可能不仅对一个失踪者,而且对整个基督徒社群都带来了坏消息。保罗在书信的后面提到了提多，他很高兴，他知道他很好，但是那一刻的恐惧和担忧可能影响了保罗分享福音的热情和信念。到那时保罗给了我们这种鼓励：无论我们走到哪里，我们都带着上帝在救主基督里胜利的香气

何谓活出基督的香气？保罗形容这就像胜利的国王在人群中游行一样。当一位国王及其支持者庆祝胜利时，这也意味着另一位国王及其支持者的失去，不仅会感到沮丧，而且会感到恐惧，因为下一秒他的生命可能会被夺走。

你可以用哪些方式对人散发基督的香气呢？

对那些得救的人来说，在基督里的新生命带来属灵的活力；但对那些拒绝上帝之光的人来说，这香气却令他们反感。

然后,保罗问了这个棘手的问题：“这事谁能当得起呢？”

答案取决于您对上帝的同在和福音的反应。如果您感到内疚和悲伤，那意味着您应该认罪悔改，知道慈爱的天父必原谅并接纳祂的孩子。

另一方面，如果您福音充满热诚和兴趣，那么你的任务是继续分享福音使更多的人得救。

信徒如何去彰显基督的香气。

1.每日与主同行，在祷告和灵修中经历主的灵同在。

2.定期向自己宣讲福音，看看有什么你想与神同行，并庆祝这样的好消息。

3.让你周围的人知道耶稣怎样拯救你、改变你生命的过程。你更多的分享，就越能鼓励你在神的同在里。

以下是需要思考的问题：

1.当您意识到耶稣已将您从因罪带来永远的刑罚中拯救出来并赐予永生时，您有什么感觉？

2.日常生活中，您如何散发出基督的馨香呢？基督的馨香在您周围的人的生活中如何发挥作用？

3.除了主日崇拜，您如何确保常常聆听神的福音，并在人群中散发因认识基督而有的香气？

祷告：

“主耶稣，你应许必与我们同在直到永远。愿你赐下你的同在和喜乐给爱你的人，而那些敬畏你的人也都归向你。

无论我们到哪里，使我们有福分来经历你同在的喜乐，并让我们活出基督的馨香来彰显你的荣耀。

我们这样祷告是奉耶稣得胜的名求，阿门。

Friday, 8 January 2021

God is watching over you

By: Prathab V

Matthew 6: 25-27 “Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more important than food, and the body more important than clothes? Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? Can any one of you by worrying add a single hour to your life?”

It was a season of upheaval a couple of years ago. Then, my boss called me to his office and said that he plans to close down the company and that all staff will be laid off. I then was working in two companies under the same group. I accepted his decision and asked to be reinstated in the former position. Surprisingly, he said he is also laying off staff in the other company and he won't be able to retain me. I was shaken up. Although I had a valid contract, the boss decided not to honour it.

I pleaded with him to reconsider. He refused. Dejected, I decided to just pray and commit the matter to the Lord. I prayed hard. My family and close friends also prayed. To cut a long story short, my CEO intervened and spoke to the boss on my behalf. Later, the CEO informed me that my contract will be extended a further 6 months. However, my wages will be trimmed. Since I didn't have much option, I accepted it.

I thanked God that He answered my prayer. Despite the pain of pay cut, I was grateful. “God is watching over me,” I said to myself. “He never lets me down.”

In the ensuing months, several key staff in the company resigned. As life would sometimes have it, I soon became the most senior person in the company. The boss then called me and asked me to take over. I was told that my wages would be increased. I listened carefully and asked for some time to pray.

My wife and I prayed earnestly for guidance. After a few days, we were convinced that I should not take up the offer. Naturally, when I informed my boss, he was terribly upset. He persuaded me three times to take up the offer. I declined.

I reminded him how he had treated me unfairly. Although I had no other job option, I declined the job. Of course, I was worried. But I decided to resign and just trust in God.

Surprisingly within two weeks, a job offer came my way. The timing and the terms were perfect. God did it again! “God is always watching over me,” I said to myself.

Looking back, I went through a terrible period in 2018. It was a very difficult time. But God was never far from me. Despite my failure and sins, God still cared and forgave me.

He will do the same for you. Jesus gives us the hope and encouragement in Matthew 6, saying that we do not have to worry about tomorrow. We just trust and depend on God. Unconditional love begins with God. Grace without end. He is reliable and there's no other Rock like Him. You can trust Him. You can depend on Him. He is always watching over You.

PRAYER

Father, forgive me for the time my faith wavers and I am not sure what I should do. I am weak and helpless. Please strengthen me and grant me the wisdom and strength each day to walk with You. I trust in You alone Lord. Watch over me and my family. In Jesus' name I pray, AMEN.

每日灵粮

星期五，2021 年 1 月 08 日

标题：耶和华保护你

作者：帕拉他伯(Prathab V.)

翻译：巫惠如姐妹

太 6:25-27

25 所以我告诉你们，不要为生命忧虑吃什么喝什么，为身体忧虑穿什么。生命不胜于饮食吗？身体不胜于衣裳吗？ 26 你们看那天上的飞鸟，也不种也不收，也不积蓄在仓里，你们的天父尚且养活它，你们不比飞鸟贵重得多吗？ 27 你们哪一个能用思虑使寿数多加一刻呢？

几年前是动荡不安的时期。我的老板叫我到他的办公室，说他打算关闭公司，而且将解雇全体员工。我当时在同一集团的两家公司工作。我接受了他的决定，并要求恢复原来的职位。令人惊讶的是，他表示他也会裁另一家公司的所有员工。我饱受打击。虽然我有一份有效合同，但老板决定违约。

我请求他重新考虑，他却拒绝了。我沮丧地祈祷，把事情交托给上帝。我迫切祈祷。我的家人和好友们也为我代祷。长话短说，我的总经理亲自出马，与老板交谈。后来，总经理通知我，我的合同将再延长 6 个月。然而，我的工资将被削减。因为我没有太多选择，我只好接受。

我感谢上帝他回答了我的祷告。尽管减薪很痛苦，我还是很感恩。“上帝在看顾我。他从不让我失望。”我对自己说。在接下来的几个月里，该公司的几名关键员工辞职。由于生活总是难以预测，我很快成为公司里最资深的人。然后老板通知我接手管理。有人告诉我，我的工资会提高。我仔细听，并请他们给一段时间为这件事祷告。

我妻子和我恳求主指引。几天后，我们确信我不该接受这个提议。当然，他对我的决定感到非常沮丧。他三次说服我接受这个提议，我还是拒绝了。我提醒他，他当时是如何不公平地待我。虽然我没有其他的工作选择，我拒绝了这份工作。当然，我很担心。不过我决定辞职，完全信靠上帝。

出人意料的是，不到两周，我就找到了一份工作。时机和合约条款都很完美。上帝再次行奇事了！我告诉自己：“上帝常看顾我。”

回首往事，我在 2018 年经历了一段可怕的时期。那是个非常艰难的一段日子。但上帝从未离开我。尽管我失败，罪孽深重，但上帝仍然关心并宽恕我。

他也会为你这么做。耶稣给了我们希望和鼓励，马太福音六章告诉我们，不必为明天忧虑。我们只是信靠上帝。无条件的爱来自于上帝。他的恩典是无尽的。他可靠，无磐石像他。你可以信靠并依靠他。他一直在保护你。

祈祷

天父，请原谅我，当我的信心动摇时，我不确定我该做什么。我软弱无助。求主给我力量，赐我智慧，每天与你同行。主，我相信你。求主保护我和我的家人。我奉耶稣的名祷告，阿门。

Saturday, 9 January 2021

Topic: My grace is sufficient for you

Author: Pastor Johnson Chong

Translator: Lucy Ling

2 Corinthians 12:9 “And He said to me, “My grace is sufficient for you, for My strength is made perfect in weakness.” Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me..”

Dear brothers and sisters, the Lord’s Word has always been reliable, and have been confirmed by thousands of believers throughout the ages. The Lord who has all the authority in heaven and on earth, the Lord who loves us and shed his blood for us, His grace is sufficient for us. So why do we sometimes feel that the grace of the Lord is not enough and the power of the Lord is incomplete?

Dear brothers and sisters, there is a basic question here. What do we take as the grace of the Lord, and where do we want to show the power of the Lord? When Paul was lifted into the third heaven, he felt that it was the grace of the Lord, but when a thorn was added to his body, he felt different. He begged the Lord three times for the thorn to be removed, but the Lord did not listen. Can I still see the Lord’s grace like this? Can the grace of the Lord be seen and sufficient when the prayer is not heard? We felt the grace of the Lord is to answer prayers and remove difficulties and pains. It is always uncomfortable if the thorn is not pulled. It always feels lacking. It seems that the Lord’s grace cannot be seen. However, the Lord here says that His grace is sufficient, not to remove the thorn, but to endure the thorn; It is not without difficulty, but the difficulty can be overcome. Dear brothers and sisters, the thorn is painful to the flesh, but it is good for the spirit. The thorn is planted by Satan, but it fulfills the will of God, lest he is proud. The consequence of self-exaltation is terrible. As the apostle Paul said in 1 Timothy chapter 3 verse 6, “A church leader must not be a new Christian. A new Christian might become proud and fall into sin which is brought on by the devil.”

2 Corinthians 4:7 ” We have this light from God in our human bodies. This shows that the power is from God. It is not from ourselves.” God put the “treasure” in the humble “pottery”. The purpose is not to show the “pottery”, but to show the “great power” of this treasure. “Pottery” is quite common on the Mediterranean coast. Almost every family has them. They are cheap and fragile. Once broken, they can only be discarded. What Paul thought of at this time may be the cheapest and most common earthenware oil lamp at the time, and the “treasure” is the “light of the glory of Christ” (2 Corinthians 4:4) and “the light of the glory of God” (2 Corinthians 4:6).

Dear brothers and sisters, we see that the power of the gospel “is from God, not from us.” The effect of evangelism depends on the grace and power of God, not the strength, ability, knowledge, and eloquence of the evangelist. Only when people who preach the gospel truly realize that they are weak and incapable “humble pots” and that God has the “great power” can they neither boast about success nor complain about others because of setbacks.

Dear brothers and sisters, the Lord’s sufficient grace is to give us enough power, and this power is not to give us in advance to make it our own. It is manifested in the weakness of people. It is not that if there is no weakness, no hardship, no crisis, no persecution, then the grace and the power of the Lord cannot be seen. Dear brothers and sisters, you know that this is because when I am weak then the power of the Lord prevails, turn the weak into strong, victory from death, and so our life in Christ revealed.

Prayer:

2 Corinthians 12:9 “But he said to me, “My grace is sufficient for you, for my power is made perfect in weakness.” Therefore I will boast all the more gladly about my weaknesses, so that Christ’s power may rest on me.” Oh Lord, I want to thank and praise you, because your grace is really enough, even more than I thought and asked. Oh Lord, pray that you will give us a humble heart, to rely completely on you daily, and to regain strength when we serve. Thank you and pray in the holy name of our Lord Jesus Christ, Amen.

每日灵粮

星期六，2021 年 1 月 9 日

题目：我的恩典夠你用的

作者：张胜牧师

哥林多後书 12：9 “他對我說、我的恩典夠你用的。因為我的能力、是在人的軟弱上顯得完全。所以我更喜歡誇自己的軟弱、好叫基督的能力覆庇我。”

亲爱的弟兄姊妹，主的话从来是靠得住的，而且历代千万信徒是已经加以证实了的。那位有天上地上一切权柄的主，那位爱我们为我们舍己流血的主，祂的恩典是够我们用的。那麼为甚麽有时候我们却感觉到主的恩典不够用，主的能力不完全呢？

亲爱的弟兄姊妹，这里有一个基本的问题，就是我们究竟拿甚麽看作是主的恩典，我们想在那里显出主的能力？当保罗被提到三层天上去，觉得是主的恩典，但当有一根刺加在他肉体上，就感到不同了。他为这事三次求过主，叫这刺离开，可是主并没有听，这样还能看见主的恩典麼？不听祷告还能觉得主的恩典够用麼？我们以为主的恩典就是垂听祷告、除去难处和痛苦。刺不拔出去总是不舒服的，总感到有缺乏，似乎看不到主的恩典，然而主却在这里说祂的恩典是够用的，不是拔去刺，乃是能忍受刺；不是没有难处，乃是能胜过难处。亲爱的弟兄姊妹，刺对肉体是痛的，但对灵性是有好处的，刺是撒旦加的，但却成就神的旨意，免得他自高，自高的结果是可怕的。正如使徒保罗在提摩太前书 3 章 6 节所说的，初入教的不可作监督，恐怕他自高自大，就落在魔鬼所受的刑罚里。

哥林多後书 4：7 「我们有这宝贝放在瓦器里，要显明这莫大的能力是出于神，不是出于我们。」神将「宝贝」放在卑贱的「瓦器」里面，目的不是要显明「瓦器」，乃是要显明这宝贝「莫大的能力」。「瓦器」在地中海沿岸相当普遍，几乎每一个家庭都有，便宜、易碎，一旦破了，只有丢弃。保罗此时想到的可能是当时最便宜、最普遍的瓦器油灯，而「宝贝」就是其中「基督荣耀福音的光」（哥林多後书 4：4 节）、「神荣耀的光」（哥林多後书 4：6 节）。

亲爱的弟兄姊妹，所以我们看到福音的能力「是出于神，不是出于我们」，传福音的果效在乎神恩典和大能，不在乎传福音者的刚强、能力、知识、口才。传福音的人只有真正认识自己是软弱、不能的「卑微的瓦器」，又认识神有「莫大的能力」，才能既不为成功而骄傲自夸，也不因挫折而怨天尤人。

亲爱的弟兄姊妹，主的够用恩典，乃是加给我们够用的能力，而这能力不是预先就给我们，使我们看作是自己的。乃在人的软弱上才显明出来，不是没有软弱，没有困苦，不遇急难，不遇逼迫，那就看不见主的恩典，也显不出主的能力；亲爱的弟兄姊妹，你可知道，这乃是在自己软弱的时候，主的能力来了，使软弱变为刚强，打倒不至死亡，显出基督的生命。

祷告：

哥林多後书 12：9 “他對我說、我的恩典夠你用的。因為我的能力、是在人的軟弱上顯得完全。所以我更喜歡誇自己的軟弱、好叫基督的能力覆庇我。”主啊，我要感谢和赞美你，因为你的恩典真的够用，甚至是超过我所求所想。求主赐给我们谦卑的心，在每天生活中全然的倚靠你，在侍奉中从你那里重新得力。

感谢、祷告是奉主耶稣基督的圣名，阿门。

Sunday, 10 January 2021

Title: First Thing First

By Elder Yu Chin Shie

Matthew 6:33

“But seek first His kingdom and His righteousness, and all these things will be given to you as well.”

Matthew 6:33 is a well-loved bible verse which many believers and disciples of Jesus Christ have memorized and live out in their lives. The worship song, “Seek Ye first the Kingdom of God” was written in 1971 by Karen Lafferty after a Bible Study on this verse at Calvary Chapel, California. It has become one of the most familiar praise songs, included in many recent hymnals.

As a young believer, (I was then in university and attending the Overseas Christian Fellowship in Melbourne), it was drummed into us even as students that we should have our priorities right. Studies and getting good grades should not be the main priority of life. We are to put God first by not neglecting our daily communion with Him, study the bible, be obedient to His Word, attend church and reach out to unbelievers. We were confident that God would take care of our studies and enable us to get jobs once we graduate as we put our priorities right.

That was over forty years ago. I thank God that Matt 6:33 remains as the guiding principle of my life and I am sure for many of our readers also. We are to put God first in our working lives, career, family relationship and all spheres of human dealings and decisions.

Let’s look into Matthew 6:33 in greater detail:

This verse was given by Jesus in the middle of the Sermon on the Mount. Jesus was addressing his audience’s anxiety about basic needs. He told them not to worry about food and clothing because God would take care and provide for them like he did for the birds and the flowers (Matt 6:25-32)

Then He directed His disciples on where to put their focus:

“But seek first the kingdom of God and His righteousness, and all these things will be added to you”

This verse:

“All these things will be added to you” doesn’t refer to everything you might want. It refers to only your basic needs: things to eat, to drink, and to wear.

God has promised to provide for His own, supplying every need (Philippians 4:19) but His idea of what we need is often different from ours and His timing often do not meet our expectations. For example, we may see our need as having wealth or career advancement but God knows what we need is a time of poverty, loss or solitude, so that we can proclaim, “I can do all things through Christ who strengthen me” (Philippians 4:13).

From my personal experience, as I endeavor to seek Him first, I have not been found to be in want for my basic needs and often was blessed with wants that were beyond my expectations.

I need to point out we must be on guard on a heresy which is gaining ground around the world which is called the “prosperity gospel”. The key message of the false teachers is “God wants you to be rich!”. That philosophy is not the teaching of the bible – and it is certainly not the teaching of Matthew 6:33 which is not a formula for gaining wealth.

Jesus taught that our priority of life should be away from this world – its status and deceptive allurements and instead pursue the things of God’s kingdom.

How do we know we are seeking God’s kingdom first? I suggest we take time to reflect on what primarily consume our thoughts, time and efforts. Is it on goods or activities that will perish, or something which will last for eternity? From the Word of God – two things that last forever are the Word of God and People.

“The grass withers and the flowers fall, but the word of our God endures forever” (Isaiah 40:8)

“Then they will go away to eternal punishment, but the righteous to eternal life” (Matthew 25: 46)

If we spend time studying the Bible to know Jesus more intimately and make effort to share the gospel to unbelievers and lead them to Christ and disciple them, we can be sure we are investing on things which last for eternity and will reap an invaluable reward.

Believers who do just that, can be assured “ ... and all these things will be given to you as well.”

Prayer –

Heavenly Father,

We thank you for reminding us not to be anxious about tomorrow and our daily needs but to seek first your kingdom and your righteousness and you will provide for us.

During this unprecedented Covid 19 pandemic where much pain and suffering are being experienced, may you give us the faith to continue to trust in you and put you first in our lives.

In Jesus name,
Amen

每日灵粮

星期日，2021 年 1 月 10 日

题目：要事为先

作者：余清熹长老

翻译：杨仕涵弟兄

马太福音 6:33

你们要先求他的国和他的义，这些东西都要加给你们了。

马太福音 6:33 是耶稣基督许多的信徒和门徒所喜爱、牢记并在生命中活出来的一节经文。Karen Lafferty 于 1971 年在加利福尼亚州的加略山教堂基督学校（Calvary Chapel）的查经班研读马太 6:33 后，写下了《先求祂的國和义》这首敬拜诗歌。这首诗歌已成为许多赞美诗中最熟悉的赞美诗之一。

作为一个年轻的信徒，（当时我上大学，在墨尔本参加海外基督徒团契），即使是学生，我们常被提醒应该设好我们生活中的优先次序。课堂的学习和取得良好成绩不应成为生活的最重要事项。我们应当把上帝放在首位，不要忽略我们与上帝的日常亲近、且要研读圣经、顺服圣经、参加教会崇拜和团契、传福音给不信的人。我们坚信，当我们有一个对的优先次序，上帝必赐福于我们的学业、工作。

那是四十年前了。我感谢上帝，马太福音 6:33 仍然是我一生的指导原则，我想许多读者也与我在这一点上有同感。我们要在工作、事业、家庭关系以及人与人交往的所有领域中将上帝为首位。

让我们更详细地研究马太福音 6:33：

这节经文是耶稣在登山宝训中间所讲的。耶稣教导听众们如何放下对日常基本需求的顾虑。耶稣告诉他们不要为生命忧虑吃什么喝什么，为身体忧虑穿什么，因为上帝如看顾活飞鸟、花草，祂也必看顾我们。（马太 6：25-32）

然后，祂指导门徒们的焦点：

“你们要先求祂的国和祂的义，这些东西都要加给你们了”

这节经文：

“你们要先求祂的国和祂的义，这些东西都要加给你们了”不是指你所想要的，而是指你的基本的需要，如饮食和穿着。

上帝已应许必使祂的选民一切所需用的都充足（腓立比书 4:19），但祂对我们所需要的东西的观念常常与我们的观念不同，并且祂的时间往往不符合我们的期望。例如，我们可能认为我们的需要具有财富或职业发展，但上帝知道我们需要的是一个贫穷、失落或孤独的时期，这样我们并可以宣告：“我靠着那加给我力量的，凡事都能做”（腓立比书 4:13）。

根据我的个人经验，在我努力寻求祂的过程中，我并没有发现我缺乏任何基本需要，然而我经常获得超出我期望的需求。

我需要指出的是，我们必须警惕在世界各地逐渐流行被称为“成功神学”的异端。假先知、假师傅的关键信息是“上帝要你变得富有、有钱！”。这种原理不是圣经的教导，更不是马太福音 6:33 的教导，马太福音 6:33 并不是获取财富的公式。

耶稣教导我们，生命的重中之重应该是远离这个世界的 – 世界的地位和诱惑，而应该追求神国度的事物。

我们如何知道我们正在寻求神的国度？我建议我们花些时间反思主要消耗我们的思想、时间和努力的事物。这些食物是否会损坏，还是会持续到永恒呢？从上帝的话来看，可存到永恒的两件事就是上帝的话和人。

“草必枯干，花必凋残，唯有我们神的话必永远立定。”（以赛亚书 40:8）

“这些人要往永刑里去，那些义人要往永生里去。”（马太福音 25:46）

如果我们花时间研读圣经以更亲密地认识耶稣，并努力向不信的人分享福音，带领他们归向基督并教导他们如何跟随耶稣，我们可以确定我们正在投资于永恒的事物，并将获得无价的赏赐。

去行这些事的信徒们可以放心“……这些东西都要加给你们了。”

祷告

天上的父，

我们感谢你提醒我们不要为明天和我们的日常需要而忧虑，并要先求你的国和你的义，你必将供应。

在这场史无前例的新冠肺炎疫情中，许多人经历了痛苦，愿你赐我们信心继续信靠你，并以你为我们生命的首位。

奉耶稣的名，

阿门

Monday 11 January 2021.

THE UNTOLD CHRISTMAS STORY

By: Ong Hwee Soo

Matthew 2:13-23

The Christmas spirit is still in the air. Orthodox Christians in Central Europe and some African nations celebrated Christmas just last Thursday, 7 January, following the Julian Calendar. For us at PBC, we celebrated our first Virtual Christmas, a fortnight ago, 25th December, following the Gregorian Calendar. All around the world where Christmas was celebrated, either in December or January, whether online or onsite, millions including non-Christians would have heard of the stories of a virgin teenage girl, a carpenter, a manger, shepherds, angels, wisemen (Persian magi/kings), the star of Bethlehem and the like.

But tucked in just three verses is an incident that rarely gets highlighted during Christmas time:

Matthew 2:13-15

13 Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, "Rise, take the child and his mother, and flee to Egypt, and remain there until I tell you, for Herod is about to search for the child, to destroy him." 14 And he rose and took the child and his mother by night and departed to Egypt 15 and remained there until the death of Herod. This was to fulfil what the Lord had spoken by the prophet, "Out of Egypt I called my son."

In the Nativity narrative in the Matthew Gospel, after the popular story of the wisemen who presented gifts to baby Jesus, we read that Jesus was a refugee. When the wisemen did not return to Jerusalem as instructed by King Herod to report the whereabouts of the newborn 'King of the Jews', whom the then king of Judea perceived as a potential threat to his own throne, Herod was furious and decreed the murder of all baby boys under the age of two in the town of Bethlehem. However, before the edict was enforced, the child's father, Joseph the carpenter, was warned in a dream of the imminent threat to his infant's life and was told to take baby Jesus and his mother and flee to Egypt. Under cover of night, Joseph escaped with Mary and Jesus before Herod's soldiers came to execute all the Bethlehem baby boys. Father, mother and child remained in Egypt until Herod died and Joseph was instructed by an angel to return to Israel.

Return they did, but tucked in another three verses is another untold story: Jesus' family were internally displaced. Matthew 2:21-23

21 And he rose and took the child and his mother and went to the land of Israel. 22 But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there, and being warned in a dream he withdrew to the district of Galilee. 23 And he went and lived in a city called Nazareth, so that what was spoken by the prophets might be fulfilled, that he would be called a Nazarene.

On arrival back in Israel, when Joseph heard that Archelaus had succeeded his father, Herod as king of Judea, he was fearful of returning to Jesus' birthplace, Bethlehem as Archelaus was reputed to be a notoriously wicked man. Again, as warned in a dream, Joseph migrated to Nazareth instead.

From the main media as well as social media, we are all aware of the plight of refugees, elsewhere and in our own country. According to UNHCR's definition, "A refugee is someone who owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable to or owing to such fear, is unwilling to avail himself

for the protection of that country.” Internally Displaced People has been defined as “those who have been displaced from their places of birth and/or residence and forced to relocate to another part of the country.” By all definitions, Jesus and His earthly family were refugees and internally displaced people.

During the escape to Egypt, the infant Jesus experienced with his earthly parents the tragic throes of refugees and displaced people, marked by discomfort, dread and trepidation. In our present times, millions of individuals and families are forced to flee like Jesus and his family.

In the faces of the hungry, the thirsty, the stranger, the naked, the sick and the prisoner, we are challenged to see the face of Jesus who beckons us to help (Matthew 25:35-40). If we recognise Christ in those faces, let us rise to meet His need in them. Refugees and displaced people offer us great opportunity to meet, love and serve Christ the Lord.

Here, let me commend PBC Youth Ministry and College-University Group for their joint GiveBack Project, in rendering the recent Christmas as season of giving back to those in need instead of usually receiving gifts. Through their youthful initiative they raised funds for a needy refugee school in Cheras. With the money collected, they purchased personalized age-gender-appropriate ‘Care Packages’ for forty-one Myanmarese refugee children ages four to ten, some of whom were located in Temerloh. Unbeknown to them, the cash love-gift our youths presented to the Principal was sufficient to fully settle the school’s outstanding three-months rental arrears.

Our youths have opened a way for our church to be engaged in migrant ministry in a bigger way. To quote Pastor Bill Wilson of MetroWorld Child Ministry, “Big Doors open on Small Hinges.”

Let’s Live the Life, Realizing Opportunities.

PRAYER:

Heavenly Father, as we begin this new year, help us realize opportunities to reach out and minister to the needy migrants in our midst. In Jesus’ Name, Amen.

每日灵粮

星期一，2021 年 1 月 11 日

标题：不为人知的圣诞故事

讲员：翁辉赐弟兄

翻译：郑振隆弟兄

马太福音 2:13-23

圣诞气息依然弥漫。中欧和一些非洲国家的东正教徒在上周四，也就是 1 月 7 日，按照儒略历(Julian Calendar)庆祝圣诞节。我们班底浸信会两周前依据格里戈里历(Gregorian Calendar)于 12 月 25 日庆祝了我们的第一个虚拟圣诞节。在世界各地庆祝圣诞节的地方，无论是 12 月或 1 月，无论是在网上还是在现场，数百万人(包括非基督徒)都会听说过童贞女、木匠、马槽、牧羊人、天使、博士(波斯术士/国王)、伯利恒之星等的故事。

但是，仅在三节经文中，有一个在圣诞节期间很少被强调的事件：

【马太福音 2:13-15】

13 他们去后，有主的使者向约瑟梦中显现，说：“起来！带着小孩子同他母亲逃往埃及，住在那里，等我吩咐你，因为希律必寻找小孩子，要除灭他。”

14 约瑟就起来，夜间带着小孩子和他母亲往埃及去，

15 住在那里，直到希律死了。这是要应验主藉先知所说的话，说：“我从埃及召出我的儿子来。”

在马太福音的耶稣降生叙述中，在博士向婴儿耶稣献礼物的热门故事之后，我们看到耶稣是一名难民。当博士没有按照希律王的指示返回耶路撒冷报告新生的“犹太人之王”的下落时，这位当时的犹太国王认为他对自己的王位构成了潜在的威胁；希律王勃然大怒，下令屠杀伯利恒小镇上所有两岁以下的男婴。然而，在法令执行之前，孩子的父亲，木匠约瑟，在梦中被警告他的婴儿的生命受到迫在眉睫的威胁，并被告知带着婴儿耶稣和他的母亲逃往埃及。约瑟在夜幕的掩护下，在希律王的士兵前来屠杀所有伯利恒男婴之前，与马利亚和耶稣一起逃走了。父亲、母亲和孩子一直留在埃及，直到希律王死了，天使指示约瑟返回以色列。

他们回来了，但另外三节是另一个不为人知的故事：耶稣的家人在国内流离失所。

【马太福音 2:21-23】

21 约瑟就起来，把小孩子和他母亲带到以色列地去，

22 只因听见亚基老接着他父亲希律作了犹太王，就怕往那里去，又在梦中被主指示，便往加利利境内去了。

23 到了一座城，名叫拿撒勒，就住在那里。这是要应验先知所说，他将称为拿撒勒人的话了。

回到以色列时，当约瑟听说亚基老(Archelaus)继承了他父亲希律王成为犹太国王时，他害怕回到耶稣的出生地伯利恒，因为亚基老被誉为是一个臭名昭著的恶人。再一次，如梦中所警告的，约瑟迁移到拿撒勒。

从主要媒体和社交媒体上，我们都知道难民的困境，无论是在其他地方还是在我们的国家。根据难民署（UNHCR）的定义，“难民是指有充分理由害怕因种族、宗教、国籍、特定社会团体成员身份或政治见解而受到迫害，身处其国籍以外的国家，

不能或由于这种恐惧而不愿为保护该国服务的人。”国内流离失所者被定义为“那些已离开出生地和/或居住地，被迫迁往该国另一个地区的人”。根据所有的定义，耶稣和祂在世上的家人都是难民和国内流离失所的人。

在逃往埃及期间，婴儿耶稣和祂世上的父母一起经历了难民和流离失所者的悲惨痛苦，以不适、恐惧和惊惶不安为特征。在我们现今的时代，数以百万计的个人和家庭被迫像耶稣和祂的家人一样逃命。

在饥饿、口渴、客旅、赤身露体的人、病人和囚犯的脸上，我们都被挑战要看到耶稣的面孔，祂召唤我们去帮助他们(马太福音 25:35-40)。如果我们从这些面孔中认出基督，让我们起来满足祂在他们身上的需要。难民和流离失所的人给我们提供了去认识、爱护和服侍主基督的绝佳机会。

在这里，我要表扬班底浸信会青年部和大学团契联办的“回馈计划”，把最近的圣诞节作为回馈有需要的人的季节，而不是一般接收礼物的季节。通过他们年轻的积极主动，他们为蕉赖一所贫穷的难民学校筹集了资金。他们用筹集到的钱为四十一名四岁至十岁的缅甸难民儿童购买了个人化、适合年龄和性别的“照料配套”，其中一些儿童被安置在淡马鲁。他们并不知道，我们的青年给校长的现金爱心礼物足以全额清偿学校拖欠的三个月租金。

我们的年轻人为我们的教会开辟了一条更广泛地参与移民事工的途径。引用“大都会国际儿童事工”（MetroWorld Child Ministry）的比尔·威尔逊牧师所说：“大门在小铰链上打开。”

让我们活出生命，实现机遇。

祈祷：

天父，在新的一年里开始之际，帮助我们实现向在我们当中的贫困的移民伸出援手和服侍的机会。奉耶稣的名，阿们。

Tuesday, 12 January 2021

Title: Good and Faithful Servants

By: Cecilia Tan

Passage: Matthew 25:14-30 (Parable of the Talents)

The year 2021 has just begun and it is as good a time as any to look back at the years gone by to ascertain whether we are experiencing a sense of fulfilment, satisfaction and accomplishment in our lives.

If we lack that sense of fulfilment, it could mean that we have not maximised our potential fruitfulness. Plainly put, it means we have the ability to give out much more to build God's kingdom and to bless others, but we simply have not done much about it.

Perhaps it is because we are not quite sure what our special abilities are. If that is the case, then the acronym S.H.A.P.E first coined by Rick Warren in his bestseller "The Purpose Driven Life" will be useful to help us discover God's unique purpose for our lives. S.H.A.P.E. stands for Spiritual Gifts (which we receive upon conversion), Heart (what we are passionate about), Abilities, Personality and Experiences.

What are you good at? Some of us have spiritual gifts such as preaching, teaching, shepherding, exhortation, prophecy and healing. What about natural talents (those you are born with)? The list of exciting preoccupations is endless: sports, cooking, baking, photography, painting, music, singing, pottery, videography, sewing, writing, story-telling, woodwork, crafts & handiwork, floral arrangement, etc.

Our Creator God has designed and created each of us in a unique way for a specific purpose. Each of us has been given at least one talent that we are born with that gives us special skills and abilities, setting us apart from one another.

For instance, the elder of my twin sons is a gifted musician and singer. He plays several instruments and during the MCO period of March to December 2020, he spearheaded, conducted and produced 4 virtual choir videos on behalf of PBC. His younger twin brother crunches numbers and solves mind-boggling mathematical problems in a jiffy. When he was a little boy, he loved dismantling mechanical toys and then assembling them back effortlessly! My charming daughter has the most delightful way with words and communicates endearingly with people she interacts with, from tiny tots to golden agers.

The Parable of the Talents clearly teaches us that God wants us to use our talents and gifts, not bury them!

During Jesus' time, a talent was a huge sum of money worth something like 20 years of wages for a labourer. The 3 different sums of money entrusted to the servants represent the differing abilities that God has entrusted to us.

The first 2 servants invested the money entrusted to them wisely and earned a 100% return for their master who was pleased and praised each of them, saying, "Well done, good and faithful servant, you have been faithful over a little; I will set you over much." (Matthew 25:21)

The 3rd servant simply kept the money and failed to put it to good use. He incurred the wrath of his master who condemned him as a "wicked and slothful servant" (Matthew 25:26). His punishment? The master took the talent away from him and gave it to the first servant who

had used his money to make more. This lazy servant was then cast into the outer darkness, where “there will be weeping and gnashing of teeth.” (Matthew 25:30)

Like the money entrusted to the servants, the gifts and talents we have received are not ours alone. God gave them to us for the purpose of serving Him and serving others. If we use them wisely, He will trust us with more to keep doing these things we are good at. On the other hand, when we fail to identify and use our God-given talents, we will lose them forever and God will take the valuable talents and give them to others who are putting their talents to good use.

We may feel that we have little to offer but the issue is not how much or how little we have, but what we do with what we have! We are all given differing amounts of talents and all that is expected of us is to be faithful to the exact amount He has entrusted to us. Hence we should not compare our efforts with others’ as God judges us according to our degree of faithfulness.

If in the years gone by, you have kept your talent hidden under your mattress or pillow, do not despair! It is not too late to now start unleashing your talent upon a waiting world! God will be glorified and countless lives will be blessed.

Moreover, by obeying God’s command to maximise the use of our talents, we will enjoy a deep sense of fulfilment and meaningful accomplishment in our lives. Which is probably why Todd Henry, author of the book “Die Empty: Unleash Your Best Work Every Day” declared, “I want to know that if I lay my head down tonight and don’t wake up tomorrow, I have emptied myself of whatever creativity is lingering inside.”

And so, going forward into 2021, let us strive to be GOOD AND FAITHFUL SERVANTS, giving our best and all of our talents to serve God and bless others. As Leo Buscaglia so aptly put it, “Your talent is God’s gift to you. What you do with it is your gift to God.”

PRAYER:

Our Heavenly Father, we praise You for in Your wisdom, You have given each of us a different talent. We are like different parts of the human body. As each part performs its function well, the body can enjoy a peaceful and healthy existence. May each of us seek to use our individual talents and abilities as best as we can, that the Body of Christ may perform its function as the salt and light of the world, in an extraordinary way. In Jesus’ name, we pray. Amen.

每日灵粮

星期二, 2021 年 1 月 12 日

标题: 良善又忠心的仆人

作者: 陈俊芳姐妹

翻译: 陈晓佩姐妹

经文: 马太福音 25:14-30 (才干的比喻)

2021 年才刚开始, 这正是回顾过去岁月的好时机, 确定我们是否在经历着一股充实感、满足感和成就感。

如果我们缺乏这种充实感, 这可能意味着我们还没有充分发挥我们富有成效的潜力。简而言之, 这表示我们有能力付出更多去建立上帝的国度并祝福其他人, 只是我们根本没有在这方面做得更多。

或许是因为我们不太确定我们的特长是什么。如果是这个情况, 华理克在他的畅销书“标杆人生”(The Purpose Driven Life)中首创的首字母缩写 S.H.A.P.E 将会帮助我们发现上帝在我们生命中的独特旨意。S.H.A.P.E. 代表(S)属灵恩赐(当我们重生时领受的)、(H)心(我们所热衷的)、(A)能力、(P)个性和(E)经历。

您擅长什么? 我们当中一些人以下的属灵恩赐: 讲道、教导、牧养、劝勉、说预言和医治。那么天赋(您与生俱来的)呢? 令人兴奋属意的列表不胜枚举: 体育、烹饪、烘焙、摄影、绘画、音乐、歌唱、陶艺、摄像、缝纫、写作、讲故事、木工、工艺品和手工艺、插花等等。

我们的创造主上帝为特定的目的以独特的方式设计并创造了我们每个人。我们每个人都赋予了至少一种与生俱来的天赋, 这赋予了我们特殊的技能和能力, 使我们彼此有别于其他人。

例如, 我的双胞胎儿子中的大儿子是一位有恩赐的音乐家和歌手。他可以玩数种乐器, 在 2020 年 3 月到 12 月的行管期间, 他率先代表班底浸信会指挥和制作了 4 个虚拟诗班的视频。他的双胞胎弟弟在运算数字方面很在行, 且能在一瞬间解决烧脑数学难题。当他还是个小男孩的时候, 他喜欢拆卸机械玩具, 然后毫不费力地把它们组装起来! 我绰约的女儿有最讨人喜欢的语言表达方式, 能与同她交往的人, 无论幼小或长者, 亲切地交流。

才干的比喻清楚地教导我们, 上帝要我们使用我们的才干和恩赐, 而不是埋没它们!

在耶稣的时代, 一个才干(talent-他连得)相等于一笔巨额金钱, 相当于一个工人 20 年的工资。托付给仆人的三笔不同金额的钱代表了上帝托付给我们不同的才干。

首两位仆人有智慧地投资了所托付给他们的金钱并赚了 100% 的回报。主人对他们各人表示高兴并称赞他们, 说: “好, 你这又良善又忠心的仆人, 你在不多的事上有忠心, 我要把许多事派你管理。”(马太福音 25:21)

第三个仆人只是把金钱收藏起来, 没有善加利用。他招致了主人的愤怒, 主人谴责他是一个“邪恶而懒散的仆人”(马太福音 25:26)。他的惩罚? 主人把他的才干拿走, 赐给

那善用他的金钱赚取更多的第一个仆人。之后，这懒惰的仆人被丢在外面的黑暗里，“在那里必要哀哭切齿了。”（马太 25:30）

就像托付给仆人的钱一样，我们所得的恩赐和才干不是单单属于我们自己的。上帝赐给我们的目的是为服侍祂和其他人。如果我们有智慧地运用它，祂将会托付我们更多，让我们继续做我们擅长的事情。相反的，当我们不能辨识并运用上帝赐给我们的才干时，我们将会永远失去它们，上帝会拿走这些宝贵的才干并赐给那些在善用他们恩赐的人。

我们可能会觉得我们能贡献的很少，但问题不在于我们拥有多少，而是我们如何使用我们所拥有的！我们每个人都被赋予了不同的才干，而所求于我们的只是忠于祂委托给我们的确切数量。因此，我们不应该将自己的努力与别人的比较，因为上帝是按我们忠心的程度来判断我们。

如果在以往的岁月里，您把您的才干埋藏在您的床褥或枕头下，不要绝望！现在开始在一个期待着的世界上释放您的才华还不算太迟！上帝会得着荣耀，还有无数的生命会得着祝福。

况且，通过遵守上帝的命令，充分地善用我们的才干，我们将在我们的生活中享受到深刻的满足感和有意义的成就感。这可能就是为什么托德·亨利(Todd Henry)，**“努力就是为了不苟且地活着” (Die Empty: Release Your Best Work Daily)** 的作者宣称，“我要确知，如果我今晚躺下，明天不会再醒来，我已把内心挥之不去的创作力都掏空了。”

因此，迈入 2021 年时，让我们努力做良善又忠心的仆人，献上我们最好的和我们全部的才干来事奉上帝并祝福其他的人。正如利奥·巴斯卡利亚(Leo Buscaglia)恰如其分所说，“您的才干是上帝赐给您的礼物；您怎么善用恩赐是您献给上帝的礼物。”

祈祷：

我们的天父，我们赞美祢，因为祢以祢的智慧赐给我们每一个人不同的才干。我们就像身体不同的部位一样。当每个部位都能很好地发挥其功能时，身体就可以享受到一个安宁和健康的生活。愿我们每个人都尽我们所能运用我们个人的才干和能力，好让基督的身体能以一种非凡的方式履行它作为世上的盐和光的功能。奉耶稣的名，我们祷告。阿们。

Wednesday, Jan 13 2021

Sawing away at the log in our eye

Author: Wong King Wai

Matt 7: 3-5 – 3 Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? 4 Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is the log in your own eye? 5 You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.

Have you ever tried touching the tip of your right-hand's index finger with the tip of your left-hand's index finger with one eye closed? Try it. Step 1: Close one eye and look off into the distance. Step 2: Raise both arms, outstretched in front of you (like those Chinese zombies). Step 3: Point each hand's index finger at each other like a gun but still looking into the distance with your one open eye. Step 4: With your arms still outstretched, bring hands together and try to touch the tips of your index fingers.

Missed, right? If you try again, with a bit of practice, you will probably be able to touch the tips of your index fingers.

During your first attempt, where you missed, you will realise having both eyes in good working condition is important because if one eye is damaged, simple tasks like pouring hot water into a cup or cutting a tomato can be dangerous.

The standard teaching from reading Matt 7: 3-5 is about Jesus instructing us to stop being hypocrites. Simply put: Check yourself first before you pass judgement or condemnation on others. And the solution is simple: Remove the "log" from your eye. But we both know that that is easier said than done.

A log is no small thing. A log is not a branch or a sapling. It is a fully grown and mature tree that is felled. The "log" symbolises an internal blockage of sight that we may have issues, that is clouding our judgement, that we are not aware of. This could lead us to discredit our Lord and turn people away from Christianity.

Thankfully, we have a God who is also our Good Shepherd, who guides us and helps us cut off pieces of that log off as we daily commune with Him and spend time learning from others who walk closely with God. The more aware that we may be blinded to our own prejudice, sinful behaviour and other struggles, and make a focussed attempt to rid ourselves of them, the more humble we may become to understand the plight of others.

Let us always bring our thoughts and biases before God and ask him to help us clear up our sight daily. And as God helps cut off pieces of the log in our eye, we will be able to see clearly more and more each day. Also, consider seeking help from mature brothers and sisters in Christ who have the skills and abilities to help you see clearly, especially if you have deep stress, trauma or depression. Remember that you are never alone.

PRAYER: My Father, please forgive me for my transgressions and for my blindness. Help me to seek help, guide me to whom I should speak to, and help me articulate what the log in my eye is. I need Your help Lord, for I have no other course of action and only You have the truth that will set me free. Help me to be humble and aware of what the log in my eye is so that I can have it cut down more and more each day and be able to see clearly. And also help me to stop being judgemental and condemning of others but instead be filled with Your great

love and grace for others as we journey together in our walk with You. I pray this in Jesus's name. AMEN.

每日灵粮

星期三, 2021 年 1 月 13 日

标题: 去掉我们眼中的梁木

作者: 黄经为弟兄

翻译: 陈健萍姐妹

【马太福音 7:3-5】

3 为甚么看见你弟兄眼中有刺、却不想自己眼中有梁木呢。

4 你自己眼中有梁木、怎能对你弟兄说、容我去掉你眼中的刺呢。

5 你这假冒为善的人、先去掉自己眼中的梁木、然后才能看得清楚、去掉你弟兄眼中的刺。

您有没有试过闭着一只眼睛用左手食指指尖触碰右手食指指尖？试试看。步骤一：闭上一只眼睛，向远处望去。步骤二：举起双臂，向前伸展(像那些中国僵尸一样)。步骤三：两只手的食指像枪一样互相对指着，但您的一只眼睛仍然睁着看着远处。步骤四：双臂仍然伸展，两手从两端靠拢，试着让两个食指指尖相触。

做不到，对吧？如果您再尝试，稍微练习一下，您可能就能让您的两个食指指尖相触了。

在您第一次的尝试中，当您做不到时，您会意识到让两只眼睛都处于良好的运作状态很重要，因为如果一只眼睛受损，简单的任务如往杯子里倒热水或切西红柿都可以是危险的。

马太福音 7:3-5 一致的教导是关于耶稣训喻我们不要再做伪君子。简单地说：在对别人作出判断或谴责之前，先审视自己。解决办法很简单：把您眼中的“梁木”去掉。但我们都知道，这可是说时容易做时难。

梁木可不是一个小物件。梁木不是树枝或者树苗；它是一棵已经被砍下的完全长成的树干。“梁木”表征着一种内在的视线障碍，这障碍会招致一些问题，影响我们的判断，是我们并不察觉的。这可导致我们羞辱主，并使人远离基督教。

感恩的是，我们有一位上帝，祂也是我们的好牧人。当我们每天与祂交通，并花时间向与祂亲密同行的人学习时，祂引导并帮助我们把那根梁木一块块地削掉。我们越是意识到我们可能被自己的偏见、罪恶行为和其他挣扎蒙蔽了，且集中精力试图摆脱它们，我们就越能谦卑地谅解他人的困境。

让我们常把我们的想法和偏见带到上帝跟前，并祈求祂帮助我们每天清理自己的视线。当上帝帮助我们眼里的梁木一块块地去掉时，我们就能一天比一天看得更清楚。此外，考虑向基督里成熟的弟兄姊妹寻求帮助，他们拥有帮助您看得清楚的技能 and 能力，尤其当您承受着很大的压力、创伤或抑郁的时候。记住，您永远不会孤单。

祷告：我的父啊，求祢赦免我的过犯和盲目。助我寻求帮助，指引我应该与谁倾谈，帮助我能清楚道出我眼中的梁木是什么。主啊，我需要祢的帮助，因为我别无他法，只有祢的真理才能释放我让我自由。求帮助我谦卑，觉察到我眼中的梁木是什么，以让我能每天把它除掉更多，使我能看得更清楚。也求帮助我停止对别人的论断和谴责，而在我们与祢同行的过程中，充满祢对人的大爱和恩典。我奉耶稣的名祈祷。阿们。

Thursday, 14 January 2021

Title: Blind Guides

By: Dr. Tho Lye Mun

Matthew 23:2-17

Jesus' life was a demonstration of grace and compassion. He walked where no religious teacher would go, to seek out those that no one else would touch. He healed damaged lives and restored broken souls. "Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God." 1 John 4:7 (NKJV). Those who met him, understood what love was, and how love felt.

Yet Jesus did reserve strong words for one group of people. No, it wasn't the prostitutes, the tax collectors or the adulterers. It wasn't the sick, the poor or even the Roman occupying force, as far as the bible records for us. It was the church. Or more specifically, the Pharisees and teachers of the law. What! Say that again? You mean the people entrusted to shepherd the flock, to convey the word of God, to lead worship and to point believers towards God. Listen what Jesus had to say in Matthew 23:2-17 (NLT)

2 "The teachers of religious law and the Pharisees are the official interpreters of the law of Moses. 3 So practice and obey whatever they tell you, but don't follow their example. For they don't practice what they teach. 4 They crush people with unbearable religious demands and never lift a finger to ease the burden.

5 "Everything they do is for show. On their arms they wear extra wide prayer boxes with Scripture verses inside, and they wear robes with extra long tassels. 6 And they love to sit at the head table at banquets and in the seats of honor in the synagogues. 7 They love to receive respectful greetings as they walk in the marketplaces, and to be called 'Rabbi.'

8 "Don't let anyone call you 'Rabbi,' for you have only one teacher, and all of you are equal as brothers and sisters. 9 And don't address anyone here on earth as 'Father,' for only God in heaven is your Father. 10 And don't let anyone call you 'Teacher,' for you have only one teacher, the Messiah. 11 The greatest among you must be a servant. 12 But those who exalt themselves will be humbled, and those who humble themselves will be exalted.

13 "What sorrow awaits you teachers of religious law and you Pharisees. Hypocrites! For you shut the door of the Kingdom of Heaven in people's faces. You won't go in yourselves, and you don't let others enter either.

15 "What sorrow awaits you teachers of religious law and you Pharisees. Hypocrites! For you cross land and sea to make one convert, and then you turn that person into twice the child of hell you yourselves are!

16 "Blind guides! What sorrow awaits you! For you say that it means nothing to swear 'by God's Temple,' but that it is binding to swear 'by the gold in the Temple.' 17 Blind fools! Which is more important—the gold or the Temple that makes the gold sacred?

Jesus seems to tell us that whilst we should obey what they teach us, but we should not copy the religious teachers' lifestyle. They are characterized by being overbearing, making and enforcing rules, yet not wanting to walk beside people in their difficulties. They prioritize maintaining external appearances whilst inwardly they are "dead" (Matthew 23:27). They are even very active in mission work, traveling far and wide yet turning converts into "twice the

child of hell you yourselves are!” Their attitude to money and resources are idolatrous. Eventually they would plot to murder Jesus.

Sobering words. Sobering words from the Lord who knows the deepest inclinations and secrets of our heart. How do we avoid this pharisaical trap? I humbly submit that rules and regulations should never come before the gospel. Church is not an organisation or set of action plans, it is a gathering of believers who love the Lord and want to share that love with those who do not know Him.

Prayer

Lord, help us to love You above all else. Help us to remember Your goodness always. Let this shape our lives and conduct. Thank You, Jesus.

2021 年 1 月 14 日，星期四

标题：瞎眼领路的

作者：陶乃文医生

翻译：吴淑娉姐妹

经文：马太福音 23：2-17

耶稣的生命处处彰显著恩典和爱心，祂会到访一些宗教老师不会到的地方；寻找一些他人不敢接触的人；祂治愈受伤的生命；修复破碎的灵魂。_ "亲爱的兄弟阿，我们应当彼此相爱，因为爱是从上帝来的，凡有爱心的，都是由上帝而生，并且认识上帝。" 约翰一书 4：7，认识祂的人明白什么是爱、以及爱的感受。

耶稣确是向一群人说了些重话，不是妓女、税吏或犯奸淫罪的人，根据圣经记载，这不是病人、穷人，甚至不是占领了犹太人土地的罗马人，却是教会！更具体地说，是法利赛人和文士。什么！再说一次？您的意思是指受委托带领羊群、传达上帝圣言、带领崇拜，并指引信徒走向上帝的人。请听耶稣在马太福音 23：2-17 中所说的话：

"_2 文士和法利赛人坐在摩西的位上，_3 凡他们所吩咐你们的，你们都要谨守遵行，但不要效法他们的行为；因为他们能说，不能行。_4 他们把难担的重担捆起来，搁在人的肩上，但自己一个指头也不肯动。

_5 他们一切所作的事都是要叫人看见，所以将佩戴的经文做宽了，衣裳的缝子做长了，_6 喜爱筵席上的首座，会堂里的高位，又喜爱人在街市上问他安，称呼他拉比。

_8 但你们不要受拉比的称呼，因为只有一位是你们的夫子；你们都是弟兄。_9 也不要称呼地上的人为父，因为只有一位是你们的父，就是在天上的父。_10 也不要受师尊的称呼，因为只有一位是你们的师尊，就是基督。你们中间谁为大，谁就要作你们的用人。_12 凡自高的，必降为卑；自卑的，必升为高。

_13 你们这假冒为善的文士和法利赛人有祸了！因为你们正当人前，把天国的门关了，自己不进去，正要进去的人，你们也不容他们进去。

_15 你们这假冒为善的文士和法利赛人有祸了！因为你们走遍洋海陆地，勾引一个人入教，既入了教，却使他作地狱之子，比你们还加倍。_16 你们这瞎眼领路的有祸了！你们说："凡指着殿起誓的，这算不得什么；只是凡指着殿中金子起誓的，他就该谨守。" _17 你们这无知瞎眼的人哪，什么是大的？是金子呢？还是叫金子成圣的殿呢？"

耶稣像是在告诉我们：尽管我们应该遵从这些宗教老师教给我们的东西，但我们不应该仿效他们的生活方式。他们具有统治，制定和执行规则的能力，但是他们不愿意走到有困难的人的身旁。他们只重视外表，内里却是 "死去" 的（马太福音 23:27）。他们甚至在宣教工作中显得非常活跃，四处奔波，但将追随者变成像他们自己一样的 "地狱的孩子" 甚至加倍！他们视金钱和物质如偶像，最后，他们甚至合谋杀害耶稣。

醒世的话语！这醒世的话来自了解我们的心思和内心秘密的主耶稣！我们如何避免堕入这痛苦的陷阱？我谦卑地提议：规章制度绝不能走在福音之前，教会不是一个组织

或一套行动计划，她是一群爱主的信徒聚集在一起，并想与不认识主的人分享基督的爱。

祷告

主啊，请帮助我们凡事要先爱祢，时常纪念祢的好意，希望这能影响我们的生活和行为。谢谢祢，耶稣。

Friday, 15 January 2021

Title: We have never seen anything like this

By Ps Cheng Cheung

Mark 2:5 "When Jesus saw . . . faith"

Mark 2: 1-12

This is the story of the paralytic man whose friends lowered him through the roof as Jesus spoke in a crowded house, in the hope that Jesus would heal him.

Picture this poor man lying helplessly in front of Jesus. In those days, unlike today, society did not provide amenities for the paralysed. A paralytic was dependent on his friends to carry him anywhere he needed to go. He couldn't dress himself or take care of his bodily functions. Worst of all, he could not earn a living; he could only beg. Physical healing was his only hope to lead a normal life. He and his friends had heard of Jesus' power to heal. Desperation and faith drove them to use desperate means when they saw the crowd at the house where Jesus was teaching.

Imagine the dialogue at that crucial moment:

Jesus says, "Son, your sins are forgiven you." It must have startled the guys on the roof. One of them had his head down through the opening so he could hear. The other guys asked him, "What did Jesus say?"

He relayed, "He said that his sins are forgiven."

"His sins are forgiven? He did not heal him? You mean we went to all the trouble of digging this hole in the roof and letting him down just so he could get his sins forgiven? We want him healed!"

If you were one of the four friends is that what you would have said? It would seem that for a person in such a position, the need for physical healing far surpasses anything else. But first Jesus said, "Friend, your sins are forgiven." To heal the man's body would have made his life more comfortable. But without healing his soul, he would have died and faced God's righteous judgment. His main need was forgiveness of sins, not physical healing.

Today, what other proposals for paralytics do you think might have been suggested?

This man needs financial assistance. After all, he needs it for basics like food and lodging.

This man needs educational help. Then, perhaps, after some training he would be able to fend for himself.

This man needs emotional healing. This will enable him to see that he is a worthwhile human being, and be weaned from the idea that he is totally dependent on others. Then, his relationships with his family would certainly improve, right?

Jesus didn't say any of the above because He knew forgiveness of one's sin is the primary and most pressing need of every person. That is why Jesus came, to offer forgiveness of sin, and thereby restoration of our relationship with our Heavenly Father, the Living God. More importantly, the logical point that follows is this: Forgiveness of sin is such a pressing need that we should do all we can to bring our friends and loved ones to Jesus.

I want to share a true story which happened many years ago. John and Terry (not their real names) were good friends. They were golf buddies and enjoyed the outdoors and other sports together. John was a keen Christian. Terry wasn't, but was open to the gospel. However, because of objections from his family, he preferred not to stir things at home. John knew he could arouse his good friend's interest if only he could get him to go to church.

John decided to do something extraordinary. Early one Sunday morning, John turned up very early at Terry's house, at about 7:00 am. He said to him, "I am taking you to my church this morning. Since you said you would like to come one day, I will just read the papers here, while you take your time with your breakfast, alright? You do not have to hurry. When you are done, and ready to leave, we will leave. We have four services at my church, so we can catch any of the four."

So off they went. And guess what? Terry was struck by the sermon. It spoke to him. He had so many questions at the end of the service about how to become a Christian that John said, "Let's go ask the pastor right now." They did. Afterwards, Terry gave his heart to Jesus that very morning! How blessed that he had such a caring, persistent friend in John.

Can you see that the four friends in this passage needed that same persistence, especially when they came to the house where Jesus was teaching and saw that he was not accessible because of the number of people crammed into the house? They could easily have been put off by that obstacle, but instead were determined to help their friend receive healing. If they saw it was of utmost importance for his physical healing, how much more should we, like John, see the importance and urgency of the need for spiritual healing for our unsaved loved ones and friends.

My Prayer

Thank you Lord, for these stories of loyal and close friends. Help me be totally convicted of this truth from these stories that forgiveness of sin is man's greatest need. Help me be a loyal and close friend too, to the unsaved in my circle of friends.

In Jesus' Name. Amen.

每日灵粮

星期五，2021 年 1 月 15 日

标题：我们从来没有见过这样的事

作者：张祯祥传道

翻译：陈月妃姐妹

马可福音 2：5 “耶稣见到...信心”

马可福音 2：1-12

这是一个关于瘫子的故事，当耶稣在拥挤的屋子里讲话时，他的朋友们把他从屋顶放下来，希望耶稣能医治他。

想象一下这个可怜的人无助地躺在耶稣面前。在那个时候，与现今不同的是，社会没有为残疾人提供便利设施。一个瘫痪者需依靠他的朋友把他带到任何他想要去的地方。他不能自己穿衣服，也不能自理。最糟糕的是，他无法谋生，只能乞讨。身体康复是他过正常生活的唯一希望。他和他的朋友们都听说过耶稣有医治的能力。当他们看到耶稣进行教导的房子的群众时，绝望和信心驱使他们使用这铤而走险的手段。

想象一下在那个关键时刻的对话：

耶稣说，“小子，你的罪赦了。”这肯定把房顶上的人吓了一跳。其中一个人从房顶的开口伸出头来这样他就能听见了。其他人问他，“耶稣说了什么？”他转述，“祂说他的罪赦了。”

“他的罪赦了？难道祂没有医治他吗？”你是说我们费尽周折在屋顶上挖了个洞让他下去，只是为了使他的罪得赦吗？我们要他得到医治！”

如果你是四个朋友中的一个，你会这么说吗？似乎对于这样一个处境的人来说，身体康复的渴望远远超过其他任何东西。但耶稣先说：“朋友，你的罪赦了。”医治那人的身体，会使他的生活更舒适。但若不医治他的灵魂，他就死了，且要面对神公义的审判。他最需要是罪得赦免，而不是肉体上的痊愈。

今天，你对这个瘫痪者还有哪些建议呢？

这个人需要经济援助。毕竟，他需要经济援助来维持基本生活，如食宿。

这个人需要教育上的帮助。那么，也许经过一些训练，他就能自食其力了。

这个人需要情感上的治愈。这将使他看到自己是一个有价值的人，并从完全依赖他人的观念中解脱出来。那么，他和家人的关系肯定会改善，对吧？

耶稣没有说以上任何一句话，因为他知道赦免一个人的罪是每个人最主要和最迫切的需要。这就是为什么耶稣来了，赦免我们的罪，从而恢复我们与天父，永生神的关系。更重要的是，接下来的逻辑观点是：罪得赦免是如此迫切的需要，我们应该尽我们所能把我们的朋友和所爱的人带到耶稣面前。

我想和大家分享一个发生在许多年前的真实故事。约翰和特里（化名）是好朋友。他们是高尔夫球伙伴，并一起享受户外运动和其他运动。约翰是个虔诚的基督徒。特里不是基督徒，但他对福音持开放态度。然而，由于家人的反对，他宁愿选择不惹怒家人。约翰知道，只有让特里去教堂，他才能引起他的好朋友的兴趣。

约翰决定做一件不寻常的事。一个星期天的清晨，约翰很早就到了特里家，大约早上 7 点。他对他说：“今天早上我要带你去我的教堂。既然你说过有一天你会来的，我就

在这里看报纸，你慢慢吃早餐，好吗？你不必着急。当你做完准备离开时，我们就离开。我们教堂有四个崇拜，因此我们可以赶上四个崇拜中的任何一个。”

后来他们走了。你猜怎么着？特里被证道信息打动了。这信息向他说话。在崇拜结束时，他有很多关于如何成为基督徒的问题，约翰说：“我们现在去问问牧师吧。”后来，特里在那天早上把他的心给了耶稣！他有像约翰这样那么关心人及执着的朋友是多么有福气啊。

你能看出这段经文中的四个朋友需要同样的执着吗？尤其是当他们来到耶稣所教导的那所房子，看到他因为挤在房子里的人太多而无法接近的时候？他们本可以很容易地被这一障碍所阻碍，但却决心帮助他们的朋友得到治疗。如果他们认为这对他的身体康复至关重要，那么我们是否更应该像约翰一样，看到我们未得救的亲人和朋友需要心灵的康复的重要性和迫切性。

我的祷告

感谢主，感谢这些忠心密友的故事。请帮助我从这些故事中完全确信罪得赦免是人类最大的需要的真理。帮助我，让我在未得救的朋友圈中，也成为一個忠诚和亲密的朋友。奉耶稣的名祷告。阿门。

Saturday, 16th January 2021

Title: Seize the Moment

By: Chan Yew Thai

Luke 24:13-35 is the narration of Jesus with two of his disciples on the road to Emmaus having a conversation about the current events, crucifixion and resurrection of Jesus, that had happened.

Though they did not know the stranger was Jesus, verses 25-26 showed us that Jesus knew they did not know the scriptures, and He took that opportunity to teach them everything in the Scriptures concerning Himself, beginning at Moses and all the prophets (verse 27).

When their eyes were opened and they realised that the stranger was Jesus, they got up immediately and returned to Jerusalem to proclaim to the eleven disciples and those who were gathered with them that indeed the Lord was risen. They did not care about the distance, nor the darkness as it was late (verse 29). Neither did they feel tired making the trip back to Jerusalem, which they left earlier (verse 33).

In less than a month, the Chinese will be celebrating Chinese New Year (CNY), and tradition has it that extended family members will gather for the reunion dinner and will also visit relatives during the next few days. Given that, with the uncertainty due to COVID-19 situation, traveling and gatherings will be limited. However, even without gatherings or visitations we will surely greet each other, probably via Zoom or telephone calls.

When we meet either physically or via technology, will we be like Jesus who seized the opportunity to share the gospel (Good News) with our loved ones, that they may be enlightened by the Word, and be like the two disciples (Cleopas and another) who were so excited to proclaim the Good News that the God and Saviour we serve is alive, for He has risen? May we follow Jesus' example to seize every opportunity to share His Word, even in our daily conversations, and follow the disciples who were so excited to proclaim His Word, that nothing deterred their enthusiasm. Let us use these uncertainties and difficulties caused by the pandemic as a good reason and urgency for us to share the gospel and to provide hope to the disillusioned, because only in Jesus there is hope in uncertainties and bleak future.

Brothers and Sisters, waste not this opportunity since life is truly uncertain. Who had anticipated that the little invisible virus could cause severe damage globally? Therefore, may we reach out to our loved ones and friends that they too may know our Lord. We can begin by asking God to give us divine appointment, the courage, and the words to share the gospel in a nice and acceptable way.

Prayer:

Heavenly Father, thank You for choosing us to be your child, and granting us the honour and responsibility of the Great Commission. May we assume this responsibility seriously. However, Lord, we humbly pray for courage, wisdom, and willingness to do this. May You lead and guide us in this, and also give us divine appointment to share the gospel with whoever You have chosen and prepared the heart for Your Word. Help us not to be overly concerned about the end result of our sharing, as that is Your responsibility, not ours. Thank You Jesus for everything. In the name of Jesus, we pray. Amen!

每日灵粮

星期六，二零二一年一月十六日

题目: 把握时机

作者: 陈有娣姐妹

翻译: 方美珠姐妹

路加福音 24:13-35 讲述耶稣与祂的两个门徒在往以马忤斯路上谈论有关祂被钉十字架死后复活的有关时事，虽然他们不知道那陌生人是耶稣，25-26 节显示耶稣知道他们不知道经文，祂就把握机会，把经上所指着的话，从摩西和众先知起，都给他们讲解明白(27 节)。

当他们的眼睛开了他们认出那陌生人是耶稣，他们就立时起身回耶路撒冷去要向那 11 个门徒和他们的同人宣告说主果然复活了。他们不顾路途遥远，不顾天色昏暗（29 节），更忽视他们因早先才从耶路撒冷离开现今又要回去的疲惫(33 节)。

还有不到一个月华人就要庆祝农历新年，传统上这时是全家成员聚集在一起吃团圆饭，并在接下来的几天里去探访亲戚。但是，由于新冠病毒现今不确定的肆虐情形，行动与聚集会有所被限制。可是就算如此，我们还是必然会通过视频或电话来互相问候。

当我们不管是本身或是透过科技来相会，我们会否像耶稣一样把握时机来分享福音好消息给我们所爱的人，使他们可以被真理所启发，就像那两个门徒（革流巴和友人）一样满怀激动的要宣告那位我们所服事的神，我们的救世主已经复活了的好消息呢？期望我们跟从耶稣效法祂为列把握时机，在每日与人对话里也能分享祂的道；并效法那激动的门徒来宣告祂的道，没有任何事物可以阻挡他们的热心。让我们应用被疫情所造成的不确定和困苦为一个迫切的好理由来让我们分享福音并提供希望给那些绝望的人，因为唯有在耶稣里我们可以在不确定与渺茫的未来中有希望。

弟兄姐妹，生命是不确定的，不要浪费机会。谁曾想过这微小看不见的细菌会造成如此严重的全球破坏？所以我们应当向我们所爱的人来介绍我们的主。我们可以寻求上帝给我们属天的邀约，以勇气和美好的话语来分享福音，使人可以接受福音。

祷告：

天父，感谢祢拣选我们成为祢的儿女，赋予我们祢的大使命的责任。求祢让我们看重这个责任。主啊，我们谦卑地寻求祢赋予我们勇气，智慧及意愿的心来承担这个责任。求祢带领并教导我们，给予我们属天的约会来分享给那些祢所拣选的人，让他们预备心来接受祢的道。帮助我们不要过多的观注我们分享后的成果，因为那是祢的责任，不是我们的。谢谢祢，主耶稣。奉主耶稣的名祷告。阿门！

Sunday, 17 January 2021

Title: Live the Life in Church

By Elder Tan Seng Kee

Passage: Matthew 4:3

PBC's church theme for 2021 is "Live the Life". It simply means we adopt a life-style that befits our calling as a disciple of Jesus Christ. Another way to put it is, we practice what we preach or we live a life that draws people to Jesus. I will share a monthly devotion from January 2021 onwards, first one to live the life in church, then to live the life in the world and finally to live the life in the family.

Living the life in church seems easy. There are many others in church trying to live the Christian life and hence we can just emulate others. So if we see many dressed their best for church service, we can do likewise. We try not to be angry in church and smile more because that is an oft trait in church. Of course we also find areas to serve which offer visual prominence.

Matthew 4:3 reads "*Then the devil came and said to him, 'If you are the Son of God, change these stones into loaves of bread.'*" The devil is challenging Jesus to doubt whether God really cares for Him; as it seems strange that a loving father would allow his son to eat nothing for 40 days and 40 nights, and did not feed him when he became very hungry. If Jesus doubted the Father's love for Him, the resilience to carry the cross and be the complete sacrifice for our sins may be precariously perched. How often in church in the midst of a majestic hymn proclaiming the greatness of God, the devil intrudes into our mind with unholy thoughts or jars our memory of a past sin (which we have confessed, repented and been forgiven). Doubting God's love incapacitates our witness and distracts our worship and service of God. Let's not in a moment have any second thoughts of how much God loves us. Many of us who have been Christians for some time, would time and again see, watch and experience the reality and goodness of God and in our times of momentary doubts, let us reminiscence and remember, recall and be grateful that our God has always loved us and will continue to love us the same yesterday, today and forever.

The devil then asked Jesus to turn stones into loaves of bread. Eating bread to be relieved of hunger is not a sin nor a wrongful act. However, in this instance, the devil is asking Jesus to rely on his timing and power/ability to get the bread and not to depend on God. God, who created the heavens and the earth, could in an instance relieve Jesus of his hunger but at this moment in time, this was not to be so. The devil then came in and tell Jesus to go ahead and resolve the problem (his hunger) his way instead of waiting and relying on God for the resolution. In church, to live the life requires us to wait upon God for the go ahead. I recall in PBC, numerous directions were fraught with perils whilst others proceeded smoothly. In all instances, it is necessary to take time to pray and ask God for wisdom and guidance. Waiting on God may seem 'kiasu' but to charge ahead where perils lie would be foolish. So as for me, I'd rather wait for God to show the way and to open doors than to rush ahead on my own and struggle.

We call this account in Matthew 4:3 as the temptation of Jesus but it is even more true to call it the temptations of the devil. The devil was trying to draw Jesus away from absolute obedience to God. In church, the devil tempts us to walk away from Jesus all the time. To live the life in the church we need to stop struggling with our own perceived unworthiness. You and I are fully justified and hence completely worthy to come into the presence of God to worship and to serve Him. Luke 18:19 tells us God alone is good and because God is good, all His ways and plans are for our benefit and our good. Travails of living continue to assail

us but because God is good, we can be confident Jesus prays for us and that God hears all our prayers and will give us the grace and strength to endure and finish well the journey of life in church. His ways are always the perfect timing for us.

Prayer:

Lord, please help me not to doubt You. Let me be assured and confident that I can fully trust You when You said, “*Take courage. It is I. Don’t be afraid.*” (Matthew 14:27) In the uncertainties of life, help me have the assurance that You love me and You will answer my prayers and give me the grace and peace to endure the times. In Jesus’ name I pray. Amen.

每日灵粮

星期日，2021 年 1 月 17 日

标题：在教会里活出生命

作者：陈诚基长老

翻译：林良億姐妹

马太福音 4: 3

今年，2021 年，教会的主题是“活出生命”。这仅仅意味着，我们应该采用一种适合被呼召耶稣基督门徒的生活方式。另一种表达方式是，我们实践我们的讲道分享，或者过着引人归向主耶稣的生活。从 2021 年 1 月起，我将每月分享一次，首先是：在教堂里“活出生命”，然后是在世界里“活出生命”，最后是在家庭里“活出生命”。

在教堂里生活很容易。教会中还有许多其他人试图过基督徒的生活，因此我们可以效法其他人。因此，如果我们看到许多人穿着最好的衣服去教堂服侍，我们也可以这样做。我们尽量不要在教堂里生气，多微笑，因为这是教堂里经常出现的特征。当然，我们也找一些比较引人注目的服侍领域。

马太福音 4: 3 写道：“那试探人的进前来，对他说：“你若是神的儿子，可以吩咐这些石头变成食物！”魔鬼正在挑战耶稣，怀疑上帝是否真的在乎祂：一个充满爱心的父亲允许儿子 40 天 40 夜里什么都不吃，而当祂非常饥饿时却不喂祂，这似乎很奇怪吧。如果耶稣怀疑天父对祂的爱，那么背负十字架并为我们罪孽的牺牲的任务就会陷入危险。在教堂里圣诗大声宣扬上帝的伟大，魔鬼常常以不圣洁的思想侵入我们的脑海，或震撼我们对过去的罪恶的记忆（我们已经承认，悔改并得到宽恕）。怀疑上帝的爱会使我们的见证失去能力，并分散我们对上帝的崇拜和服侍。我们不可对“上帝有多爱我们”有着任何的想法。在我们当中信主已久的基督徒，他们会一次又一次地看到和体验上帝的真实和善良。当我们一时疑惑，让我们怀念和回忆并感激我们的上帝一直爱着我们，像昨天，今天的爱我们，并将继续永远的爱我们。

魔鬼然后要求耶稣把石头变成面包。吃面包来减轻饥饿既不是罪过也不是犯法。但是，在这种情况下，魔鬼要求耶稣依靠他的时机和能力来获得面包，而不是依靠上帝。创造天地的上帝可以随时减轻耶稣的饥饿感，但在当时，事实并非如此。然后，魔鬼来了，告诉耶稣以自己的方式解决问题（祂的饥饿），而不是等待依靠上帝来解决。生活在教会里，我们就需要等待上帝的指示继续前进。我记得在教会中，许多工作方向充满着危险，而其他工作方向进展顺利。在任何情况下，都需要花时间祈祷并向上帝祈求智慧和指导。等待上帝似乎是“kiasu”（闽南语：怕输），但是要提前向危险冲锋是愚蠢的。因此，对于我来说，我宁愿等待上帝指明道路并敞开大门，也不愿独自奋斗前行。

我们在马太福音 4: 3 中，称这种说法为耶稣的试探，但称它为魔鬼的试探更为真实。魔鬼试图把耶稣从绝对的顺服中拉出来。在教会里，魔鬼总是诱惑我们离开耶稣。为了在教会里“活出生命”，我们需要停止为不值得的东西而挣扎。您和我已经称义了，因此完全值得在上帝面前敬拜和事奉上帝。路加福音 18:19 告诉我们，只有神是良善的，因为神是良善的，所以祂的一切方式和计划都是为了我们的利益和好处。生活的苦难继续向我们袭来，但是由于上帝是善良的，我们可以确信耶稣为我们祈祷，

并且上帝听到了我们所有的祈祷，并将赐给我们恩典和力量，以承受并顺利完成活出教会的生命。祂的方式永远是我们的最佳时机。

祷告：主啊，当您你说：“鼓起勇气吧！是我，不要怕。”（马太福音 14:27），请帮助我不要怀疑你。在不可预测的生活中，我愿得着你爱我的确据，你将回应我的祈祷，并赐予宽容与平安来度过这个时代。奉我主耶稣的名求，阿们。

Monday 18th January 2021

THE Golden Rule

Pastor Soong Kok Kee

Matthew 7: 12 “So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets.”

This so-called Golden Rule is found in negative form in rabbinic Judaism and also in Hinduism, Buddhism and Confucianism. It occurred in various forms in Greek and Roman ethical teaching. But our Lord puts it here in its positive form.

Confucius said, “Do nothing to your neighbor which afterward you would not have your neighbor do to you” (Mahabharata XIII.5571). William Hendriksen in commenting on this says it simply means do not kill your neighbor and do not steal his marriage partner or his property, for you would not like to have him do this to you either, so, leave your neighbor severely alone. So, the negative form then is do not do anything to your neighbors that you would not want them to do to you.

But the golden rule here teaches us to be proactive – do to others what you would want them to do to you. What do I want people to do to me when I make a mistake? I would want them to forgive me. What do I want people to do to me when I mess up my life? I would want them to give me another chance. What do I want people to do to me when I feel hurt and lonely? I would want them to comfort me, visit me, call me, hug me and cry with me. What do I want people to do to me when I need the basic necessities of life? I would want them to give me a piece of bread, a glass of water to quench my hunger and my thirst. If that is what we want people to do to us my brothers and sisters, our Lord says in this golden rule, then we all need to go out there to do all that.

No wonder our Lord also taught in Matthew 25: 37-40 “Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?” The answer given was “I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.”

So my dear brothers and sisters in the Lord, to believe and become a Christian is the easy part, to live out the life of a Christian is the hard part. So let us ask our Lord for the courage, boldness and faith to live the life of a Christian in this pandemic times of the world. Let us all go out there to live out the Golden Rule to do to others what we want them to do to us. Let us touch as many lives as we can in the name of our Lord, for His glory and honor.

PRAYER: Dear Lord, we pray for courage and boldness to live out a life that will touch many lives for you. To be light and salt of the earth for your name’s sake. That the world may know that we are your disciples when we love one another and do to others, the world at large, what we want them to do to us. To love them with the love of our Lord Jesus Christ. In the precious name of our Lord Jesus Christ we pray AMEN.

星期一，2021 年 1 月 18 日

标题：黄金法则

讲员：宋国基牧师

翻译：郑振隆弟兄

【太 7:12】所以，无论何事，你们愿意人怎样待你们，你们也要怎样待人，因为这就是律法和先知的道理。”

这一所谓的黄金法则在拉比犹太教、印度教、佛教和儒教中都以否定的形式出现。它在希腊和罗马的伦理教学中以不同的形式出现。但我们的主却以积极的方式把它放在这里。

孔子说：“己所不欲，勿施於人”(摩诃婆罗多 Mahabharata 十三.5571)。威廉·亨德里克森(William Hendriksen)对此发表评论时表示，这只意味着不要杀害您的邻居，也不要偷走他的婚姻伴侣或财产，因为您也不想让他也这样对您。因此，请绝对别干扰您的邻居。所以，否定的形式是不要对您的邻居做任何您不希望他们对您做的事情。

但这里的黄金法则教导我们要积极主动——您们愿意人怎样待您们，您们也要怎样待人。当我犯错时，我希望人们怎样待我？我希望他们会原谅我。当我搞砸我的生命时，我希望人们怎样待我？我希望他们再给我一次机会。当我感到受伤和孤独时，我希望人们怎样待我？我希望他们安慰我、探望我、打电话给我、拥抱我、陪我一起哭泣。当我需要生活的基本必需品时，我希望人们怎样待我？我希望他们给我一块面包，一杯水来缓解我的饥渴。如果这就是我们想要人对我们做的，我的弟兄姐妹们，我们的主在这黄金法则告诉我们，那么我們都需要走出去做这一切。

难怪我们的主也在马太福音 25:37-40 中教导我们：“主啊，我们什么时候见你饿了，给你吃，渴了，给你喝？什么时候见你作客旅，留你住，或是赤身露体，给你穿？又什么时候见你病了，或是在监里，来看你呢？”主给的答案是“我实在告诉你们：这些事你们既作在我这弟兄中一个最小的身上，就是作在我身上了。”

因此，主里亲爱的弟兄姐妹们，相信并成为基督徒是容易的部分，活出基督徒的生命是困难的部分。所以，让我们向主祈求勇气，胆量和信心，以在这世界大流行感时期活出基督徒的生命。让我们都一起走出去实践这黄金法则，愿意人怎样待我们，我们也怎样待人。为着主的荣耀和尊贵，让我们尽力触摸更多的生命。

祷告：亲爱的主，我们祈求勇气和胆量去过一种能为祢触动许多生命的生活。为祢的名，成为世上的光和盐。叫世人知道我们是祢的门徒，当我们彼此相爱而且向人，向整个世界，作我们愿意他们作在我们身上的事情；并以主耶稣基督的爱来爱他们。奉我们主耶稣基督的宝贵名字祈祷，阿们。

Tuesday, 19 January 2021

Title: Second Chance

By: Pastor Isaac Yim

John 21:15-19

I believe many of us are like Peter, who failed to stand by Jesus during times of critical crisis in our lives. It is a terrible feeling to betray Jesus. Peter, one of the faithful and loyal followers of Jesus, had followed Him with great conviction and confidence. He once said, “Lord, to whom shall we go? You have the words of eternal life,” and “You are the Christ.” At the last supper, Jesus made a shocking prediction that Peter would deny him three times before the rooster crowed. On hearing this prediction, Peter reaffirmed his loyalty to Jesus, “Even if I have to die with you, I will never disown you.” That same night Jesus was arrested and all the disciples then deserted Jesus. But Peter followed Jesus at a distance. Peter was identified by a servant girl. He denied Jesus three times in order to save himself. He denied Jesus as his Lord and master three times. Peter swore, “A curse on me if I’m lying – I don’t know this man you’re talking about!” (Mark 14:71). At that moment, the Lord turned and looked at Peter. Suddenly, the Lord’s words flashed through Peter’s mind: “Before the rooster crows tomorrow morning, you will deny three times that you even know me.” Peter left the courtyard, weeping bitterly (Luke 22:61-62).

Sorrow is not always a bad thing. Godly sorrow causes us to repent and change our ways. To repent means to change our mind about something. Godly sorrow leads us away from sin and results in salvation; but worldly sorrow, which lacks repentance, results in spiritual death (2 Cor. 7:8-10).

Jesus visited with Peter and a few other disciples and initiated the healing and restoration process after His glorious resurrection. These disciples had left and returned to fishing on the Sea of Galilee. They toiled the whole night and had caught nothing. Jesus then shouted from the shore to these fishermen, “Throw your net on the right side.” John recognized the voice of Jesus. He cried out, “It’s the Lord!” With great joy Peter leaped into the water to meet Jesus.

Jesus did not condemn these tired and discouraged disciples. He called them friends or children. The miraculous catch helped the disciples to rekindle their faith in Jesus. He even prepared breakfast for them. Despite their failings and shortcomings, Jesus still loved them unconditionally.

When they had finished eating, Jesus said to Simon Peter, “Simon son of John, do you truly love me more than these?” “Yes, Lord,” he said, “you know that I love you.” Jesus said, “Feed my lambs.” (John 21:15).

“These” refers to the fish or anything else that Peter cherished dearly. It can also be other things such as success, dream, achievement. Jesus wanted Peter to love Him above everything else. God wants us to love Him above everything else. Peter responded to the Lord Jesus, “You know I love you.” Jesus said, “Feed my lambs.” We thank Jesus for His sacrificial and unconditional love for us. In repentance and restoration, Jesus wants us to love Him by taking care of and feeding His sheep. He does not come to condemn us when we fail in our walk with Him, nor if we fail to live up to His expectation and to serve Him as we should. He always takes the initiative to wait for us to repent like the prodigal son. He will restore anyone who is willing to ask for forgiveness. He will heal and restore us into His fellowship and will use us for His glory.

We live in a world that condemns us when we fail. Most of the time we are not given a second chance, but our God is a God of second chances. Jesus came to give the world a second chance, and He is here now to give all sinners a second chance, to take away our sin and make us a new person. It is never too late to take hold of our second chance in life.

“A broken and contrite heart, God, will not despise” (Psalm 51:17). Despite Peter’s failures and weaknesses, Jesus was assuring him and restoring him back to service in the Kingdom of God. “Follow me!” He said.

Prayer for the Day

Thank You, Father, for giving me many second chances to help me keep going and learning to feed Your lambs. Lord, teach us to be on the lookout with love and passion, to bring those who need to experience Your forgiveness and restoration today. In Jesus’ Name. Amen

每日灵粮

星期二, 2021 年 1 月 19 日

标题: 第二次机会

作者: 严以撒牧师

翻译: 陈健萍姐妹

约翰福音 21:15-19

我相信我们许多人都像彼得一样，在我们生命中的危急时刻未能对耶稣不离不弃。背叛耶稣是一种可怕的感觉。彼得是耶稣的忠实追随者之一，他怀着极大的信念和信心追随祂。他曾经说过：“主啊，你有永生之道，我们还归从谁呢？”以及“你是基督”。在最后的晚餐上，耶稣做了一个令人震惊的预言，即鸡叫之前，彼得会三次不认祂。彼得一听到这个预言，就重申他对耶稣的忠心：“我就是必须和你同死，也总不能不认你。”就在当晚，耶稣被捉拿了，所有的门徒都离弃了耶稣；彼得却远远地跟着耶稣。彼得被一个使女认出。他为了自救，三次否认耶稣；他三次否认耶稣是他的主和夫子。彼得发咒起誓地说：“我不认得你们说的这个人！”（马可福音 14:71）。就在那一刻，主转过身来看彼得。突然，主的话闪现在彼得的脑海中：“今日鸡叫以先，你要三次不认我。”彼得离开院子，流泪痛哭(路加福音 22:61-62)。

悲伤并不总是坏事。敬虔的悲伤使我们悔改，改变我们的方式。悔改意味着改变我们对某事的想法。属神的悲痛使我们远离罪，引致我们得救；但属世的悲伤，缺乏悔改，则导致属灵的死亡(哥林多后书 7:8-10)。

耶稣在祂荣耀的复活后，探望彼得和其他几个门徒，并开始了疗愈和恢复的过程。这些门徒离开后，又回到加利利海打鱼。他们折腾了一整夜，并没有打着什么。耶稣就从岸上对这些渔夫喊道：“把网撒在右边。”约翰认出了耶稣的声音。他喊道：“是主！”彼得非常高兴地跳进水里，要去迎接耶稣。

耶稣并没有谴责这些疲惫和灰心丧气的门徒，祂称他们为朋友或孩子。这一奇迹般的捕获帮助门徒们重新燃起了他们对耶稣的信心。祂甚至为他们准备了早餐。尽管他们有缺点和不足之处，耶稣依然无条件地爱他们。

他们吃完了，耶稣对西门彼得说：“约翰的儿子西门，你爱我比这些更深吗？”“是的，主啊，”他说，“你知道我爱你。”耶稣对他说：“你喂养我的小羊。”（约翰福音 21:15）。

“这些”指的是彼得非常珍视的鱼或任何东西。它也可以是其他的东西，诸如成功、梦想或业绩。耶稣希望彼得爱祂胜过一切。上帝希望我们爱祂胜过一切。彼得对主耶稣说：“你知道我爱你。”耶稣说：“你喂养我的羊。”我们感谢耶稣对我们的牺牲和无条件的爱。在悔改和恢复中，耶稣希望我们通过照顾和喂养祂的羊来爱祂。当我们未能与祂同行时，或者我们没有达到祂的期望，尽我们所能侍奉祂时，祂不会来定我们的罪。祂总是主动地等待我们如同浪子一样悔改。祂将恢复任何愿意寻求宽恕的人，祂必医治我们，使我们回归祂的团契，并要使用我们来荣耀祂。

我们生活在一个当失败时会受谴责的世界。大多数时候，我们没有第二次机会，但我们的上帝是给人第二次机会的上帝。耶稣来给世人第二次机会，现在祂在这里给所有

罪人第二次机会，除掉我们的罪，使我们成为一个全新的人。把握住我们人生的第二次机会永远不会太晚。

“神啊，忧伤痛悔的心，你必不轻看。”(诗篇 51:17)。尽管彼得有失败和软弱，耶稣让他放心，让他重新回到神的国度，恢复他的服事。“跟从我！”祂说。

今天的祈祷

父亲，感谢祢给了我很多第二次机会来帮助我坚持下去，并学习喂养祢的羊。主啊，求祢教导我们以爱和热情去留意，带那些今天有需要的人经历祢的宽恕和复原。奉耶稣的名，阿们。

Wednesday, 20 January 2021

Title: Jesus Will Give You Rest

Author: Pastor Wallace Ong

Matthew 11: 28 – “Come to me, all you who are weary and burdened, and I will give you rest...”

I found myself awake in pitch darkness again – another night when I hadn’t slept more than a couple of hours. I was thinking of church members and their family members who have been going through suffering and pains. In my pastoral experience, I had never come across so many cases of illnesses and suffering within a short year. I felt hurt and overwhelmed by empathy for our beloved brothers and sisters. I hope I can do more than just praying for them. When I told them, “I will pray for you”, my heart cried out, “I wish I could help take your troubles and miseries away from you!” Such burden in my heart often brings me down to my knees telling Jesus that I am indeed weak and helpless. “Please help my brothers and sisters who are in agony, O Lord, and take away their pains and suffering!” I have to uphold my beloved brothers and sisters to Him, and to surrender my burden for them to Him in order to find rest in Him.

Today, just too many people are bogged down with heavy burdens, especially those living in the city. They are stressed, worried, anxious, and have no rest – physically, mentally, and emotionally. Many feel trapped in their problems, finding no comfort. It is like a huge and heavy boulder weighing down on their shoulders and unable to break free.

How to let go of our burden? Who can help us out? We ask for help, but who could relieve us? Problems seem to persist and we find ourselves getting nowhere. In the Bible, Jesus promises to all who are weary and burdened that HE will give them rest. When we are willing to go to Jesus to surrender our heavy burden to Him, He can give us rest. Not only can we offload our burdens, but we will also receive peace in our hearts and rest in our soul.

Jesus wants you to know Him. He loves you, He wants you to have love, peace, and joy in your life. When Jesus invites the weary and burdened to come to Him, He takes away the burden and weariness from them, and replaces with His love, peace and joy. Who in the world could do such a thing? There is no one else but Jesus!

Prayer:

Dear Jesus, We come to You and ask for Your rest and peace. We pray that You will lift the burden off our heart and take away our desire to strive using our own strength. Allow us to come in Your presence and let You help us. We pray that You mould us into Your image, and instill in us a restful spirit. Let us radiate Your peace onto others, even in the midst of chaos, and show us how to live our life resting in You. In Jesus’ name we pray, Amen.

每日灵粮

星期三, 2021 年 1 月 20 日

标题：耶稣将使您得安息

作者：王振威传道

翻译：薛秀合姐妹

马太福音 11:28 – “凡劳苦担重担的人可以到我这里来，我就使你们得安息...”

我发现自己又在一片漆黑中醒来 – 另一个我睡不足几个小时的晚上。我想起那些正遭受痛苦和磨难的教会会友及他们的家人。依我牧养的经验，我从未在短短的一年里遇到过如此多的疾病和苦难案例。我为我们亲爱的弟兄姐妹感到同情和痛心。我希望我能做的不仅仅是为他们祈祷。当我告诉他们：“我会为您祈祷”时，我的心在呼喊，“我希望我能帮助您摆脱烦恼和痛苦！”我内心的这种重担常常使我跪下来告诉耶稣我确实是软弱无助的。“主啊，求祢帮助我处在痛苦中的弟兄姐妹，消除他们的痛楚与苦难！”我必须将我心爱的弟兄姐妹交托于祢，并将我为他们承担的重担卸给祢，好让我在祢里面得安息。

今天，太多的人被沉重的负担所困，尤其是那些生活在城市里的人。他们在生理、精神和情感上都有压力、担忧、焦虑而不得安息。许多人觉得被困在自己的问题中，得不到安慰。这就像是一个极大又沉重的巨石压在他们的肩膀上，无法挣脱。

如何放下我们的担子？谁能帮助我们呢？我们寻求帮助，但是谁可以解救我们呢？问题似乎依然存在，我们发现自己毫无进展。在圣经中，耶稣向凡劳苦担重担的人许诺，祢会使他们得安息。当我们愿意走向耶稣并将我们沉重的担子交给祢时，祢就会给我们安息。我们不仅可以卸下重担，还可以得到内心的平安和灵里的安息。

耶稣想让您认识祢。祢爱您，祢希望您在生活中拥有爱、平安与喜乐。当耶稣邀请那些劳苦和担重担的人来到祢那里时，祢就挪去了他们的重担与劳苦，并以祢的爱、平安与喜乐取代。世界上有谁能够做这样的事呢？除了耶稣以外，就没有别的人了！

祷告：

亲爱的耶稣，我们来到祢跟前，向祢祈求祢的安息与平安。我们祈求祢解除我们心中的重担，并除去我们欲靠自己的力量去奋斗的意愿。求祢应允我们进入祢的同在，让祢来帮助我们。我们祈求祢塑造我们成为祢的样式，并赐予我们里面有安息的灵。让我们散发祢的平安，传达别人，即使在混乱中；并向我们展示如何过一个在祢里面得安息的生活。我们奉耶稣的名祷告，阿门。

Thursday, 21 January 2021

Who do YOU say He is?

Pastor Mark Tan

Matthew 16:13-19

When Jesus came into the district of Caesarea Philippi, he asked his disciples, “Who do people say that the Son of Man is?” And they said, “Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets.” He said to them, “But who do you say that I am?” Simon Peter answered, “You are the Messiah, the Son of the living God.” And Jesus answered him, “Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”

The beauty of Malaysia is, like food – there is a huge variety of faith and religions from all over the world on the shores of this melting pot of a nation. Which is why, in my early days of seeking faith, I took the privilege any Malaysian has at the doorstep of his house: I considered as many of them as I could find.

Other than the truly diverse worldviews, the interesting observation I have made is that every religion has a high, sometimes, venerable attitude to the person of Jesus of Nazareth. Some call him a prophet of God, others an enlightened being of the Middle East. Some would call him a vision of God, others called him a reputable teacher of good character. This, of course, complicates things in a few ways:

1. Jesus cannot be just a prophet, because he said things that had him accused for blasphemy.
2. Jesus did not claim to possess truth, he claims “I am... THE TRUTH.”
3. Jesus cannot be merely human or even a vision of God, because neither human nor vision can die and rise from the dead after three days.

In the immortal words of CS Lewis: “A man who was merely a man and said the sort of things Jesus said wouldn’t be a great moral teacher. He’d be either a lunatic on a level with a man who says he’s a poached egg or else he’d be the devil of hell. You must make your choice. Either this man was, and is, the Son of God, or else a madman or something worse.”

Therefore, let us be like Peter, who went against the majority opinion and said the truth – that Jesus is the Messiah, the Son of the Living God. In being like Peter, we can also be encouraged in two things:

1. That when we confess Jesus is Messiah and Lord, He promises that we may experience His wonders and authority in our lives and
2. If we fail at times, like Peter did, Jesus is always near and ready to forgive and restore our faith, to confess our faith in Him once again.

PRAYER:

Loving Father, thank You that You have drawn me with Your love to know the Lord Jesus as my personal Saviour and heavenly Friend. I believe that Jesus is the Christ, the Son of the living God, the Saviour of the world, not created and equal with the Father, yet was born as a Man – and because of His sinless life and sacrifice of Himself on the cross and His resurrection – I have eternal life. With this new life You have given me, I praise Your holy name. In Jesus name I pray,
AMEN.

2021 年 1 月 21 日，星期四

题目：你们说他是谁？

作者：陈燕靖传道

翻译：黄姐妹

马太福音 16： 13-19

耶稣到了该撒利亚腓立比的境内，就问门徒说：人说我（有古卷没有我字）人子是谁？

他们说：有人说是施洗的约翰；有人说是以利亚；又有人说是耶利米或是先知里的一位。

耶稣说：你们说我是谁？

西门彼得回答说：你是基督，是永生神的儿子。

耶稣对他说：西门巴约拿，你是有福的！因为这不是属血肉的指示你的，乃是我在天上的父指示的。

我还告诉你，你是彼得，我要把我的教会建造在这磐石上；阴间的权柄（权柄：原文是门），不能胜过他。

我要把天国的钥匙给你，凡你在地上所捆绑的，在天上也要捆绑；凡你在地上所释放的，在天上也要释放。

马来西亚的美就好像美食一般丰富多彩,在这国家的大熔炉边，俱有许多各种类来自世界各地的信仰和宗教。这就是为什么在我寻求信仰的初期，我善用了马来西亚人在本国所享有的方便。

除了真正不同的世界观之外，我所做的有趣的观察是，每种宗教对拿撒勒人耶稣都具有很高的，有时是崇高的态度。有些人称他为上帝的先知，有些人称其为中东的圣贤。有些人称他为上帝的异象，另一些人称他为有良好品格的著名老师。当然，这会使事情变得复杂一些：

1.耶稣不能只是一个先知，因为他说了一些被指控亵渎神灵的话。

2.耶稣没有声称拥有真理，而是声称“我是……真理”。

3.耶稣不能仅仅是人，或者是上帝的异象，因为人类和异象都不会死后三天而复活。

用刘易斯（CS Lewis）不朽的话说：“一个人，只是一个人，并且说过耶稣说的那种话，不会是一个伟大的道德老师。他可能和一个说自己是荷包蛋的男人在某种程度上是个疯子，否则他就是地狱的魔鬼。您必须做出选择。这个人要么是上帝的儿子，要么是疯子，或者更糟的东西。”

因此，让我们像彼得一样，他反对多数意见并说了实话- 耶稣是弥赛亚，永生神的儿子。像彼得一样，我们在两件事上也可以受到鼓舞：

1.当我们承认耶稣是弥赛亚和主时，他应许我们可以在生活中经历他的奇妙事迹和权威

2.如果有时我们像彼得一样失败了，耶稣总是会靠近并准备宽恕和恢复我的信仰，再次承认我们对他的信心。

祷告：

慈爱的天父，感谢祢以爱吸引了我，使我认识主耶稣成为我个人的救主和属天的朋友。我相信耶稣是基督，是永生神的儿子，是世界的救世主，祂本有上帝的形像，不以自己與上帝同等為強奪的，反倒虛己，取了奴僕的形像，成為人的樣式。他本无罪却愿意在十字架上牺牲自己，他的复活使我得我永生。您赋予了我新的生命，我赞美您的圣名。我奉耶稣的名祈祷，阿们。

Friday, 22 January 2021

Title: Friendship

By: Prathab V

John 15:13-15 (KJV)

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 You are My friends if you do what I command you.

15 I do not call you slaves anymore, because a slave doesn't know what his master is doing. I have called you friends, because I have made known to you everything I have heard from My Father.

"Mike, how do you define friendship?", I asked my roommate one night during the final year of my undergraduate studies. He thought for a while and said, "A friend is someone who...someone who...doesn't take advantage of you."

For a brief moment, I was surprised. I was expecting him to say something more profound, something theological or a deeply relational observation. So, when Mike linked friendship to one not taking advantage of another, it intrigued me. "What do you mean? Why is being taken advantage of an important consideration in friendship?" I probed. That set him off to pour out his heart on his past experiences with his friends, or so-called "friends".

To cut the long story short, Mike explained how he had been betrayed by those he trusted and how some of his friends have completely misunderstood him. As I listened, I realised that friendship may mean many things to different people. Each have their definition of friendship, shaped by one's life experiences.

Pondering on the definition of friendship, my attention shifted to the words of Jesus.

"Greater love hath no man than this, that a man lay down his life for his friends."

To Jesus, giving up one's life for those who he considered friends is the greatest expression of love and friendship. Jesus said those words as He was giving a discourse to his twelve close friends. Yes, Jesus called His 12 disciples as His friends. Later that same night He was arrested, the result of a scandalous betrayal.

Jesus had twelve close friends. Unfortunately, most of them did not fully understand Him during His earthly ministry. One betrayed him, two brothers wanted to sit on His left and right in His glory and yet another denied him three times. If there's one person who truly knows the pain of betrayal and deep disappointment, it has to be Jesus. Despite that, Jesus continued to love sacrificially, irrespective of His friends' responses.

Jesus left His heavenly glory above and became one among us. He emptied Himself to become a mere mortal. He did that to reconcile man to God by atoning for their sins. In fulfilling His destiny, Jesus endured great pain, humiliation and suffering.

As Jesus said, there is no greater love than to lay down one's life for friends. And that is exactly what Jesus did on Calvary. To me, friendship is one of the most beautiful gifts that God has given us.

This morning, think about your friends, even those who have misunderstood you or caused much pain. Take those disappointments to Jesus and forgive freely. If you are one, who long for true friendship, I pray that God will send His ministers to encourage You. In the meantime, we do have Jesus as a friend for life. Let's give thanks for what Jesus has given us – true and sacrificial friendship.

Prayer

Lord Jesus, thank you for accepting me as Your friend, although I do not deserve it. Help me to also learn to be a good and true friend to others. In Jesus' name I ask, AMEN

每日灵粮

星期五, 2020 年 1 月 22 日

标题: 友谊

作者: 帕拉他伯(Prathab V.)

翻译: 梁玉萍

约翰福音 15:13-15

13 人为朋友舍命，人的爱心没有比这个大的。

14 你们若遵行我所吩咐的，就是我的朋友了。

15 以后我不再称你们为仆人，因仆人不知道主人所做的事。我乃称你们为朋友，因我从父所听见的，已经都告诉你们了。

在我念大学最后一年的一个晚上，我问我的室友，“迈克，你如何定义友谊？”他想了会儿，说：“朋友是.....不占你便宜的人。”

我霎那间感到很惊讶。我期待他以一些比较深奥的话回应我，比如神学的, 或更深刻的关系性观察。所以，当迈克把友谊与一个人不利用另一个人联系起来时，我很感兴趣。“什么意思？为什么在友谊中被利用是一个重要考虑因素？”我探测。这使他开始毫无保留地倾诉自己过去与朋友或所谓的“朋友”的经历。

长话短说，迈克解释他是如何被信任的人背叛，以及他的一些朋友完全误解了他。当我在听的时候，我意识到友谊对不同的人可能意味着许多事情。每个人都有自己的友谊定义，这取决于一个人的生活经历。

在思考友谊的定义时，我把注意力转向了耶稣所说的话。“人为朋友舍命，人的爱心没有比这个大的。”对耶稣来说，为那些他认为是朋友的人放弃自己的生命是爱和友谊的最大表达。耶稣说这些话时，他正在向他的十二位的知己对话。是的，耶稣称他的12个门徒为朋友。当天晚上，因着一个可耻的背叛，他被逮捕。

耶稣有十二位知己。不幸的是，他在世上服侍时，当中的大多数人并不完全了解他。一个背叛了他，两个兄弟想在他的荣耀中坐在他的左右两边，还有另一个三次不认他。如果有一个人真正知道被背叛和失望的痛苦的，那就一定是耶稣。尽管如此，不管他朋友的反应如何，耶稣继续牺牲的去爱。

耶稣离弃他在天上的荣耀，成为我们当中的一员。他倒空了自己，变成了凡人。他这样做是为了替人们向上帝赎罪，使人与上帝和好。耶稣在完成自己的命定时，承受了巨大的疼痛、屈辱和痛苦。

正如耶稣所说，人为朋友舍命，人的爱心没有比这个大的。这正是耶稣在髑髅地所做的。对我来说，友谊是上帝赐予我们的最美的礼物之一。

今天早上，想想您的朋友，甚至那些误解了您或是造成很多痛苦的人。把那些失望带去给耶稣，并爽快地宽恕。如果您是渴望有真正友谊的人，我祈祷上帝会派他的传道人来鼓励您。与此同时，我们确实有耶稣作为终生的朋友。让我们感谢耶稣给予我们的——真诚和愿意舍己的友谊。

祈祷: 主耶稣，尽管我不配，谢谢你接受我为你的朋友。帮助我学会成为别人又好又真诚的朋友。我奉耶稣的名求，阿门。

Saturday, 23rd Jan 2021

Title: "Immanuel" is the greatest new

Author: Pastor Andrew Lim

Translated by: Lucy Ling

"Immanuel" is greatest message for all mankind. It is for everyone. It would be a shame for NOT receiving the message.

The angel of God appeared to Joseph and said: 21 She will give birth to a son, and you are to give him the name Jesus Christ, because he will save his people from their sins.' 22 All this took place to fulfil what our Lord had said through the prophet: 23 'The virgin will conceive and give birth to a son, and they will call him Immanuel' (which means 'God with us').

In the era of the Old Testament, the Israelites needed to strictly abide by God's laws, regulations, and commandments in order to enjoy God's presence, but when they failed, God left them. At that time, God was not always with man. If God wanted to use a certain prophet, God would be with him, but if he failed, stumbled, or was greedy for money, God would leave him and stopped speaking to him, God would rather use a donkey than use him to speak. Or a visible object such as the tabernacle, ark, temple, etc., is used to show the presence of God. When it is lost or destroyed, the Israelites deemed God has left them. Once and only once since exodus, the Ark of the Covenant – the Israelites' "national treasure" or "soul of the nation", was snatched away by the Philistines in broad daylight! The Israelites believed that "Glory left Israel", as the Ark of God was taken into captivity.

But it is different in the era of New Testament! God's salvation achieved through Jesus Christ fulfilling His righteous requirements, so when God dwell within, it is based on our faith that we accept Jesus Christ as our saviour, and He will always be with us. The tabernacle and temple are just representations and images of the true God who wishes to dwell within us. Ephesians 2: " 22 And in him you too are being built together to become a dwelling in which God lives by his Spirit." Don't you know that you are the temple of God, and the Spirit of God lives within you? ...Because the temple of God is holy, this temple is you. "

From then on, regardless of your spiritual situation, God is with you. The important point is whether you have accepted Jesus Christ because Jesus Christ is called Immanuel, whoever has Jesus Christ in his life, they have the presence of God. As our Lord Jesus Christ became flesh, experiencing the presence of God through Him is made possible. Since Jesus Christ fulfilled this salvation, at the instant of receiving Christ as your personal saviour, the presence of God is with you.

When we open our hearts with humility and plain faith to accept Jesus Christ as our saviour, He will lead our lives and be with us forever. What a blessing! Jesus Christ will never reject us due to human corruption, sinfulness, and weaknesses; as long as we repent, believe and accept Him, He will forgive our sins. Although our Lord is the supreme and holy God, but He loves us. You and I are chosen as God's dwelling place and He is willing to be with us forever and never leave us.

1) With our Lord, there is peace in adversity. There are increasing ailments and sufferings in the world. Do not be afraid. Our Lord Jesus Christ said: John 16:33 'I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world.'

2) With the presence of our Lord, He comforts when we are sad. In this world, no one is spared from sorrow. But He promises in Revelation 21:3 “Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God. “

3) With the presence of our Lord, we are victorious over all sins. Jesus Christ came to the world to save sinners and overcome sins. In today’s world, overcoming sins is the hardest act. Roman 7:18: ” For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find”. Philipians 4: Thanks God, “13 I can do all things through Christ who strengthens me.”

4) With our God’s presence, our direction of life is very clear. People living in the darkness have no peace or rest, they are full of sorrow, fear, pain, depression, and despair, and because their deeds are evil, they do not love the light but love the darkness, but those who follow the light, God’s word is the light at your feet, the light on the road to give you strength and guide your way and enable you to overcome all difficulties. ” Then Jesus Christ spoke to them again, saying, “I am the light of the world. He who follows Me shall not walk-in darkness but have the light of life.” John 8:12

5) With the presence of our Lord, we have the truth, so we can distinguish between right and wrong. God led the Israelites with the tabernacle, the pillar of cloud and fire, which represented the presence of God. Today, the spirit of God lives in our hearts. Our hearts are always in communion with God and be able to distinguish right from wrong. Jesus Christ is the truth: If Jesus Christ is in your life: you will know the truth, and the truth will set you free.

6) With the presence of our Lord, we have eternal life. The wages of sin is death. Only the gift of God is eternal life in our Lord Jesus Christ. People who have not been forgiven by God, with NO eternal life. Without God’s presence, we cannot go to the place He has prepared. “I am your God and you are my people” “Do not be afraid, because I am with you”. The presence of God enable us to experience His blessings in every aspect of our daily lives and our serving in the church. The God of Immanuel is an important message that God proclaims to the world and the most precious gospel in our lives.

Prayer: Oh God, it is not our strength that we can face suffering and happiness, but Christ Jesus who can truly sympathize with our suffering and happiness, HE lives for us, died for us, and finally resurrected. Jesus Christ our Lord, you promise to live among us and accompany us to face all the difficulties, challenges, storms, tensions, and difficult moments. Thank you Lord God, for being with us so that our spirit can rest and be satisfied! Prayer of thanksgiving is in the name of Jesus Christ our Lord, Amen!

每日灵粮

星期六 2021 年 1 月 23 日

标题：以马内利是最大的喜讯

作者：林金儀

“以马内利”是关乎全人类的大好消息，与每一个人都有关系，如果不知道的话，实在太可惜了。

上帝的使者向约瑟显现，说：“她将要生一个儿子，你要给他起名叫耶稣，因他要将自己的百姓从罪恶里救出来。这一切的事成就是要应验主借先知所说的话，说：必有童女怀孕生子；人要称他的名为以马内利。”以马内利翻出来就是“神与我们同在”。

旧约时代，以色列人需要严谨持守神的律法、规条和诫命，方能享受神的同在，但他们失败时，神又离开他们。那时，神并不是永远与人同在，神若要用某一个先知，便与他同在，但若他失败、跌倒或贪财，神就会离开他，不再向他说话，甚至用一头驴子说话也不再用他。或当有一个看得见的物体如会幕，约柜，圣殿等，代表神的同在。当失去或毁坏了，人民就认为上帝离开了他们。当约柜被掳——这是以色列人的“国宝”或“国魂”，是出埃及以来从来没有听闻过的事，竟然在光天化日，众目睽睽下，被外邦的非利士人抢走！以色列人认为‘荣耀离开以色列，因为上帝的约柜被掳去了。

但新约时代就不同了！神藉耶稣基督所成就的救恩，满足了祂公义的要求，所以当神进入我们里面时，是基于我们凭信心接受耶稣基督作救主，祂就永远与我们同在。会幕和圣殿，只是真神要住在人心的预表与影像。“你们也要靠祂同被建造 成为上帝借着圣灵居住的所在。岂不知你们是上帝的殿，上帝的灵住在你们里头吗？……因为上帝的殿是圣的，这殿就是你们。”

从此，无论你的属灵光景是高是低，祂都与你同在，重点只在于你是否接受耶稣，因为耶稣名被称为以马内利，就是谁的生命里有耶稣谁就有的神的同在。当主耶稣道成肉身，你能在祂身上经历神的同在，当耶稣基督完成这个救恩之后，你只要接受祂，就在那一刻起，必得着神的同在。

当我们打开心门，存谦卑、简单的信心，接受耶稣作我们的救主，祂就要进到我们的生命里面，永远与我们同在，这是多么美好的福分！耶稣绝对不会因人的败坏，或过去犯罪的历史、卑微不堪而拒绝我们；只要我们悔改相信接受祂，祂必赦免我们的罪。虽然主是至高无上、圣洁的神，但祂是爱我们的，祂愿意进入我们里面，拣选你与我作居所。从此神乐意与我们永远同在，永远不离开我们。

1. 有主同在，患难当中有平安。

世界上的病痛越来越多，世界上的苦难越来越多，不要害怕，主耶稣说：“我将这些事告诉你们，是要叫你们有平安，在世上有苦难，但你们可以放心，我已经胜了世界。”

2. 有主同在，忧伤时候得安慰。

没有一个人心中没有愁苦，没有一个人 在世上不被伤害。祂的应许：“看哪，神的帐幕在人间。祂要与人同住，他们要作祂的子民。神要亲自与他们同在，作他们的神。神要擦去他们一切的眼泪；不再有死亡，也不再有悲哀、哭号、疼痛，因为以前的事都过去了。”

3. 有主同在，所有的罪恶都能战胜。
耶稣来到世上，就是拯救罪人，解决罪的问题。今天的世界每一个人最难战胜的都是罪恶。“立志行善 由得我，只是行出来由不得我。我真是苦啊，谁能使我脱离这取死的肉体呢？”“感谢主，靠着耶稣，我就能胜过这些了。”
4. 有神的同在人生的方向就非常明确。
生活在黑暗中的人，他们没有平安、安息，充满了忧愁、恐惧、痛苦、沮丧、绝望，又因自己的行为是恶的，不爱光倒爱暗，但是跟从光明的人，神的话是你脚前的灯、路上的光，也必成为你的能力，指引你的路，使你胜过一切的难处。主耶稣说：“我是世界的光，跟从我的，就不在黑暗里走，必要得着生命的光。”
5. 有主同在，我们有真理，就能识别真假。
昔日神是借着会幕带领以色列人，云柱火柱表示神的同在。今日是神的灵在我们心里内住，我们的心灵一直地与神交通，能分辨是非黑白。耶稣就是真理：你们生命内若有耶稣：你们必晓得真理，真理必叫你们得以自由。
6. 有主同在，生命就有永生。
罪的工价乃是死，唯有神的恩赐在我们主耶稣基督里乃是永生。没有被神赦免、没有永生、没有神同在的人就不能去祂准备好的地方。

“我是你们的神，你是我的子民”“不要害怕，因为我与你同在”。我们的整个人生，每一天的生活的每个层面，和教会的服事，都能因为神的同在而经历祂的赐福。以马内利的神，是上帝向世人宣告的一个重要信息，也是我们一生中最宝贵的福音。

祷告：上帝啊，不是我们有多坚韧可以靠自己面对眼前的苦与乐，而是我们有一位实在能够体恤我们苦与乐的耶稣，您为我们生、为我们死，最后复活。您应许住在我们中间陪伴我们面对所有的困难、挑战、风浪、张力和难挨的时刻。感谢神您与我们同在，我们的灵因此可以安息和满足。感恩祷告是奉耶稣的名。阿门。

Date: Sunday, 24 January 2021

Supporting God's Servants

By Abraham Verghese

Passage — Luke 8:1-3

1. Soon afterward he went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. And the twelve were with him,
2. and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out,
3. and Joanna, the wife of Chuza, Herod's household manager, and Susanna, and many others, who provided for (KJV – ministered unto) them out of their means (KJV – substance).

In verse 3 we are reminded of a seldom-noted aspect of Jesus' ministry: several women (the phrase " many others" and the relative pronoun "who" are both feminine in Greek) helped to support Jesus and the twelve disciples out of their own means. In other words, with their own money they helped to take care of food, clothing, shelter, and other incidental expenses. Jesus had been a carpenter (builder), and some of the twelve disciples had been fishermen. But they left their employment when they began their traveling ministry.

In Matthew 8 : 20 Jesus is recorded as saying , "Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head." . He didn't own furniture or a cozy little bunga-low. He and the twelve disciples depended on the generosity of people like Mary Magdalene, Joanna, and Susanna.

A few centuries earlier as recorded in 1 Kings 17 we read about , a widow in Zarephath who provided the prophet Elijah with an upper room in her house and food to eat each day —and the Lord supplied all her needs. In 2 Kings 4 it is recorded that a well-to-do woman in Shunem and her husband made a room for Elisha on the roof of their home, and they put a bed, table, and chair in it so he had a place to stay when he was in the area . The actions of the widow in Zarephath and the well-to-do woman in Shunem may not seem like great deeds but then would have been deeds that both Elijah and Elisha would have appreciated considering the challenges they faced.

Though Jesus' earthly ministry was directed primarily to the "poor" (Luke 4 : 18) , some of the wealthy and powerful supported and welcomed the ministry. Verse 3 is interesting as it throws light on the means of livelihood possessed by Jesus and His Apostles. They had a common purse which sufficed not only for their own needs but for those of the poor (John 13 : 29). The Apostles had absolutely forsaken their daily callings, though some of them (like Matthew and the sons of the wealthier fisherman Zebedee) may have had some small resources of their own, and here we see that these women, some of whom (as tradition says of Mary of Magdala) were rich, helped to maintain them.

In ancient Israel under Mosaic law , tithes were collected to support the Levitical priesthood. God's servants in our present era (pastors , missionaries all other church workers , including those serving in various administrative , technical and other non pastoral related support services) on full time or even part time basis need the support of Christians who provide out of their means or sub-stance – all blessings from God .

1 Chronicles 29 : 14 "But who am I, and what is my people, that we should be able thus to offer will-ingly? For all things come from you, and of your own have we given you."

All the good things we have are gifts from God (James 1 : 17).

What can you share (or better worded “ give back”) to help in the service of God’s kingdom?

Prayer

Heavenly Father , we know there is nothing that we have that we obtained on our own. It’s all Yours. Help us to have open hands for You to give and take as You please. Increase our faith. Everything belongs to You.

每日灵粮

星期日，2021 年 1 月 24 日

标题：你向上帝渴求什么？

作者：亚伯拉罕·韦尔盖斯（Abraham Verghese）

翻译：巫惠如

路加福音 8：1-3

1 过了不多日，耶稣周游各城各乡传道，宣讲神国的福音。和他同去的有十二个门徒，

2 还有被恶鬼所附、被疾病所累已经治好的几个妇女，内中有称为抹大拉的马利亚，曾有七个鬼从她身上赶出来，

3 又有希律的家宰苦撒的妻子约亚拿，并苏撒拿和好些别的妇女，都是用自己的财物供给耶稣和门徒。

第 3 节提醒我们关于耶稣的服侍中鲜为人知的一面：几个女人尽力帮助与支持耶稣和十二门徒（“几个”和希腊语中的“who”（圣经英文版：第三节）代词都是阴性的）。换句话说，她们用自己的钱帮忙解决衣食住行等杂费。

耶稣曾是木匠（建筑工人），十二门徒中有一些是渔夫。但当他们开始了游走的服侍，他们便放下了手上的工作。在马太福音 8：20，耶稣说：“狐狸有洞，天空的飞鸟有窝，人子却没有枕头的地方。”他没有家具，也没有舒适的小平房。他和十二门徒靠的是抹大拉的马利亚，约亚拿和苏撒拿的慷慨解囊。

几个世纪前，正如我们在列王纪上十七章所读到的，撒勒法的一个寡妇为先知以利亚提供了住所，并供养他，而上帝也因此供应了她一切的需求。列王纪下第四章也记录到，书念的一位贵妇和她的丈夫在他们家的屋顶上为以利沙盖一间小屋，里面放床、桌子、椅子和灯，使他可以在那里休息。撒勒法的寡妇和书念的贵妇所做的似乎不是什么伟大的事，但如果考虑到他们当时所面临的挑战，以利亚和以利沙肯定是很感激她们的。

虽然耶稣在世上的服侍主要是针对“贫穷的人”（路 4:18），一些富有和有权有势的人都八方支援。第三节挺有意思，因为它揭示了耶稣及使徒们的生存之道。他们有一个共同钱囊，不仅是为自己的需要，也为了周济穷人（约 13:29）。使徒们放弃了原本的职业，尽管其中也许有一些人有储蓄（比如马太和较富有的渔夫西庇太的儿子），我们在这里看到这些妇女帮助维持了他们的生活，像是抹大拉的马利亚那样富有的。

根据摩西律法，以色列人所给的十一奉献主要用途是供养利未人祭司。现时代上帝的仆人，不管是全职或兼职的牧师、宣教士，包括所有教会工作者，那些在行政、技术和其他与非牧养事工的支助人员们，他们都需要基督徒的支持，一切都是上帝的祝福。

列王纪上 29:14

我算什么，我的民算什么，竟能如此乐意奉献？因为万物都从你而来，我们把从你而得的献给你。

雅各书 1:17

各样美善的恩赐和各样全备的赏赐都是从上头来的

你能为上帝的国分享（或更好的词汇是“回馈”）什么呢？

祈祷：天父，我们知道我们没有什么靠自己获得的。一切都是属于你。请帮我们敞开双手，随主心意使用。求主主使我们有更多的信心。一切都属于你。

Monday, 25 January 2021

Is He Welcome Here?

By: Ong Hwee Soo

Matthew 25:35-45

In my Devotional a fortnight ago, I quoted the standard UNHCR definition of ‘refugee’. Now, with the growing migrant problem round the globe, the gamut of terminology includes: aliens, asylum-seekers, diaspora, displaced people (internal and external), ethnic minority, forced or involuntary migrants, illegal immigrants, refugees, stateless, trafficked, undocumented and uprooted people.

In various English translations of the Bible, we read of ‘aliens’, ‘strangers’, ‘sojourners’, ‘foreigners’, and ‘travellers’, mostly in the context of how we should treat these people. The root word for these various expressions is the original Hebrew term for ‘stranger’. The Hebrew language has three different words for ‘stranger’: ‘zar’, ‘nochri’ and ‘ger’.

The most common ‘stranger’ word used in the Old Testament is ‘ger’ which connotes ‘guest’ or ‘sojourner’, who had God’s special attention. The Israelites were commanded to love and care for them because they themselves were strangers in Egypt.

Deut. 10:19 , “Therefore, love the stranger for you were strangers in the land of Egypt.” (NKJ)

Lev.19:10 , “You shall not strip your vineyard bare, neither shall you gather the fallen grapes of your vineyard. You shall leave them for the poor and for the sojourner. (ESV)

Lev. 24:22 , “You shall have the same rule for the sojourner and for the native, for I am the LORD.” (ESV).

Exo. 22:21, ” You shall neither mistreat a stranger nor oppress him, for you were strangers in the land of Egypt.” (NKJ)

It is with purpose that Jesus included ‘stranger’ in His litany of needs in Matthew 25:35-36 : “For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcome me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.”

Being a refugee Himself, Jesus understood what it meant to be a ‘stranger’ during His human life on earth. In the plethora of migration terminology, ‘immigrants’ is defined as “those who out of their own volition move to another country for any of a host of reasons and usually petition for lengthy or permanent residence.”

Jesus, the Immigrant-God Incarnate, intentionally stepped out of the splendour of glory to settle in a sin-shattered earth to suffer and die for the human race. The Saviour was not born in the comfort of a palace, but suffered an uncomfortable, unsanitary birth in a stable. He voluntarily left His divine throne above to suffer the human throes below. In His earthly sojourn, Jesus experienced the sufferings of hunger, homelessness and rejection.

The Good News , however, is that in His earthly pilgrimage, Christ proved Himself as Compassion Personified , feeding the hungry, healing the sick, restoring the social outcasts as well as welcoming foreigners. The Immigrant-God Incarnate is Immanuel: God with us. In the myriad of migrant needs in our midst, Christ is beckoning us to show His compassion

to needy foreign students, harassed/helpless refugees, undocumented immigrants in detention centres, the stateless children, hapless migrant workers and the list goes on.

When a Nigerian student, midway in his studies at a local university, started attending our church, our former Lead Pastor invited him home for dinner as well as some other fellowship meals during his stay here. When he visited a Sunday Care Group (CG), before the MCO, the members made him feel welcome and helped him out during the MCO. Our Fellowship Deaconess and Lead Pastor took care of him during the difficult lockdown period. Another Sunday CG has been visiting three Myanmarese refugee families every month since the RMCO with some monthly financial aid for each of the single-mother family. A Friday CG presented a washing machine to a Zomi refugee single-mother family of five last Christmas. Our Youth Ministry and College-University Group jointly through their Christmas GiveBack Project raised funds for a Chin refugee primary school.

These are seemingly small ways of welcoming strangers in our midst. But, to reiterate a quotation by Dr Bill Wilson of MetroWorld Child Ministry, “Big Doors Open on Small Hinges.” May our doors swing open to a ‘Welcome Ministry’. Welcoming is more than being friendly. It is a lifestyle of prioritizing God’s mission to “make disciples of all nations” . Welcoming entails developing genuine cross-cultural friendships, selflessly serving and always ready to share Christ with ‘strangers’.

In the Matthew 25 passage quoted above, Jesus is holding up to us a pattern for practical self-giving love. Subsequently in verse 40, Jesus entreats us with, “as you did it to one of the least of these my brothers, you did it to me.” Do we recognize Christ in the faces of the hungry, the thirsty, the stranger, the ones who lack clothing, the sick and the prisoner? What friendships and opportunities of service might we find this year?

Let’s Live the Life with Welcoming Lifestyle.

PRAYER:

Dear Merciful Father, as You open doors for us this year, help us Lord, to gladly welcome opportunities of service with hearts of compassion and hands ready for action.

In Jesus Name, Amen.

星期一，2021 年 1 月 25 日

标题：祂在这里受欢迎吗？

讲员：翁辉赐弟兄

翻译：郑振隆弟兄

马太福音 25:35-45

两周前的《灵修》中，我引用了联合国难民署对“难民”的标准定义。现在，随着全球移民问题的日益严重，各种术语包括：外国人、寻求庇护者、散居国外的人、流离失所者(国内和国外)、少数民族、被迫或非自愿移民、非法移民、难民、无国籍、被贩运、无证件和背井离乡的人。

在圣经的各种英译本中，我们看到了“异族”、“客旅”、“旅居者”、“外国人”和“旅人”，主要是关于我们应该如何对待这些人。这些不同表达的词根是希伯来语中“客旅”的原始术语。希伯来语中的“客旅”有三个不同的词：“zar”、“nochri”和“ger”。

“旧约”中最常见的“客旅”一词是“ger”，暗含着“宾客”或“旅居者”之意，他们受到上帝的特别关注。以色列人被命令要爱护他们，因为他们自己在埃及也是寄居的。

【申 10:19】所以你们要怜爱寄居的，因为你们在埃及地也作过寄居的。（和合本）

【利 19:10】不可摘尽葡萄园的果子，也不可拾取葡萄园所掉的果子，要留给穷人和寄居的。我是耶和华你们的神。（和合本）

【利 24:22】不管是寄居的、是本地人，同归一例。我是耶和华你们的神。”（和合本）

【出 22:21】“不可亏负寄居的，也不可欺压他，因为你们在埃及地也作过寄居的。（和合本）

耶稣在马太福音 25:35-36 的一连串需要中加入“客旅”是有目的的：“因为我饿了，你们给我吃；渴了，你们给我喝；我作客旅，你们留我住；我赤身露体，你们给我穿，我病了，你们看顾我，我在监里，你们来看我。”

耶稣在世上时，身为难民的祂，明白“客旅”的含义。在众多的迁徙术语中，“移民”被定义为“那些出于各种原因自愿移居另一个国家的人，通常会申请长期或永久居留。”

耶稣，移民-上帝的化身，刻意走出辉煌的荣耀，落户在一个破碎的罪恶世界中，为人类受苦和死亡。救主并非在舒适的宫殿里出生的，而是在不舒适、不卫生的马棚里出生。祂自愿离开祂在天上的神圣宝座，以忍受地上人类的苦楚。耶稣在尘世的旅居中，经历了饥饿、无家可归和被拒绝的痛苦。

然而，好消息是，在祂的世间历程中，基督证明了自己是人格化的怜悯，喂饱饥饿的人、医治病人、恢复被社会排斥的人，并欢迎异国人。移民-上帝的化身是以马内利：上帝与我们同在。

在我们中间无数的移民需求中，基督在召唤我们向贫困的外国学生、受骚扰/无助的难民、拘留中心的非法移民、无国籍儿童、不幸的移民工人等等表现出祂的怜悯。

当一名尼日利亚学生在本地一所大学学习中途，他开始参加我们的教会时，我们的前主任牧师邀请他回家用餐，并在他逗留期间参加一些其他团契聚餐。在落实行动管制令（MCO）之前，他参观周日关怀小组（CG）时，成员们让他感到受欢迎，并在 MCO 期间帮助了他。在困难的封锁时期，我们的团契女执事和主任牧师照顾他。自复苏式行动管制令（RMCO）以来，另一个周日关怀小组每月访问三个缅甸难民家庭，并每月为每个单身母亲家庭提供一些经济资助。去年圣诞节，一个周五关怀小组赠送了一台洗衣机给一家五口的佐米（Zomi）难民单亲家庭。我们的青年部和学院-大学团契通过其圣诞节回馈计划，为一所钦族（Chin）难民小学筹集了资金。

这些是我们欢迎与接待在我们中间寄居者尽的绵薄之力。但是，重申“大都会国际儿童事工”（MetroWorld Child Ministry）的比尔·威尔逊博士的话：“大门在小铰链上打开。”愿我们向“接待事工”敞开大门。接待不仅仅是友善；这是一种把上帝的使命放在首位的生活方式，那就是“使万民作门徒”。接待需要发展真正的跨文化友谊，无私地服务，并随时准备与“客旅”分享基督。

在以上引用的马太福音第 25 章的段落中，耶稣向我们展示了一个实际的自我奉献之爱的模式。随后，在第 40 节中，耶稣恳请我们说：“这些事你们既作在我这弟兄中一个最小的身上，就是作在我身上了。”我们能在饥饿、口渴、客旅、衣衫褴褛的人、病人和囚徒的脸上认出基督吗？今年我们会发现哪些友谊和服侍机会？

让我们活出欢迎接待的生活方式。

祷告：

亲爱仁慈的天父，今年在祢为我们敞开大门之际，主呀，请帮助我们，以仁慈的心和随时准备行动的双手，欣然迎接服侍的机会。

奉耶稣的名祷告，阿们。

Tuesday, 26 January 2021

Title: Be Rich Toward God

By: Cecilia Tan 陈俊芳

Passage: Luke 12:15-21 (Parable of the Rich Fool)

Back in 1976, the Swedish song group “ABBA” sang one of their best-known tunes “Money Money Money” wherein they fantasised about “all the things I could do if I had a little money.” Forty years on, this is still a highly popular song about money and today’s world is more than ever a “rich man’s world”!

Is every rich man in this world a fool? Who is this rich man in the parable? Certainly in the eyes of the world, he would not be considered a fool. For how could a fool amass so much wealth to keep himself comfortable for many years, and even had to consider building bigger barns to store his abundant harvest? Surely he must have been a smart and shrewd plantation owner who used the best agricultural methods known in his day to ensure his financial success.

Since he had everything he wanted or needed, the rich man focussed on living an easy life. He had a YOLO attitude – You Only Live Once, so indulge yourself and do whatever you want because you do not know when your life will end. This is a trending catch phrase among today’s young people and taken to extremes may be dangerously appealing!

Indeed none of us knows when our departure date from Planet Earth will be, but depart we will, for sure! The brevity of life is best described in James 4:14 “Why, you do not even know what will happen tomorrow. What is your life? You are a mist that appears for a little while and then vanishes.” Life is fleeting. In the light of eternity, we live but a moment on this earth. The rich man was so busy pursuing money that he had no time to think about the brevity of life, the certainty of death and the length of eternity. And so he lived an earth-bound existence and stored all of his wealth in barns.

Now why did our Lord Jesus call the rich man a “fool”? (Luke 12:20: “But God said to him, ‘You fool! This very night your life will be demanded from you. Then who will get what you have prepared for yourself?’”) Firstly, the rich fool failed to acknowledge God as the source of his blessings. James 1:17 states that “Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows.” Every gift of ours, whether material or otherwise, comes only from the Lord and all blessings that we receive are bestowed upon us in order that we might be a blessing to others.

Secondly, the rich fool believed wrongly that one could satisfy his soul with things. “And I’ll say to myself, ‘You have plenty of good things laid up for many years. Take life easy; eat, drink and be merry.’” (Luke 12:19) Today many in the world pursue wealth, power, position, fame and pleasure in all its forms, hoping that these material pursuits will satisfy the deepest longings of the soul. They have not discovered St. Augustine’s nugget of wisdom, which proclaims that “You have made us for Yourself [O Lord], and our hearts are restless until they rest in You.”

Thirdly, the rich man allowed himself to be blinded by his wealth. He was engrossed with nothing else in his life except the pursuit and enjoyment of money. In short, money became his god. Every waking moment and every ounce of energy was devoted to the pursuit and accumulation of wealth for the sake of self-indulgence and self-glory. We know money in itself is not evil. But greed and preoccupation with wealth can blind us to our duties to God and to others.

Jesus issues a stern warning in Luke 12:15 “Watch out! Be on your guard against all kinds of greed; a man’s life does not consist in the abundance of his possessions.” However much wealth the man amassed, it could not prolong his life. Five seconds after a millionaire’s or billionaire’s death, someone else will inherit their possessions and enjoy them! We are born with nothing and we will die with nothing! (Job 1:21 “Naked I came from my mother’s womb, and naked I shall depart.”)

If the rich man had practised selfless giving instead of selfish hoarding, God would have been greatly pleased. If he had acknowledged God’s goodness and His generosity by using his wealth to help others, God would have been glorified.

Jesus clearly commands that we should be “rich towards God.” (Luke 12:21 “So it is with the one who stores up riches for himself, but is not rich toward God.”) To be rich toward God, we must first know God and be in a right relationship with Him, so that we love what He loves, and hate what He hates. In this parable it is obvious that God hates greed and covetousness and loves selfless giving and generosity. A person whose life is selfishly caught up in his relentless pursuit of wealth is not rich toward God.

When we are rich toward God, we lead a lifestyle of generosity – a life without greed or hoarding. We give freely, putting all that we have at God’s disposal whether it be time, talents or money to bless others by being rich in good works as directed by apostle Paul in 1 Timothy 6:18 “Tell them (those who are rich) to use their money to do good. They should be rich in good works and generous to those in need, always being ready to share with others.”

Instead of living life in pursuit of fleeting riches, may we seek to lay up treasures in heaven as God would have us do. In fact God has already told us what He wants us to do. Micah 6:8 “He has told you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?”

Many are in need during this pandemic... each day may we find a way to share something with someone in need, whether it be our money, time, talents, service, efforts, possessions, ideas, or even words of comfort and encouragement. Thus, we will BE RICH TOWARD GOD!

Prayer:

Our Heavenly Father, we thank You – how abundantly You have bestowed Your material blessings upon us. We acknowledge You as the giver of every good and perfect gift and praise You for Your kindness and generosity toward us. Help us to realise how blessed we are and make our hearts tender to care for the needy in our midst especially during this pandemic. For such a time as this, use us as Your channels of blessing to those in need, whatever their needs may be. In Jesus’ name we pray, Amen.

每日灵粮

星期二, 2021 年 1 月 26 日

标题：在上帝面前富足

作者：陈俊芳姐妹

翻译：陈晓佩姐妹

经文：路加福音 12:15-21（无知财主的比喻）

早在 1976 年，瑞典乐队“ABBA”唱了他们最著名的歌曲之一“钱钱钱”（Money），在这首歌中，他们幻想着“我可以做的一切事情，如果我有少许的钱。”四十年过去了，它仍然是一首非常流行的关于金钱的歌曲，而且当今的世界比以往任何时候都更是一个“有钱人的世界”！

这世界上每一个富裕的人都无知吗？在比喻里的财主是谁？无疑地，在世界的眼中，他不会被认为是一个无知的人。无知的人怎会积聚这么多的财富让他能过上多年的安逸的生活，甚至还得考虑盖一个更大的仓库去收藏他丰盛的收成呢？他肯定是一个聪明并精明的园主，运用当时最好的农耕方法确保了他在财务上成功。

既然他已经拥有了他想要或需要的一切，这财主就专注于过一种安逸的生活。他有一个 YOLO 态度 – 您只活一次（You Only Live Once），所以放纵自己，做您想做的任何事情，因为您不知道您的生命什么时候会结束。这是时下年轻人流行的口头禅，极端化它会是具危险的吸引力！

确实，我们没有一人会知道我们离开这地上的日期，但我们肯定会离开的！生命的短暂在雅各书 4 章 14 节中有最好的描述：“其实明天如何，你们还不知道。你们的生命是什么呢？你们原来是一片云雾，出现少时就不见了。”生命转瞬即逝。从永恒观点，我们活在这世上只是一瞬间。那财主忙于追逐金钱，以至于他没有时间去思考生命的短暂、死亡的必然性和永恒的长度。因此，他过着为世俗利益束缚的生活，并把他所有的财富都储存在仓库里。

那么，为何我们的主耶稣称那财主为“无知的人”呢？（路加福音 12:20）“神却对他说：“无知的人哪，今夜必要你的灵魂；你所预备的要归谁呢？”首先，那无知的财主没有认识到上帝是他的祝福的源头。雅各书 1:17 指出“各样美善的恩赐和各样全备的赏赐都是从上头来的，从众光之父那里降下来的；在祂并没有改变，也没有转动的影儿。”我们每一个的恩赐，无论是物质的或别样的，惟独从上帝而来；而且我们所领受的一切祝福，赐予我们是为了让我们成为别人的祝福。

第二，这无知的财主误以为一个人可以用物质来满足自己的灵魂。“然后要对我的灵魂说：灵魂哪，你有许多财物积存，可作多年的费用，只管安安逸逸的吃喝快乐吧。”（路加福音 12:19）今天，世上有许多人追求财富、权力、地位、名望和各种形式的乐趣，希望这些物质追求可以满足那灵魂最深处的渴望。他们没有发现圣奥古斯丁的至理名言宣称：“祢为祢自己而造了我们（主啊），我们的心如此烦躁不安，直到它在祢里头找到安息。”

第三，财主任由自己被财富蒙蔽；他一生中只专注于追求和享受金钱。简单地说，金钱成了他的上帝。每一个醒着的时刻和每分的力气都花在追求和累积财富上，为的是

自我放纵和自我荣耀。我们知道金钱本身并不邪恶，但是贪婪和对财富的专注会蒙蔽我们对上帝和其他人的责任。

耶稣在路加福音 12:15 发出一个严厉的警告：“你们要谨慎自守，免去一切的贪心，因为人的生命不在乎家道丰富。”无论一个人积聚了多少财富，它都不能延长他的寿命。一个百万富翁或亿万富翁去世后五秒钟，其他人就会继承并享受他们的财产！我们生不带来，死不带去！（约伯记 1:21 “我赤身出于母胎，也必赤身归回；赏赐的是耶和华，收取的也是耶和华。耶和华的名是应当称颂的。”）

如果这财主实践无私的施予，而不是自私的囤积，上帝一定会非常喜悦。如果他承认上帝的仁慈和慷慨，用他的财富帮助别人，上帝就会得荣耀。

耶稣清楚地命令我们要“在上帝面前富足”。（路加福音 12:21 “为自己积蓄财富的人也是如此，但在上帝面前却不富裕。”）要在上帝面前富足，我们必须首先认识上帝，与祂建立正确的关系，这样我们才会爱祂所爱的，厌恶祂所厌恶的。在这个比喻中，上帝显然厌恶贪婪而喜爱无私的施与和慷慨。一个自私地沉迷于对财富的不懈追求的人，在上帝面前是不富足的。

当我们在上帝面前富足时，我们会过一个慷慨的生活方式 – 一个没有贪婪或囤积的生活。我们慷慨地施与，把我们所有，无论是时间、才干还是金钱，交由上帝支配，并透过善行在好事上富足，去祝福其他的人；正如使徒保罗在提摩太前书 6:18 所指示“告诉他们（那些富裕的人）用他们的金钱行善。他们应该在好事上富足并在那些有需要的人里乐意供给，常常作准备分享给其他的人。”

与其过着追逐转瞬即逝的财富的生活，不如按着上帝的心意积储财宝在天上。其实，上帝早已经告诉我们祂要我们做什么。弥迦书 6:8 “世人哪，耶和华已指示你何为善。祂向你所要的是什么呢？只要你行公义，好怜悯，存谦卑的心，与你的神同行。”

在这场大流行期间，许多人需要帮助……每一天，让我们都会找到一种方式，与需要帮助的人分享一些东西，无论是我们的金钱、时间、才干、服务、努力、财物、主意，甚至是安慰和鼓励的话。这样，我们就会 在上帝面前富足！

祈祷：

我们在天上的父，我们谢谢祢 – 祢多么丰盛地赐予我们物质上的祝福。我们承认祢是施恩者，赋予一切美善又全备的恩赐，因祢的仁慈和乐于施恩给我们，我们赞美祢。帮助我们觉察我们是何等的有福，并让我们以温柔的心地去关怀那些在我们当中穷乏的人，尤其是在这疫情期间。在这样的时刻，使用我们成为祢的管道去祝福其他有需要的人，无论他们的需要是什么。我们奉耶稣的名祷告，阿们。

Wednesday, 27 January 2021

Title: A Changed Heart; A Second Chance

By Wong King Wai

Luke 19:5 – And when Jesus came to the place, he looked up and said to him, “Zacchaeus, hurry and come down, for I must stay at your house today.”

In Luke 19: 1-10, we read of a chief tax collector called Zacchaeus. A Jew, he worked for the Roman empire collecting taxes from his fellow Jews. Tax collectors at the time were known to cheat the tax payers by collecting more than what is owed. As a result they were despised and shunned. Zacchaeus is described as a short man and how he became the chief tax collector is based on speculation. But I hazard a guess that he became who he was because he was never accepted for who he was.

Being a short man (v3), he could have been teased and excluded from normal group activities. So much so, that resentment grew within him that made him decide he is going to show everyone that he isn't a pushover and that he will finally receive the respect he deserves. Single-mindedly, he rose above his station and became the head of all the tax collectors in his region.

While he was rich and powerful, I believe it didn't take him long to realise that despite his comfortable life to spite those who rejected him, it didn't bring him peace or fellowship. And in his heart, he longed to change. But having chosen his path, change looked unattainable. Moreover, the people around him probably wouldn't have taken him seriously even if he had made known he wanted to change.

But Jesus did see Zacchaeus' repentant heart. Hence, it must have been such a surprise for Zacchaeus, when Jesus self-invited himself to his house for a meal (v5). This immediately drew criticism – v7 And when they saw it, they all grumbled, “He has gone in to be the guest of a man who is a sinner.”

But because of Jesus' interaction, Zacchaeus repented of his ways and made restitution for his past deeds, and Jesus commended him – v8 And Zacchaeus stood and said to the Lord, “Behold, Lord, the half of my goods I give to the poor. And if I have defrauded anyone of anything, I restore it fourfold.” v9 And Jesus said to him, “Today salvation has come to this house, since he also is a son of Abraham.”

Isn't this a wonderful story? Doesn't it give a sense of hope that no one is out of reach of God's love and no one is so corrupted by sin that Jesus' isn't able to save? – v10 “For the Son of Man came to seek and to save the lost.”

If Zacchaeus' character describes you, a man or woman who has drifted away from God or is seeking to know God and Jesus as your Lord and saviour but you feel you are so entrenched in sin, know that you are not a lost cause. You are deeply loved and cherished. Pray for God to guide you to mature Christians or a pastor who can help you. Maybe the person who sent you this devotion could help you. Jesus is calling to you; don't turn away.

For the believers who may know of people who just seem like a lost cause and in no way could repent or turn to God, pray that God will give you Jesus' eyes to see through the facades people put up. Try not to pigeonhole people in categories or labels and think they will never or can never change. Many of them behave contradictory to what we think is good behaviour because of past hurts or traumas. Sometimes we need to show compassion and to

reach out because if you don't, who will? The Jesus who reached out to Zacchaeus is the same Jesus who lives in you through the Holy Spirit, and he will guide you to be an agent of change in someone's life. No one is too far gone for Jesus' love. We all deserve a second chance.

PRAYER: Our Father in Heaven. I praise you and give you thanks for your faithfulness in my life. Help me to be reminded that you will never let me go and that you have come to set me free from the control of sin and to give me grace. Guide my steps and the direction of my heart, Oh Lord, and lead me to where I need to be. In Jesus name I pray. AMEN.

每日灵粮

星期三, 2021 年 1 月 27 日

标题：一颗改变的心；第二次机会

作者：黄经为弟兄

翻译：陈健萍姐妹

【路加福音 19:5】 耶稣到了那里、抬头一看、对他说、撒该、快下来、今天我必住在你家里。

在路加福音 19:1-10，我们看到一个名叫撒该的税吏。他是一名犹太人，为罗马帝国工作，向他的犹太人同胞收税。众所周知，当时的税吏通过收取比应缴付的赋税更多的钱来欺骗纳税人。结果，他们受到鄙视且被厌弃。撒该被描述为一个矮个子，他如何成为税吏长是基于推测；但我大胆揣测，他之所以成为当时的他，是因为他从未因自己的身份被接受过。

既为一个矮个子（第 3 节），他可能会被戏弄并且被排除在正常的集体活动之外；以至于他内心的怨恨不断加增。这让他决定要向所有人表明，他不是一个弱者，他最终会得到他应得的尊重。一心一意地他超越了自己的地位，并在他所处地区的众税吏中为首。

虽然他有钱有权势，但我相信他很快就意识到，尽管他过着舒适的生活去激怒那些拒绝他的人，但这并没有给他带来和平或友谊。在他心中，他渴望改变。但在选择了自己的道路后，改变看起来是无法实现了。况且，即便他表明自己想要改变，他周围的人可能也不会把他当回事。

但耶稣看到了撒该悔改的心。因此，当耶稣主动邀请自己到他家用餐时，撒该一定很惊讶（第 5 节）。这立刻招致了批评。第 7 节 – 众人看见、都私下议论说：“他竟到罪人家里去住宿。”

但因耶稣与他的互动，撒该对自己的行径悔过，而且为自己往昔的行为作出赔偿，耶稣就表扬他 – 第 8 节 – 撒该站着、对主说：“主阿、我把所有的一半给穷人。我若讹诈了谁、就还他四倍。”第 9 节 – 耶稣说：“今天救恩到了这家、因为他也是亚伯拉罕的子孙。”

这不是一个精彩的故事吗？这不给人带来希望吗？没有人是上帝的爱不能及的，也没有人因罪败坏到耶稣不能拯救的。- 第 10 节 “人子来、为要寻找拯救丧失的人。”

如果撒该的性格描述了您，一个已远离上帝的男或女性；或许您正在寻求认识上帝和耶稣作您的主和救主，但您觉得自己在罪中已根深蒂固。要知道您不是无药可救。您是被深爱着，受珍视的。祈求神引导您找到成熟的基督徒或能帮助您的牧师；也许发送这份灵修小品给您的人可以帮助您。耶稣在呼唤您，不要拒绝。

对于一些信徒来说，您可能认识一些看起来似乎是无可救药也根本不能悔改或转向上帝的人，祈求上帝赐耶稣的目光予您，能看透人们竖起的外墙。尽量不要把人们归为不同的类别或标签，并认为他们永远不会或永远不能改变。由于过去的伤害或创伤，他们当中许多人的行为与我们所认为的良好行为相抵触。有时我们需要表现出同情心，伸出援手，因为如果您不这么做，谁会这么做呢？昔日向撒该伸出手的耶稣，就

是藉着圣灵住在您里面的耶稣，祂会引导您成为别人生命中的改变的推动者。没有人已泥足深陷至耶稣的爱不能挽回的。我们所有人都应该得到第二次机会。

祷告：我们的天父，为祢在我生命中的信实，我赞美感谢祢。求祢提醒我，祢永远不会放开我，而且祢来是要把我从罪的辖制中释放出来，并要赐与我恩典。哦，主啊，求祢指引我的脚步和我内心的方向，引领我到我需要处的定位。我奉耶稣的名祷告。阿们。

Thursday, 28 January 2021

Title: If You Want To Soar High, You Have To Dig Deep

by Dr. Tho Lye Mun

The Merdeka Tower, currently under construction, is a diamond-shaped mega structure set to redefine the skyline of Kuala Lumpur. This 118 storey sky scraper will be 200 metres taller than the Petronas Twin Towers and will offer unprecedented panoramic views 500 metres above sea level, the highest vantage point in South East Asia. However, before this megastructure could be built, engineers had to drive in 137 reinforced concrete piles, 2.2 metres wide, 60 metres deep. Tonnes of concrete and steel frames were then fashioned. What would happen if this step was hurried and done in a slipshod manner? This wonderful shiny building would collapse.

Matthew 7:24-27

“Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock: and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock. But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand: and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall.”

There are no short cuts in life. Once we’ve given our lives to Jesus, our loving Father is not content to let us remain rooted in this world. He will bring about the necessary pruning or shaking, also known as ‘trials’, to test where we place our faith. Do we trust in:

Health? – boom, an unexpected illness may befall, stroke, disability, cancer, heart disease

Riches? – a bad investment, life savings depleted, an economic downturn, a pandemic

Family? – a betrayal, a divorce, a rebellious or estranged child who once was obedient and loving

Intellect? – when the world around you becomes so complicated that you lose touch and cannot keep up

What happens when we realise we cannot build our life on temporal, things of the world? Will you yet praise God and realign like David in the Psalms? (Psalm 13). When the building is shaky, challenged by the elements and in danger of collapse we are forced to pile the foundations deeper and deeper to gain stability. Finally, we hit rock. Jesus is the rock of our salvation (Psalm 89:26). Once we are firm on this Rock, I have no doubt our Saviour will cause us to soar higher. To pass through the waters and walk through the fires unscathed. (Isaiah 43:2) Our devotion fearless, our love stronger and our faith rooted in the eternal.

Prayer:

I praise You, Lord, for loving me enough to pry my heart away from this world. I praise You, Father, for causing me to dig deeper into You so that Your plan for me to soar can be fulfilled. Thank you, Jesus.

2021 年 1 月 28 日，星期四

标题：想飞得越高，根基就要打得越深

作者：陶乃文医生

翻译：吴淑娉姐妹

经文：马太福音第 7 章：24-27 节

目前正在兴建的默迪卡 118 (Merdeka Tower)是一座巨大的菱形建筑物，建成后，它将为吉隆坡带来全新面貌。这座楼高 118 层的巨塔比双峰塔 (Petronas Twin Tower)还高出 200 米，在塔上可俯瞰前所未有、海拔 500 米高（也是东南亚最高）以下的风景。但在巨塔建成之前，工程师不得不先打 137 根宽 2.2 米、深 60 米的钢铁混凝土桩，继而建造一个由数以吨计混凝土制成的钢框架，假如这打桩的过程做得太匆忙，或马虎了事，根基打得不稳，这座美丽耀眼的建筑物就会很容易倒塌。

马太福音 7：24-27

" 所以，凡听见我这话就去行的，好比一个聪明人，把房子盖在磐石上；雨淋，水冲，风吹，撞着那房子，房子总不倒塌，因为根基立在磐石上。凡听见我这话不去行的，好比一个无知的人，把房子盖在沙土上；雨淋，水冲，风吹，撞着那房子，房子就倒塌了，并且倒塌得很大。 "

人生从来没有捷径，当我们将生命交托给耶稣，慈爱的天父便不会让我们继续植根于这世界，像园丁修剪树木一样，祂会对我们作出修剪试炼，测试 " 信仰 " 在我们生命的位置。我们是否将生命建立于下列的东西：

健康？ - 嘭的一声！突如其来的意外或疾病会令人措手不及：中风、残疾、癌症、心脏病...

财富？ - 投资不当、储蓄大减、经济不景、疫症流行...

家庭？ - 配偶背叛、离婚、一向乖巧、充满爱心的孩子，突然变得叛逆或疏离...

学问？ - 当你周围的世界变得如此复杂，令你觉得自己已经落伍或追不上？

当我们意识到无法倚赖这些不持久的俗世事物时，你会怎样？你会否依然赞美上帝，并像大卫在诗篇中重新回到上帝面前，求主眷顾（诗篇 13 篇）。当建筑物摇摇欲坠，有倒塌的危机时，为求稳固，我们便不得不把基础越打越深，直至遇到坚硬的岩石为止，耶稣就是这拯救我们的磐石（诗篇 89 篇：26）！当我们坚定地站在这磐石上，我们便毫不疑惑地相信：耶稣将使我们飞得更高，即使穿过江河、走过大火，依然可以丝毫无损。（以赛亚书 43 章：2）这样我们将会更无惧地向耶稣委身，更坚定的爱祂，将信仰植根于永恒。

祷告：

主啊，赞美祢，祢深深的爱把我的心从这俗世撬离，亲爱的天父，赞美祢，让我对祢有更深入的了解，感谢祢为我准备使我可以展翅高飞的计划，并予以实现，谢谢祢，耶稣。

Friday, 29 Jan 2021

Title: The “one flesh” principle in marriage

Writer: Richard YW Yeoh

Verse: Matthew 19:4-6 NIV

“Haven’t you read,” he replied, “that at the beginning the Creator ‘made them male and female,’ and said, ‘For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh’ ? So they are no longer two, but one flesh.

Therefore what God has joined together, let no one separate.

Marriage is a serious matter in God’s sight. And for good reason. Marriage as the basic foundation of family and society provides the bonds that hold the family unit together and enables the security and togetherness that fosters supportive and harmonious families and societies.

In modern society, marriages are proving challenging and even Christian marriages may suffer dysfunctionality.

Instituting marriages and rendering marriages as ordained of God, our Lord underscores the sanctity of marriage which when practiced in the letter and spirit of biblical exhortations brings about loving and harmonious families.

Today I would just mention a few basic principles of the “becoming one flesh principle” mentioned in Matt 19: 4-6 and illustrate what it could mean in our daily marriage walk.

Think and act as one :

This, I believe to be fundamental. Spouses must share common spiritual values. This is not to say that we behave like robots and not have our own views and preferences. What this means is we must consider each other as belonging to one body. This means treating our spouse as part of ourselves. It’s amazing how such a simple attitudinal change can help us be more patient, more considerate, more caring and more loving. After all, we don’t often get mad or impatient or upset with ourselves, no matter what dumb things we might say or do. And so learning to place ourselves in our spouses’ shoes will help us empathize better. Believe me, it works.

This attitude carries through to other areas of marriage where experts say most conflicts occurs. Areas like management of finances, managing children, and managing in-laws. Learning to think as one reduces the potential conflict areas and stresses considerably.

Life time commitment :

When we decide to enter into marriage, we must do so with the commitment of a life long relationship, for better or for worse, till death do us part. Having this long term mindset empowers us to look at issues long term and gives us the endurance to work at making the marriage work day by day. Of course in reality, there will be ups and downs in any marriage and indeed, even an occasional crisis. That’s where couples must agree to get help from counselors and professionals to help them resolve issues better when necessary, instead of striving on their own.

Be guided by love:

In all our thoughts and actions in the marriage relationship, we must endeavor at all times to be guided by love. The late noted American management guru Stephen Covey often spoke of “seek first to understand, then to be understood”.

When posed questions on what to do with a difficult spouse, his answer was often a simple “love her, just love her”.

By this he meant to say – in all circumstances no matter how difficult, respond in love.

Our Heavenly Father would not allow us to face trials and challenges that He has not equipped us to cope with. So it is with marriages. I do emphasize however that when

marriages have serious problems e.g. emotional and physical abuse, that calls for professional help and one or both must seek that help to overcome the issues.

When I was a young man, I once spoke to an elderly church deacon who confided in me that he had been married 26 years. I remember being somewhat in awe at such a durable marriage. I realized then that marriage in the biblical context is truly a life-long commitment and we must therefore treat marriages with sanctity and respect and make it a fulfilling and joyful one.

Prayer:

Heavenly Father, thank You for instituting the marriage covenant, which reflects Christ's love for us.

May it continue to be honored and recognized within our society as the basic foundation of security and love for the family.

Lord, we bring before You every married and engaged couple in our church. Pour out Your grace and strength on each one, in seasons of celebration, grief, distress and conflict, in good times and in difficult times.

In Jesus' Name. Amen

星期五，2021 年 1 月 29 日

标题：婚姻中的“一体”原则

作者：杨勇伟

翻译：陈月妃

经文：马太福音 19: 4-6

耶稣回答说、那起初造人的、是造男造女、并且说、『因此、人要离开父母、与妻子连合、二人成为一体。』这经你们没有念过么。既然如此、夫妻不再是两个人、乃是一体的了。所以 神配合的、人不可分开。

在上帝看来，婚姻是一件严肃的事情。并且有充分的理由。婚姻作为家庭和社会的基本基础，提供了将家庭单位团结在一起的黏合剂，这样的安全感和团结感促进了相互支持及和谐的家庭与社会。

在现代社会，婚姻被证明是具有挑战性的，甚至基督徒的婚姻也可能面临功能失调。我们的主建立婚姻，将婚姻视为上帝的旨意，强调婚姻的圣洁，当信徒在婚姻中实践圣经中所劝诫的文字和精神时，将会带来充满爱及和谐的家庭。

今天我只想提一下马太福音 19:4-6 中提到的“成为一体原则”的一些基本原则，并说明它在我们日常婚姻生活中的意义。

想一想并一起行动：

我相信这是最基本的。配偶必须具有共同的精神价值观。这并不是说我们的行为就像机器人，没有自己的观点和喜好。而是意味着我们必须把彼此视为成为一体。这意味着把我们的配偶视为自己的一部分。令人惊讶的是，如此简单的态度转变，竟然能帮助我们变得更有耐心、更体贴、更关心、更亲密。毕竟，无论我们说什么或做什么蠢事，我们都不会经常对自己生气、不耐烦或不安。因此，学会设身处地为配偶着想将有助于我们更好地体谅他人。相信我，这很管用。

这种态度可一直延续到婚姻以外的其他领域，专家们说，在某些领域，经常会发生冲突。这些领域就如财务管理、子女管理和姻亲管理等领域。学会以一体的方式来思考可以大大减少潜在的冲突和压力。

终身承诺：

当我们决定步入婚姻的时候，我们必须秉持着委身于一段终生的关系，无论好坏，直到死亡把我们分开。有了这种长期的心态，我们就可以从长远的角度来看待问题，让我们有耐力让婚姻一天比一天顺利。当然在现实中，任何婚姻都会有起起落落，甚至偶尔会有危机。在这发生时，夫妻双方必须同意从辅导员和专业人士那里获得帮助，在必要时帮助他们更好地解决问题，而不是独自奋斗。

以爱为指引：

在我们的婚姻关系中，我们必须时刻尽力以爱来指引所有的思想和行为。已故著名的美国管理大师史蒂芬·科维（Stephen Covey）经常谈到“首先寻求理解，然后寻求被理解”。当被问及如何与难缠的配偶相处时，他的回答往往是简单的“爱她，就爱她”。他的意思是说，在任何情况下，无论多么困难，都要用爱来回应。

我们的天父不会允许我们在没有装备下去应对种种的试炼和挑战。婚姻也是如此。不过，我要强调的是，当婚姻出现严重问题时，例如情感和身体虐待，这需要专业人士的帮助。一方或双方都必须寻求这种帮助来克服这些问题。

当我还是个年轻人的时候，我曾经和一位年长的教会执事交谈过，他向我倾诉说他已经结婚 26 年了。我记得当时我对这样持久的婚姻多少有些惊叹。那时我才意识到，在圣经背景下的婚姻确实是一生的承诺，因此我们必须以神圣和尊重的态度对待婚姻，并使之成为一个有意义和快乐的婚姻。

祷告：

天父，感谢你制定的婚姻盟约，这盟约反映了基督对我们的爱。

愿它在我们的社会中继续被尊重和认可，作为安全和爱护家庭的基本基础。

主啊，我们把教会里每一对已婚和订婚的夫妇带给你面前。在欢庆、悲伤、痛苦、冲突的时刻，在顺境和逆境的时候，将你的恩典和能力倾注在各人身上。奉耶稣的名。

阿门。

Saturday, 30 January 2021
Title: Are You Dressed for the Occasion?
By: Amanda Foo
Matthew 22:1-14

A question was asked during a sermon: “If you were going to meet the Queen of England, would you dress the way you do to church?”

At that point of time, I was attending PBC’s Saturday evening service, which was known to be the more ‘casual and contemporary’ English service, and so naturally, my dressing style fit the theme. But upon hearing that question I asked myself, “Would I dress this way if I were to have an audience with Queen Elizabeth today?” Suffice to say, I made a conscious decision to not wear flip flops (or Birkenstocks, fashionable as they are) to service since then.

After making His triumphant entry into Jerusalem, Jesus was confronted by the religious leaders while he was teaching in the temple. Jesus replied with three extended parables, of which Matthew 22:1-14 was the last of the three, that is ‘The Parable of the Wedding Feast.’

In this parable, Jesus compares the kingdom of heaven to a king who throws a feast to celebrate his son’s wedding. He sends his servants to call his invited guests, yet none show up. He does this a second time, which once again falls on deaf ears. Furious, the king then extends the invitation to everyone, and now the wedding hall is filled with guests.

What is most striking in this parable is the end of the story. As the king makes his way around the hall, he stumbles upon a guest without a wedding garment. He asks the guest how he had managed to enter dressed this way, to which the man keeps silent. The king then orders for him to be brought out. In fact, his words were more severe, “Bind him hand and foot and cast him into the outer darkness. In that place, there will be weeping and gnashing of teeth.”

Before we delve deeper into the man without the wedding garment, let us look at a few things Jesus wants us to see.

Firstly, the kingdom of heaven is available to all. In verse 10, it says the servants gathered whoever they could find and the guests in the hall were “both bad and good.” Thus, we should be careful not to assume that the kingdom of God is reserved only for a certain “type” of people.

Secondly, the kingdom of God is compared to a wedding feast, an occasion commonly associated with laughter, good company, and much food. Jesus does say suffering and persecution will come in this life, but there is “fullness of joy” in God’s presence. (Psalm 16:11)

And now, back to the man with no wedding garment. Why was the king so harsh to him? While it would be nice for us to dress our Sunday best to church, it is likely that Jesus’ primary concern in this parable is not our attire.

This parable implies that there is more beyond just accepting the invitation. While it is open to all, we need to adhere to a certain “dress code.” Note that the man was in the wedding feast, which means he had accepted the invitation, BUT he was thrown out because he did not dress appropriately. So, it is possible for us to attend church week in and week out, and yet

not be saved. Jesus is saying here that there is more to attending services; there needs to be a transformation of heart. Let us not mistake the wearing of wedding garment as working our way to salvation, for only God can save us. We need to surrender to Jesus' lordship and allow our lives to be transformed by His grace as we pursue a relationship with Him.

What then are these "garments" that we are to put on? Paul gives us a hint in Colossians 3:12-14: "Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. And above all these put on love, which binds everything together in perfect harmony."

So, let us put on love, for God so abundantly loves us. Life is too short for us to hold a grudge or to be vengeful; let us forgive as we have been forgiven. Also, let us put on our Sunday best even at our virtual service for we are not meeting the queen, but the King of kings!

Prayer:

Abba Father, we can never thank You enough for the love You have so abundantly given us. We remember that it is only through Jesus that we can enter Your kingdom and we ask for You to transform our hearts today. Help us put on love and live lives that please You. In Jesus' name we pray, Amen.

每日灵粮

星期六 2021 年 1 月 30 日

题目： 你的穿着适合场合吗？

作者：符伟敏

翻译：方美珠

马太福音 22:1-14

在一台上讲道的讲员问了一个问题：“如果你要去见英女皇，你会像去教会一样的穿着吗？”

那时我正参与 PBC 星期六”最休闲与现代”的晚堂敬拜，我理所当然穿得配合场合。听到这个问题时我问自己“我今日会穿着这样去朝见伊丽莎白女王吗？”从那日起我理智地决定再也不穿拖鞋（或时尚的勃肯休闲鞋）去敬拜。

当耶稣荣进耶路撒冷后正在圣殿教导人时，祂以三个比喻来回答宗教领袖的提问，最后一个“娶亲筵席的比喻”记载于马太福音 22：1-14

在这比喻中耶稣以天国好比一个国王大摆宴席庆祝他儿子娶亲。他打发仆人去请那些被召的人来赴席，他们却不肯来。王又打发别的仆人去请客人赴席，那些人却充耳不闻。王就大怒，公开邀请所有仆人遇见的人，现在筵席上就坐满了客。

这个比喻最惊叹的部分是在故事的尾端。当王进大厅观看宾客，见那里有一个没有穿礼服的，就问他如何进入筵席不穿礼服。那人无言可答。于是王叫使唤的人把他带出去。其实王是用很严厉的话说：‘捆起他的手脚来，把他丢在外边的黑暗里，在那里必要哀哭切齿了。’

在我们还没有再深入研究那个没有穿礼服的人之前，让我们来看主耶稣所要让我们看到的一些事情：

第一，天国是所有人都可以去的地方。第十节说那些仆人就出去，到大路上凡遇见的，“不论善恶”都召聚了来。所以我们必须小心不要认定神的国只是为了“某些”人而设的。

第二，把神的国以娶亲筵席来作比喻，娶亲筵席是一个以欢笑，好友相伴和丰富菜肴有关的场合。耶稣说此生必有苦难与逼迫，但是与神同在时也必有满足的喜乐和永远的福乐。（诗篇 16：11）

现在回到那个没有穿礼服的人。王为何对他如此苛刻？虽然我们星期天去教会穿着我们最佳的服装是非常好的，但耶稣在这个比喻中的主要关注点可能不是我们的服装。

这个比喻意味着接受邀请不是仅有的意义。虽然这邀请是公开给所有人，但我们需要遵守特定的“服装规范”。注意这人是在参加婚宴，这表示他已经接受邀请，但由于穿着不正确而被赶出去。所以我们有可能一周又一周的参加教堂敬拜却没有得救。耶稣在这里所要说的是我们不仅是来参加聚会与敬拜，更多的是改变心志的需要。让我们不要把穿礼服误认为是我们得救的方法，因为唯有上帝才能拯救我们。我们需要俯服于耶稣的主权，追求与祂有亲密的关系让我们的生命可以因祂的恩典而改变。

那我们需要穿的“服装”是什么？保罗在歌罗西书 3：12-14 提示：“所以，你们既是神的选民、圣洁蒙爱的人，就要存怜悯、恩慈、谦虚、温柔、忍耐的心。倘若这人与那人有嫌隙，总要彼此包容，彼此饶恕；主怎样饶恕了你们，你们也要怎样饶恕人。在这一切之外，要存着爱心，爱心就是联络全德的。”

所以让我们穿上爱心，因为上帝是如此丰盛的爱我们。生命是何等的短暂，不值得我们花时间去怀恨或报仇；让我们饶恕因我们已经被饶恕了。还有让我们穿上星期天最好的穿着，就算是在线上敬拜也如此，因为我们要朝见的不是女王，而是万王之王！

祷告：

阿爸天父，我们永远无法感谢祢所给予我们的如此丰盛的爱。我们记住唯有通过耶稣我们才可以进入祢的国度，我们祈求祢今天改变我们的心怀意念。帮助我们穿上爱并过讨祢喜悦的生活。祷告是奉耶稣的名，阿门。

Sunday, 31 January 2021

Title: Building our faith on the rock

Matthew 7: 24-27

By Dorothy Teoh

I was a young teenager when a great flood hit parts of the state where my family lived. Behind our house was a monsoon drain that ran out to the sea, and there was a particular house built on one of its banks just several hundred meters from the shore. A fairly large home, it had stood for many years. But heavy rain combined with what was probably a king tide had turned the monsoon drain into a raging river.

A line of men from the neighbourhood worked desperately to shore up the bank with sandbags, to no avail. The erosive power of the water could not, indeed would not, be held back.

I still remember watching from a safe distance as a collective cry of despair and awe went up when the river bank gave way, leaving part of the house – with its foundations exposed – perched precariously over the water.

I am sure that the builders of the house trusted to the foundations that they had built on. But they had not counted on a once-in-a-generation flood that turned the lower level of my family home into an indoor swimming pool.

In Matthew 7: 24-27, Jesus talks about wise and foolish builders. 24 “Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. 25 The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock. 26 But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand. 27 The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash.”

Isaiah 28:16 and 1 Corinthians 3:11 refer to Jesus as the foundation of our faith. He is the rock (whatever fans of Dwayne Johnson may think). Matthew Henry said, “Everything besides Christ is sand... That those hopes which foolish builders ground upon anything but Christ, will certainly fail them on a stormy day: will yield them no true comfort and satisfaction in trouble, in the hour of death, and in the day of judgment; will be no fence against temptations to apostasy, in a time of persecution.” It is a sombre warning but sometimes, it is good for us to be reminded.

Yet it is not enough just to call Jesus our rock. Building our “house” (faith) is a process. It involves hearing the words of Jesus and putting them into practice. Putting God’s word into practice leads to a solid foundation in life that can withstand the challenges and trials we will face, as Matthew Henry said. Pantai Baptist Church has been listening to a series of sermons on James and studying the book in our care groups. In chapter 1:23-24, James says that those who listen to the word but do not do what it says are like people who look at their faces in a mirror and, immediately afterwards, forget what they look like.

We cannot put into practice what we don’t hear. And we can’t hear if we don’t listen. And we won’t be able to listen unless we spend time with the Lord and read His Word regularly. Are you the type of person who on buying a new appliance or device reads only the “Quick Start” instructions and starts using the item straightaway? Well, I am. I will only refer to the detailed manual when a problem arises – that’s when I turn to the “Trouble-shooting” section!

But the Bible is not to be used like the trouble-shooting section of a technical manual. If we only turn to the Bible or pray when we face problems or difficult decisions, don't be surprised if we end up making unwise or hasty decisions or act in ways that we will later regret. The Bible is the Word of God – we read and study it and respond in ways that will draw us closer to our Maker, and deepen our relationship with Him.

Prayer

Dear Lord, You made us and You have given us the Bible as detailed instructions as to how to live. Help us to make sure that our foundation is built upon Jesus our rock and not upon sand by putting into practice what we learn from Your Word. Grant us the grace not just to hear, but to obey. For we pray this in Jesus's name. Amen.

每日灵粮

星期日 2021 年 1 月 31 日

标题：建在岩石上的信心

作者：赵秋霞

翻译：林良億

马太福音 7: 24-27

当我还是一少年时，我的家人居住的地区发生了一个大水灾。我们房子的后面是一个雨季排水管，该排水管排到海边，并且在距岸仅几百米的其中一个河岸上，有一座特别和相当大的房子，建了很多年。但是大雨加上了一个很大的高潮，使排水系统变成了汹涌的河流。

来自邻里的一群人拼命地用沙袋支撑河岸，但徒劳无功。水的侵蚀力无法遏制，实际上也无法阻止。我仍然记得从安全的距离观看，当河岸倒塌时，集体都发出绝望和惊畏的呼声，房屋的一部分的地基露出来，立在水面上。我确信建造这房子的人相信他们所建立的基础。但是他们没有指望一世纪一次的洪水将这个房屋的下层变成一个室内游泳池。

在马太福音 7: 24-27 中，耶稣谈到了聪明和愚蠢的建筑者。

24 “所以，凡听见我这话就去行的，好比一个聪明人，把房子盖在磐石上。

25 雨淋，水冲，风吹，撞着那房子，房子总不倒塌，因为根基立在磐石上。

26 凡听见我这话不去行的，好比一个无知的人，把房子盖在沙土上。

27 雨淋，水冲，风吹，撞着那房子，房子就倒塌了，并且倒塌得很大。”

以赛亚书 28:16 和哥林多前书 3:11 提到耶稣基督是我们信心的基础。祂是磐石（无论 Dwayne Johnson 的影迷怎么想）。Matthew Henry 说：“除了基督以外，所有的东西都是沙子……那些愚蠢的建筑者寄希望于除基督之外的东西，肯定会在暴风雨来的那天失败：在死亡的那一刻，他们不会有真正的安慰和满足，在审判之日，在麻烦中，在迫害之时，将不能抵制叛教的诱惑。”这是一个很严峻的警告，也是对我们很好的提醒。

但是仅仅称耶稣为我们的磐石还不够。建立我们的“房子”（信心）是一个过程。它涉及聆听耶稣的话并将其付诸实践。正如 Matthew Henry 所说，将神的话语付诸实践可以为生活奠定坚实的基础，可以帮助我们将面临的挑战和考验。班底浸信教会一直在听雅各书的一系列讲道，并在我们的查经小组中研究这本书。雅各在第 1 章 23-24 节中说，那些听这个词却不听其言的人就像是一个照镜子的人，紧接着就忘记了他们自己的模样。我们无法实践听到的。如果我们不听，我们就听不到。除非我们与主亲密并阅读、查看祂的话语，否则我们将无法领受。

你是不是购买新电器和工具，仅仅阅读“快速入门”说明书并立即开始使用该产品的人吗？我就是这类人。仅在出现问题时才详细参考手册的，就是“故障排除”的部分！

但是，圣经不能像技术手册中的疑难解答的部分那样使用。如果我们决定仅在遇到问题或困难时才翻圣经或祈祷，请不要惊讶，最终将会做出了不明智或仓促的决定以及采取了会后悔的方式。圣经是上帝的圣言——我们阅读和研究圣经，使我们更接近造物主的方式来回应，并加深与祂密切的关系。

祷告：亲爱的上帝，你创造了我们，并赐予圣经作为我们生活的详细指南。通过实践我们从圣经中学到的知识，帮助确保我们的基础建立在耶稣基督岩石上，而不是在沙子之上。赐给我们恩典，不仅要听，还要领受听从。祷告奉主耶稣的名祈求的，阿们。

Monday 1st February 2021

The Greatest Commandment

Pastor Soong Kok Kee

Mark 12: 29-31 “The most important one,” answered Jesus, “is this: ‘Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength’. The second is this: ‘Love your neighbor as yourself.’ There is no commandment greater than these.”

The context of this reply starts from verse 28 when among the Pharisees, an expert in the law, wanting to test Jesus, (Matt 22: 34-40) asked Him that among the 613 commandments in the Old Testament (248 of them positive, 365 negative) which of them is the greatest, thus the above reply from our Lord. Our Lord’s answer is from Deut 6:4-5 and Lev 19:18 and this entire quotation is generally called “the Shema.” Today, the ancient custom of beginning the synagogue service with the recitation of the Shema is still being observed.

Raymond C. Ortlund in his article “Priorities for the Local Church”, mentions three priorities of the Church – Upward towards God, Inward towards one another in Christ and Outward towards the world at large. Of course, the Church means you and I, His called-out saints, not the building – the Church is all of us whom He called out to be His own, you and I and all who belong to Him. For this devotion, we will only look into the first priority, leaving the other two for the next two devotions.

The greatest commandment is to love God with everything we have, wholeheartedly – all your heart, all your soul, all your mind and all your strength. The point here is that God’s wholehearted love must not be answered in a half-hearted way. When God loves, He loves the world; when He gives, He gives His one and only Son. He gives Him up and spares Him not. This commandment is called the greatest because it epitomizes the most excellent response to the Most Wonderful Being.

When we love God wholeheartedly, with everything we have – needless to say, there will be nothing we will not do for Him. Truly, if we really love God wholeheartedly, with everything we have:

We will serve Him joyfully and sacrificially with all the spiritual gifts He has blessed us with.

We will give cheerfully to the best of our ability to support all the ministries of the Church.

We will reach out to touch as many lives as we can so that those we touch may know of His love.

Some of you who are reading this may be wondering why in the world Christians are doing all these out of their own time, out of their own expense with seemingly nothing to gain. I have personally come across doctors, lawyers, engineers, accountants, businessmen, IT experts and a host of other professionals who have given up their lucrative career or practice to study in the Seminary to become pastors or missionaries for a fraction of what they have been earning. What insanity is that, the world may ask? That’s giving up everything to love God with everything we have – practicing the Greatest Commandment. It’s never easy for the world to understand that!

It is always the desire of every Christian not to want anyone to perish, but everyone to come to know Jesus as Lord and Savior, especially our family members, relatives and friends. But

they can't love someone they do not know, let alone love him wholeheartedly. One sister shared Christ with her mum and her mum's response was if Jesus would reveal Himself to her, she would believe. Her daughter continued to pray and some nights later, Christ did reveal Himself to her and she became a faithful believer. With God nothing is impossible.

Do you think any of the 12 apostles could have personally converted Paul, a student of Gamaliel, and who eventually wrote almost half of the New Testament? It took the appearance of our risen Lord on the road to Damascus to convert him. So, my dear brothers and sisters, if you have any proud, hard-hearted and stubborn family members or friends whom you have been trying to convert, you can pray the same for God to reveal Himself to them. With God, nothing is impossible, and He sometimes works in mysterious ways, with His wonders to perform.

PRAYER: Dear God, we thank you for giving us your one and only son Jesus Christ to die on that cruel cross for our sins so that we may have forgiveness of sin and eternal life. Help us to live out that Greatest Commandment in our lives, and in doing so, may we become a testimony to others to also know you as Lord and Savior. We pray for all those we have been witnessing to. Touch their lives in a special way Lord, and if need be, reveal yourself to them Lord, that they may know you are indeed a living God. In Jesus precious name we pray, AMEN.

每日灵粮

星期一，2021 年 2 月 1 日

标题：最大的诫命

讲员：宋国基牧师

翻译：郑振隆弟兄

【马可福音 12:29-31】

耶稣回答说：“第一要紧的就是说：‘以色列啊，你要听！主我们神是独一的主。你要尽心、尽性、尽意、尽力爱主你的神。’其次就是说：‘要爱人如己。’再没有比这两条诫命更大的了。”

这个回答的上下文从第 28 节开始，当时法利赛人中的一位想考验耶稣的律法师问祂（马太福音 22:34-40），在旧约的 613 条诫命（其中 248 条是正面的，365 条是负面的）中，哪一条是最大的，因此我们的主作出上述的答复。我们主的回答来自申命记 6:4-5 和利未记 19:18，这整段引文通常被称为“希玛”（the Shema）。时至今日，犹太会堂仍遵守这古老的习俗，以诵读“希玛”开始敬拜。

雷蒙德·奥尔特伦德（Raymond C. Ortlund）在他的文章“地方教会的优先事项”中提到了教会的三个优先事项：向上 – 向上帝、向内 – 在基督里彼此相向，以及向外 – 向整个世界。当然，教会指的是您和我，祂所召唤的圣徒，而不是建筑物 – 教会是祂所呼唤的我们所有人，您和我，以及所有属于祂的人。这次的灵修，我们先关注第一个优先事项，其他两个优先事项将留到下两期的灵修。

最大的诫命是以我们所有，全心全意地爱上帝 – 尽心、尽性、尽意、尽力。这里的重点是，我们决不能三心二意地回应上帝全心全意的爱。当上帝爱时，祂爱全世界；当祂赐予时，祂赐下祂的独生子。祂全然地献出祂的独生子，毫无保留。这个诫命之所以被称为最大的诫命，因为它体现了对最奇妙的上帝的最卓越的回应。

当我们以所拥有的一切，全心全意地爱上帝时 – 不用说，我们没有什么不会为祂做的。的确，如果我们以所拥有的一切，全心全意地爱上帝：

我们将以祂赐予我们的所有属灵恩赐，喜乐而无私地服侍祂。

我们将竭尽全力支持教会的所有事工。

我们将尽所能触摸更多的生命，好使我们所触摸的人都可以认识祂的爱。

正在阅读此文章的一些人可能在想，为什么基督徒愿意在看似没有获得任何好处之下，花时间和金钱作这些事。我个人遇到过医生、律师、工程师、会计师、商人，资讯技术专家和许多其他专业人士，他们放弃了待遇优厚的职业或执业，到神学院学习，成为牧师或传教士，领取他们以前高薪收入的一小部分工资。世人可能会问，这是什么疯狂之举？那就是放弃一切，以我们拥有的一切去爱上帝 – 实践这最大的诫命。全世界都很难理解这一点！

每一个基督徒总不希望有任何人灭亡，而是愿望每个人都认识耶稣是主和救主，尤其是我们的家人、亲戚和朋友。但是他们不能爱一个他们不认识的人，更不用说全心全意地爱他了。一位姐妹与她的母亲分享基督，她母亲的回应是，如果耶稣向她显现，

她就会相信。她的女儿继续祈祷，几个晚上后，基督真的向她显现了，她成了一个忠心的信徒。在上帝，凡事都能。

您认为 12 位使徒中的任何一位能够凭己力使迦玛列的学生保罗归信基督，而最终写下了几乎一半的新约？我们复活的主在通往大马士革的路上向他显现才使他的生命得以转化。因此，我所亲爱的兄弟姐妹们，如果您有骄傲、硬心和固执的家人或朋友，您一直在努力希望他们归信基督，您可以向上帝祈求向他们显现。在上帝，凡事都能。祂有时会以奥妙的方式工作，并显出奇迹。

祷告：亲爱的上帝，感谢祢赐下祢的独生子耶稣基督予我们，为我们的罪死在那残酷的十字架上，好叫我们得赦罪和永生。帮助我们一生能活出这最大的诫命，并在这过程中，愿我们成为别人的见证，让他们也能认识祢是主和救主。我们为所有我们曾经向他们作过见证的人祈祷。如果需要的话，主啊，求祢向他们启示自己，让他们知道祢确实是一位活着的上帝。奉耶稣宝贵的名祷告，阿们。

Tuesday, 2 February 2021

Title: Help My Unbelief!

By: Pastor Isaac Yim

Mark 9:14-24

This passage of scripture records the mountain top experience of Peter, James and John witnessing the transfiguration of Jesus and seeing a display of His glory as God. They witnessed Moses and Elijah and heard God affirm Jesus as His Son. Now they are returning back to the valley. They found the rest of the disciples arguing with the Jewish scribes. The disciples were trying to deliver a young boy possessed by demon. All their efforts to exorcise the demon from the boy were futile. You can feel the confusion and disappointment of the disciples because they were not able to help this poor boy. At that moment Jesus arrived. The father of the boy cried out loudly, “Jesus, help my son – have mercy on us – help us, if you can.” “What do you mean, ‘If I can’?” Jesus asked. “Anything is possible if a person believes.” The father instantly cried out, “I do believe; but help me overcome my unbelief!” (Mark 9:23-24.)

I BELIEVE, HELP MY UNBELIEF

This is one of the most poignant verses of scripture in the Bible, and I believe all of us can identify with ourselves in our journey of faith. In my personal journey of faith, many times I was confronted with very tough situations that caused me to doubt, especially involving cross-cultural missions. Friends of Pastors International have carried out many micro-financing projects to help poor pastors and leaders in remote and restricted areas within our regions. In some of our projects we encountered betrayal of trust. Once trust had been betrayed, it will almost colour all subsequent decision-making related to that particular person or group. You want to believe, but doubt often creeps in.

I believe the father of the boy had strong faith to believe that Jesus would be able to heal his epileptic son. This father cried out with great passion to Jesus for help. The word “help” in the original language means “bring aid to” or “comfort”. He knew as a father he would do anything for his son. The disciples may have failed to cure the son but he still believed Jesus, with the heart of a loving father, would reach out with authority and compassion to heal his son.

In the past, we thank God we had enjoyed a pretty good life in Malaysia. Things have changed so drastically under the Covid-19 pandemic locally and globally. Things will never be the same again. It is so much easier to trust and believe God when everything runs smoothly. It is rather difficult to believe when times are filled with troubles and uncertainty.

LORD, I BELIEVE, HELP MY UNBELIEF.

We may have weak faith but we have a strong Saviour. Charles Spurgeon put it beautifully when he said, “There is the sun; I do not know how many thousands of times the sun is bigger than the earth, and yet the sun can come into a little room. And what is more, the sun can get in through a chink. So Christ can come in through a little faith, a mere chink of confidence.”

Spurgeon captured this very essence of our cry for help, “Help my unbelief.” I believe all of us struggle with doubts and unbelief when our faith does not work as we hope. As a result, there is a deep struggle inside us to believe or disbelieve:

- When we have been praying for the last 6 years, that our grandson Todd is able to walk and it does not look like God is doing anything.
- When we pray that our marriage will patch up and move on, but after years of waiting, nothing is happening.
- When we are dealing with chronic illness, and struggle to believe that God is good.
- When we are dealing with a prodigal son or daughter; daily longing for him/her to return, but there is no sign of it at all.
- When we wait for a new job opportunity literally for years, and continue waiting aimlessly.

In moments like these, we find ourselves caught in between faith and unbelief. Deep in our hearts, we know that God is a trustworthy God and He will help us in our predicament. We struggle in our hearts and our heads; we know God will answer us but we are not sure that He will.

And so we cry out to God, “I believe, help my unbelief!”

I have good news for all of us. **JESUS LOVES TO RESPOND TO EVEN THE WEAKEST, AND THE MOST FEEBLE OF FAITH. Like Spurgeon said, Christ can come into any situation, even when there’s just a little chink of faith.**

Prayer for Today

O Lord, have mercy on me a man of little faith; please help my unbelief. Forgive me when I find it hard to let go and let You take control of all my life. Help me to willingly submit to Your will and totally trust You that You are more than able to handle all the things in my life. I thank You for still performing miracles; You still answer prayers. Lord, I do go through bouts of no confidence and uncertainty. In times like these. help me to come before Your throne of grace to pour out my hopes, fears and disappointments. For I know You will never forsake me nor leave me. “Call to me and I will answer you and tell you great and unsearchable things you do not know.” (Jeremiah 33:3 NIV)

Thank you, Jesus. Amen.

Help My Unbelief! A Prayer God Loves To Answer! (By Stephen Altrogge)

每日灵粮

星期二, 2021 年 2 月 2 日

标题：我信心不足，求帮助我！

作者：严以撒牧师

翻译：陈健萍姐妹

马可福音 9:14-24

这段经文记载了彼得、雅各和约翰在山上的经历，他们见证了耶稣的变像，并目睹了祂作为上帝荣耀的展示；他们看见了摩西和以利亚，听到了上帝确认耶稣是祂的儿子。现在他们返回山下，他们看见其余的门徒在与犹太人的文士辩论。门徒们正试图救助一个被鬼附身的男孩，但他们所有赶鬼的努力都是徒劳的。您可以感受到门徒的困惑和失望，因为他们无法帮助这个可怜的男孩。就在那一刻，耶稣来到了。男孩的父亲大声喊道：“耶稣，救救我的儿子 – 怜悯我们 – 如果你能作什么，帮助我们吧。”“你说‘如果我能够’是何解？”耶稣问道。“一个人只要相信，凡事都能。”父亲立刻喊道：“我相信，但是帮助我克服我信心的不足！”【马可福音 9:23-24】

我相信，帮助我信心的不足。

这是圣经中最凄美的经文之一，我相信我们所有人在信心之旅中都能认同。在我个人的信心之历程中，很多时候我都会遇到非常艰难的情况而让我产生了怀疑，特别是在涉及跨文化的使命上。“国际牧师之友”开展了许多小额融资的计划，帮助我们区域内偏远和管制地区的贫困牧者和领袖。在我们的一些计划中，我们遇到了对信任的背叛。一旦信任被出卖了，它几乎会影响到与该特定个人或团体相关的所有后续决策。您想要相信，但怀疑常常悄悄潜入内心。

我相信这个男孩的父亲坚信耶稣能够治愈他患有癫痫的儿子。这位父亲抱着满怀激动之情向耶稣求助。“帮助”一词在原文中的意思是“带来帮助”或“安慰”。他知道身为一名父亲，他会为儿子做任何事。门徒可能没有治好儿子，但他仍然相信耶稣会怀着一位慈爱父亲的心肠，带着权威和怜悯去治愈他的儿子。

过去，我们感谢上帝，我们在马来西亚的日子过得相当好。在新冠肺炎大流行的影响下，本地和全球的情况都发生了急剧的变化。事情再也不会是原来的样子了。当一切顺利时，信靠与相信上帝就容易多了；当日子充满烦恼和不确定性时，要相信就相当困难了。

主啊，我相信，帮助我信心的不足。

我们可能信心软弱，但我们有一位刚强的救主。查尔斯·司布真说得很好，他说：“有太阳；我不知道太阳比地球大上多少千倍，但太阳却可以进入一个小房间。更重要的是，太阳可以通过缝隙进入。所以基督可以藉着一点点的信心，只是一点小小信心的缝隙进来。”

司布真道出了我们呼救的精髓：“帮助我信心的不足。”我相信，当我们的信心没有像我们所希望地发挥果效时，我们每个人都会在与怀疑和不信中挣扎。因此，我们内心深处有一场关于相信或不相信的斗争：

～ 当我们为我们的孙子托德 (Todd) 祷告了 6 年，祈望他可以走路，看起来上帝并没有

做什么的时候。

～ 当我们祈求我们的婚姻得以修复，继续进展；但经过多年的等待，什么也没有发生的时候。

～ 当我们面对长期的疾病，且努力地相信上帝是良善的时候。

～ 当我们处理一个浪荡的儿子或女儿的问题；每天都渴望他/她回来，但根本没有如是的迹象的时候。

～ 当我们等待新的工作机会，而且已经等了很多年了，仍继续漫无目的地等待着的时候。

在这样的时刻，我们发觉自己陷入了信和不信之间。在我们内心深处，我们知道上帝是值得信靠的上帝，祂会在我们的困境中帮助我们。我们在内心和头脑中挣扎；我们知道上帝会应允我们，但我们却不能确定。

因此我们向上帝呼求：“我相信，但我信心不足，求帮助我！”

我有个好消息要告诉大家。耶稣喜欢应允即使是最软弱、最微弱无力的信心。正如司布真所言，基督可以进入任何情况，即使只有一丁点的信心的缝隙。

今天的祈祷

主阿，求祢怜悯我这小信的人，求祢帮助我信心的不足。当我难于松手让祢掌控我的一生之时，求祢赦免我。帮助我甘心乐意地顺服祢的旨意，并且完全信靠祢是绝对有能力处理我生命中的所有事情。我感谢祢仍在施行神迹奇事；祢仍然应允祈祷。主啊，我确实经历一回又一回的没有信心和不确定的战斗。在如此的时刻，求帮助我来到祢施恩的宝座前，向祢倾吐我的希望、恐惧和失望。因为我知道祢永远不会撇下我，也不会离弃我。“你求告我，我就应允你，并将你所不知道、又大又难的事指示你。”【耶利米书 33:3】(和合本)

谢谢祢，耶稣。阿们。

我信心不足，求帮助我！上帝喜欢应允的祈祷！（作者：斯蒂芬·阿尔特罗格）

Tuesday, 2 February 2021

Title: Help My Unbelief!

By: Pastor Isaac Yim

Mark 9:14-24

This passage of scripture records the mountain top experience of Peter, James and John witnessing the transfiguration of Jesus and seeing a display of His glory as God. They witnessed Moses and Elijah and heard God affirm Jesus as His Son. Now they are returning back to the valley. They found the rest of the disciples arguing with the Jewish scribes. The disciples were trying to deliver a young boy possessed by demon. All their efforts to exorcise the demon from the boy were futile. You can feel the confusion and disappointment of the disciples because they were not able to help this poor boy. At that moment Jesus arrived. The father of the boy cried out loudly, “Jesus, help my son – have mercy on us – help us, if you can.” “What do you mean, ‘If I can’?” Jesus asked. “Anything is possible if a person believes.” The father instantly cried out, “I do believe; but help me overcome my unbelief!” (Mark 9:23-24.)

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Thank you, Jesus. Amen.

Help My Unbelief! A Prayer God Loves To Answer! (By Stephen Altrogge)

每日灵粮

星期二, 2021 年 2 月 2 日

标题：我信心不足，求帮助我！

作者：严以撒牧师

翻译：陈健萍姐妹

马可福音 9:14-24

这段经文记载了彼得、雅各和约翰在山上的经历，他们见证了耶稣的变像，并目睹了祂作为上帝荣耀的展示；他们看见了摩西和以利亚，听到了上帝确认耶稣是祂的儿子。现在他们返回山下，他们看见其余的门徒在与犹太人的文士辩论。门徒们正试图救助一个被鬼附身的男孩，但他们所有赶鬼的努力都是徒劳的。您可以感受到门徒的困惑和失望，因为他们无法帮助这个可怜的男孩。就在那一刻，耶稣来到了。男孩的父亲大声喊道：“耶稣，救救我的儿子 – 怜悯我们 – 如果你能作什么，帮助我们吧。”“你说‘如果我能够’是何解？”耶稣问道。“一个人只要相信，凡事都能。”父亲立刻喊道：“我相信，但是帮助我克服我信心的不足！”【马可福音 9:23-24】

我相信，帮助我信心的不足。

这是圣经中最凄美的经文之一，我相信我们所有人在信心之旅中都能认同。在我个人的信心之历程中，很多时候我都会遇到非常艰难的情况而让我产生了怀疑，特别是在涉及跨文化的使命上。“国际牧师之友”开展了许多小额融资的计划，帮助我们区域内偏远和管制地区的贫困牧者和领袖。在我们的一些计划中，我们遇到了对信任的背叛。一旦信任被出卖了，它几乎会影响到与该特定个人或团体相关的所有后续决策。您想要相信，但怀疑常常悄悄潜入内心。

我相信这个男孩的父亲坚信耶稣能够治愈他患有癫痫的儿子。这位父亲抱着满怀激动之情向耶稣求助。“帮助”一词在原文中的意思是“带来帮助”或“安慰”。他知道身为一名父亲，他会为儿子做任何事。门徒可能没有治好儿子，但他仍然相信耶稣会怀着一位慈爱父亲的心肠，带着权威和怜悯去治愈他的儿子。

过去，我们感谢上帝，我们在马来西亚的日子过得相当好。在新冠肺炎大流行的影响下，本地和全球的情况都发生了急剧的变化。事情再也不会是原来的样子了。当一切顺利时，信靠与相信上帝就容易多了；当日子充满烦恼和不确定性时，要相信就相当困难了。

主啊，我相信，帮助我信心的不足。

我们可能信心软弱，但我们有一位刚强的救主。查尔斯·司布真说得很好，他说：“有太阳；我不知道太阳比地球大上多少千倍，但太阳却可以进入一个小房间。更重要的是，太阳可以通过缝隙进入。所以基督可以藉着一点点的信心，只是一点小小信心的缝隙进来。”

司布真道出了我们呼救的精髓：“帮助我信心的不足。”我相信，当我们的信心没有像我们所希望地发挥果效时，我们每个人都会在与怀疑和不信中挣扎。因此，我们内心深处有一场关于相信或不相信的斗争：

～ 当我们为我们的孙子托德 (Todd) 祷告了 6 年，祈望他可以走路，看起来上帝并没有

做什么的时候。

～ 当我们祈求我们的婚姻得以修复，继续进展；但经过多年的等待，什么也没有发生的时候。

～ 当我们面对长期的疾病，且努力地相信上帝是良善的时候。

～ 当我们处理一个浪荡的儿子或女儿的问题；每天都渴望他/她回来，但根本没有如是的迹象的时候。

～ 当我们等待新的工作机会，而且已经等了很多年了，仍继续漫无目的地等待着的时候。

在这样的时刻，我们发觉自己陷入了信和不信之间。在我们内心深处，我们知道上帝是值得信靠的上帝，祂会在我们的困境中帮助我们。我们在内心和头脑中挣扎；我们知道上帝会应允我们，但我们却不能确定。

因此我们向上帝呼求：“我相信，但我信心不足，求帮助我！”

我有个好消息要告诉大家。耶稣喜欢应允即使是最软弱、最微弱无力的信心。正如司布真所言，基督可以进入任何情况，即使只有一丁点的信心的缝隙。

今天的祈祷

主阿，求祢怜悯我这小信的人，求祢帮助我信心的不足。当我难于松手让祢掌控我的一生之时，求祢赦免我。帮助我甘心乐意地顺服祢的旨意，并且完全信靠祢是绝对有能力处理我生命中的所有事情。我感谢祢仍在施行神迹奇事；祢仍然应允祈祷。主啊，我确实经历一回又一回的没有信心和不确定的战斗。在如此的时刻，求帮助我来到祢施恩的宝座前，向祢倾吐我的希望、恐惧和失望。因为我知道祢永远不会撇下我，也不会离弃我。“你求告我，我就应允你，并将你所不知道、又大又难的事指示你。”【耶利米书 33:3】(和合本)

谢谢祢，耶稣。阿们。

我信心不足，求帮助我！上帝喜欢应允的祈祷！（作者：斯蒂芬·阿尔特罗格）

Thursday, 4 February 2021

The Dwelling of the LORD

Pastor Mark Tan

Luke 2:22 When the time came for the purification rites required by the Law of Moses, Joseph and Mary took him (Jesus) to Jerusalem to present him to the Lord.

February marks the season of remembering the Lord Jesus being presented at the Temple as an infant. (Luke 2:21-40). It is also the month of romance with Valentine's Day on the 14th and Chinese New Year 2021 on the 12th. These wonderful celebrations would be when the more traditional churches would have a Service or Mass, restaurants would be packed with couples' reservations and our hometowns filled with the "balik kampung spirit".

This is not the case for this year. Recent movement restrictions, especially overseas, have caused us to realise that we have taken our freedom to move and, our freedom to dwell and be somewhere for granted: our hometowns, our vacation plans, our events and celebrations. Sure, we have been "meeting" online, but it is vastly different from being at an actual event, dwelling in an actual location, and actually meeting someone face-to-face.

Thankfully, the Christian faith is not one which requires us to be at a particular place, posture, or time to experience God's presence. Jesus is also named "Emmanuel", which means "God with us". God does not just hope for us to acknowledge His presence in our lives. He loves us so much that He made His presence known through His Son, Jesus, and the dwelling of the Holy Spirit in our hearts. That is why when Jesus was presented at the Temple, Simeon, who had made the Temple his dwelling place, was filled with joy and sang praises to God when Jesus, the very Presence of God and the salvation for all nations, was presented in the Temple. (Luke 2:29-32)

What about now? Where can we sense the dwelling of God, especially in these troubling times? Revelations 21:3 reminds us: Then I heard a loud voice from the throne: Look, God's dwelling is with humanity, and he will live with them. They will be his peoples, and God himself will be with them and will be their God. – CSB

Therefore, we are to take courage in that no matter where we are, who we are with or how we are, it is with God's love through Jesus Christ that we can witness the Dwelling of God and in turn, sense that closeness in spirit that we have with Him and with each other.

PRAYER (inspired by Colossians 3:16)

Heavenly Father, you are the source of peace that is everlasting. I pray that when my heart is sick and broken, you give me your presence and peace. I am thankful that you are faithful and ask for you to rule my heart. Help me to not focus on the hurt, but to focus on the peace and fulfilment that comes with being in your presence.

In Jesus' name I ask all this, Amen.

每日灵粮

2021 年 2 月 4 日，星期四

题目：上帝的住所

作者：陈燕靖传道

翻译：黄姐妹

经文：路加福音 2 章 22 节

22 节 – 按摩西律法满了洁净的日子，他们带着孩子上耶路撒冷去，要把他献于主。

二月标志着记得主耶稣在婴儿期出现在圣殿的季节（路加福音 2：21-40）。这也是浪漫的月份，2 月 14 日是情人节。

2 月 12 日是农历新年。这些美好的庆祝活动将是在更传统的教堂举行礼拜或弥撒仪式，饭店里挤满了情侣的预订，而我们的家乡到处都是回乡的气息。

今年的情况并非如此。最近的行动限制，特别是在海外，使我们意识到，一直以来我们都以为行动的自由，彼此间的交流，或身处哪里，都是理所当然的。这也包括我们的回乡，度假计划，活动和庆祝活动。当然，我们一直在网上“见面”，但这与参加实际活动，居住在实际位置并与某人面对面有着很大的不同。

值得庆幸的是，基督教信仰并不是要求我们处于特定的位置，姿势或时间来体验神同在的信仰。

耶稣也被称为“以马内利”，意思为“神与我们同在”。上帝不仅希望我们承认他在我们生活中的存在。他是如此爱我们，甚至于通过他的儿子耶稣和圣灵在我们心中的感动彰显祂的同在。这就是为什么当耶稣出现在圣殿时，把圣殿定为祂的住所的西缅充满了喜悦，并向神赞美。耶稣是神的同在和万国的救恩，是上帝为万民所预备的。

（路加福音 2：29-32）

现在呢？我们在哪里能感觉到上帝的住处，特别是在这些令人不安的时代？*启示录 21：3 *提醒我们：_然后我从宝座上听到了大声的声音：看，上帝的住所与人类同在，他将与他们同住。

他们将是祂的子民，上帝自己将与他们同在，并将成为他们的上帝。

因此，我们要坚信，无论我们是谁，身在何处，或谁与我们在一起，处境如何，都可以通过耶稣基督与上帝的爱相伴。

我们才能见证上帝的住所，进而感觉到祂与我们同在时心灵上的亲密关系。

祷告（歌罗西书 3:16）

天父，你是赏赐永平安的源头。祈求祢当我处在伤心失落的时候，赐下你的同在和平安。我满心感谢你的信实并求你掌管我的心，帮助我不沉浸于伤痛中，单单专注于你同在里的平安和满足。奉耶稣基督的名祈求，阿门。

Friday, 5 February, 2021

Title: Go, Do Likewise

by: Ps Cheng Cheung

Luke 10: 33 “But a Samaritan, as he travelled, came where the man was; and when he saw him, he took pity on him.”

We are all familiar with the parable of The Good Samaritan but many are unaware of the context. Two key verses are verses 25 and 29.

25 ” And behold, a certain legal expert stood up to test him, saying, “Teacher, what must I do so that I will inherit eternal life?”

29 ” But he, wanting to justify himself, said to Jesus, “And who is my neighbour?”

This person is “an expert in the law”, that is, Jewish religious law. He was a theologian, and represents the religious establishment. Was this the question of a sincere seeker? His intention is doubtful, but the question is crucial. ”Teacher, what must I do so that I will inherit eternal life?”

This man believes eternal life is obtained by doing a number of good deeds and compliance with the law. Salvation comes by human works. When the Lord turns the man’s question back to him, he answers by quoting from the Old Testament.

Deuteronomy 6: 5 You shall love the LORD your God with all your heart, with all your soul, and with all your strength.

Leviticus 19: 18 ..you shall love your neighbour as yourself..

Although Jesus commends his answer, he is not satisfied. Wanting to justify himself, or possibly, to see if Jesus would give him a list of rules or Do’s and Don’ts which he could measure himself against, he probes further “And who is my neighbour?”

Undoubtedly he felt the weight of the commands Love God, love your neighbour as yourself ; these were foreign to his nature as an expert in the law. Written codes and a simple set of rules like “Do not steal, do not covet, honour the Sabbath” were easier to navigate than loving one’s neighbour. If he had been honest and humble, he would have said ”I have a problem. I don’t know how to love God. Or love my neighbour as myself. I tried, but I failed. Help me”

Instead, he again asks defensively, ”(So) who is my neighbour, (who)??” at which point the Lord tells the parable of the good Samaritan.

We know the story well. Two men, a priest and then a Levite, saw the unfortunate victim (most certainly a Jew) of a mugging, and passed by on the other side. Why didn’t they do anything, in spite of the fact both could surmise he was near death?

For the priest, contamination would have been a hassle if the man died. The cleansing ritual would be costly and time consuming. Involvement would require a return to Jerusalem from whence he had come and the interruption of his plans. Inconvenience. Unforeseen complications. Besides, he’s a priest, not a paramedic.

For the Levite, a religious figure, his response is similar. Perhaps he feared for his own safety, that it was actually a trap or he foresaw entanglement.

Do not think these are “bad men”. They were ordinary men, like you and I. Like them, we all have our responsibilities, our duties and such situations intrude on our privacy, right? We all

have our agenda pretty well mapped out day-in, day-out. We cannot afford interruptions. It's so easy to rationalize away everything.

We do not need to study the rest of the parable. The thing which set the Samaritan apart from the priest and Levite was his compassion. He saw the same thing the other two saw. But he felt compassion and pity for the man which the other two did not. Lack of compassion is a symptom of a deeper lack. Our (un)willingness to become involved in the needs of others is evidence of the reality of the love (or lack of love) of God in our lives. This was the wall the expert in the law could not bring himself to scale and climb over. He was stuck as long as he would not admit he needed help. How about you?

Remember the PBC sermon on social action we heard on 31 January? The main thing which struck me then was the call to open our eyes to see what's around us which we can help fix. We need to ask God to move us and convict us of the area where we naturally have a leaning towards, either corporately or individually. This is important, because in a world where compassion fatigue has reached epidemic proportions, we must recognise, in the interest of long-term sustainability, we cannot be everything to everyone or every cause. We can, though, be something to some one or some cause. So, we may then be the neighbour to the one who is beset by misfortune.

A Prayer

Gracious God, fill me with God's love again. Help me turn from my selfish ways. I have become comfortable in my routine and I justify staying in that routine with flimsy reasons.

Show me who is my neighbour in dire need at this time, that I might be a genuine friend to him. In Jesus' Name. Amen.

每日灵粮

星期五，2020 年 2 月 5 日

标题：你去照样行吧

作者：张祯祥传道

翻译：巫惠如姐妹

路 10:33 唯有一个撒马利亚人行路来到那里，看见他，就动了慈心

我们都熟悉“好撒马利亚人”的比喻，但很多人不知道它的背景。25 和 29 是两个关键经节。

25 有一个律法师起来试探耶稣，说：“夫子，我该做什么才可以承受永生？”

29 那人要显明自己有理，就对耶稣说：“谁是我的邻舍呢？”

这人是犹太教律法背景的“律法师”。他是神学家，代表宗教机构。这是真诚探索者的问题吗？他的意图是值得怀疑的，但他所发出的问题至关重要。“夫子，我该做什么才可以承受永生？”

他认为，人通过各样善行和遵守法律就会获得永恒的生命。救恩是人的功劳。当主把他的问题转回他，他引用旧约。

申命记 6:5 你要尽心、尽性、尽力爱耶和华你的神。

利未记 19:18 ...却要爱人如己...

尽管耶稣赞扬他的回答，但他并不满意。他进一步探索“谁是我的邻居？”，可能是为了证明自己，又或者是为了看耶稣是否会给他一份行为准则的清单，好让他根据这些规则来衡量自己。

毫无疑问，他感受到了“爱神”、“爱邻舍”的重担；这些都与他作为律法师的性格不符。书面密码和一套简单的规则，比如“不要偷窃，不要贪图，守安息日”，比爱邻居更容易实行。如果他诚实谦卑，他会说，“我有问题。我不知道怎么爱上帝，也不会爱人如己。我试过，但失败了。求主助我！”

相反，他再次以防御的口吻问：“（那么）谁是我的邻舍？（是谁）？”这时，主耶稣正好在讲好撒马利亚人的比喻。

我们很了解这个故事。两名男子，一名祭司，然后一名利未人，看到一个抢劫案中不幸的受害者（当然是犹太人），从另一边经过。尽管他们都能推测他快死了，为什么他们却无动于衷？

对祭司来说，如果那人死了，污染将是件麻烦事。死后的清洗仪式耗费时间体力。若是伸出援手，他得返回耶路撒冷，而这会打断他原本的计划。这突如其来的麻烦事怎么看都是非常不方便。而且，他是祭司，不是急救员。对利未人来说，他的反应也类似。也许他担心自己的安全，担心这实际上是个陷阱，或者他仿佛预见未来不必要的纠缠。

别以为他们是“坏人”。他们是普通人，像你我。像他们一样，我们都有责任，我们的职责，这样的情况妨碍了我们的隐私，对吧？我们的日程都安排得相当好。我们承受不起干扰。把一切理性化，真的是太容易了。

我们不需要研究比喻的其余部分。让撒马利亚人有别于祭司和利未人的是他怜悯的心。他所看到的也是另外两人看到的。但不一样的是，他对那人感到同情和怜悯。缺乏同情心其实是更深层次缺乏的症状。我们要不要帮助他人的意愿足以证明我们生活中是否有上帝的爱。这堵墙是律法师无法越过的。只要他不承认自己需要帮助，他就会被困住。你呢？

还记得 1 月 31 日我们在班底浸信会听到关于社会行动的讲道吗？那么，我个人印象最深刻的是呼唤我们看见身旁的需要。我们要求上帝感动我们，让我们认清有需要改善的地方，不管是群体或是个人。这很重要，因为在一个冷漠已经达到流行病程度的世界里，我们必须意识到，为了能持之以恒，一个人不可能为每一个人付出或完成一切。不过，我们可以为某个人或某个原因做点什么。因此，我们可能成为受不幸困扰的人的邻舍。

祈祷：慈悲的天父，求你以上帝的爱来充满我。帮我摆脱自私。我已经习惯了自己的日常生活，而且我常合理化自己的理由。求主让我看见最需要我帮助的邻舍是谁，使我能成为他真正的朋友。奉耶稣的名祷告，阿门。

Saturday, 6 February 2021

Title: Kingdom of Heaven

By: Wong Yoke Ming

Matthew 4:17

From that time Jesus began to preach, saying, "Repent, for the kingdom of heaven is at hand."

Which time was "that time"? It was a time after Herod pursued Him to kill Him; it was a time after He had to flee to Egypt, that pagan land out from which Moses led ancient Israel to the land of promise; and it was a time after He was led into the desert to be tempted and tormented by the devil. There are those who think Jesus used the phrase "kingdom of heaven," instead of the "kingdom of God" (as in Mark 1:15 and Luke 4:43), out of Jewish reverence for the Name of Yahweh. I am inclined to think not.

Throughout Matthew's gospel, beginning with the incomparable "Sermon on the Mount" of chapters 5-7, the kingdom of heaven has been the reference point. Scholars even identify the overall teaching of Jesus in Matthew's gospel as (1) Kingdom life – chapters 5-7; (2) Kingdom mission – chapter 10; (3) Kingdom growth – chapter 13; (4) Kingdom community – chapter 18; and (5) Kingdom future – chapter 24-25.

But we should ask: why is the emphasis on the "kingdom of heaven"? At the beginning of chapter 5, Jesus went up on a mountain and His disciples gathered round Him. So, He had intended the teaching for His disciples although He did not restrict the 'crowds' from listening. He taught the disciples, what became known as, the "beatitudes" and told them to be 'salt and light.' He told them that their righteousness must exceed that of the Pharisees, who were meticulous in following the letter of the Old Testament Mosaic Law. The Apostle Paul, in Romans 3:20, reminded us that the Law only made us aware of sin and works of the Law could not justify us in God's sight.

But Jesus taught an obedience that comes from our hearts – indeed the spirit of the Law. In teaching that He had come to fulfill the Law (Matthew 5:17-19), He was not only teaching His disciples, He would also be showing them as they journeyed with Him in His earthly ministry.

The word 'beatitudes' is never used in the English translation of the Bible; it has been derived from the Latin word '*beatitudo*' – a term that, both in Hebrew and Greek, may be translated as "blessings" and refers to divine favor for the righteous.

James reminded us that the Law is not a single instruction but a whole Law. If we fail one, we fail all (James 2:11). Thus, while the Law convicts us of our wrongdoing (thus, prohibitions in our way of life), Jesus teaches us what we need to do (the positive actions in our lives).

This teaching is incredibly and wonderfully encapsulated in Matthew 6, when Jesus taught us to pray – praising God: our heavenly Father, His hallowed Name, His kingdom extended on earth and His will be done; petitioning the Father's provision for us – our needs supplied; our sins forgiven (provided we forgive) and temptations defeated. What a prayer!!

"Daily bread" in the Greek may also be translated as 'tomorrow's bread.' Jesus therefore teaches us not to worry about what we eat, because 'tomorrow's bread' is the spiritual bread in the kingdom. And He finally exhorts us to build our house on rock – a solid platform.

And now it remains for us to ask ourselves the true purpose of the sermon. It is all about life in the kingdom of heaven. It is, undoubtedly, a blessed life; it is a life free of anxiety; it is a life lived in light. But, most importantly, it is a life that none of us can have unless we first get into the kingdom.

Repent, for the kingdom of heaven is at hand.

Prayer:

Heavenly Father, we **ask** for Your divine favor, we **seek** to magnify Your eternal glory, we **knock** on the door of Your kingdom.

Give us this day our daily bread, forgive us our sins, as we have forgiven others, and lead us not into temptation. Amen.

每日灵粮

星期六，2020年2月6日

标题：“多久，主啊，还要多久？”

作者：黄玉明

翻译：林良億

马太福音 4:17

从那时候，耶稣就传起道来，说：“天国近了，你们应当悔改！”

“从那时候”是哪个时间？希律王追祂要杀祂的那时候；祂必须离埃及的那段时间之后；被摩西引到异乡的应许之地的以色列人；祂入了沙漠被魔鬼试探与诱惑的那段时间。有些人认为耶稣出于犹太人对耶和華的名称而使用“天国”而不是“神的国”（如马可福音 1:15 和路加福音 4:43）。我的理解不这样认为。

在马太福音中，从第 5-7 章中，无与伦比的“登山宝训”开始，天国一直是参考点。学者们甚至把马太福音中耶稣的整体教导看成是：（1）天国生活—第 5-7 章；（2）天国使命—第 10 章；（3）天国成长—第 13 章；（4）天国的人民—第 18 章；（5）天国的未来—第 24-25 章。

但是我们应该问：为什么强调“天国”？第五章开始时，耶稣上山，门徒聚集在祂的周围。因此，尽管祂并没有限制“人群”听，但祂原本打算为门徒讲授。祂教导门徒，即所谓的“宝训”，并告诉他们“盐和光”。祂告诉他们，他们的公义必须超过法利赛人的公义及法利赛人遵循摩西的法律。使徒保罗在罗马书 3：20 中提醒我们，20 所以凡有血气的，没有一个因行律法能在神面前称义，因为律法本是叫人知罪。

但是耶稣教导了我们心中的顺服—确实是律法的实质精神。在祂的教导中，祂要成全律法和先知（马太福音 5：17-19），他不仅在教导他的门徒，而且还要向他们展示在地上的事工与祂同行的过程。

圣经的英文译本中从未使用“宝训”一词；它源于拉丁语“*beatitudo*”（希伯来语和希腊语），可以翻译为“祝福”，指的是对义人的神圣恩宠。雅各提醒我们，法律不是单一的指示，而是完整的法律。如果我们失败了，我们将全部失败（雅各书 2：11）。因此，虽然律法将我们的不法行为定罪（因此，我们的生活方式受到禁止），但耶稣基督却教导我们我们需要做的事情（我们生活中的积极行动）。

当耶稣教我们祈祷时，这一教导被奇妙地、完美地带入马太福音 6 中—赞美上帝：我们的天父，他的圣名，他的国度在地上延伸，他的旨意得以成就；祈求天父为我们准备的粮食—我们所提供的需求；我们的罪孽得到了宽恕（只要我们宽恕别人），诱惑也被击败了。多么特别的祈祷！

希腊语中的“日用的飲食”也可以翻译为“明日的飲食”。因此，耶稣基督教我们不要担心明日我们吃什么，因为“明日的飲食”是王国中的精神面包。最后，祂劝告我们在坚固的平台上建造房屋。

现在，我们仍然要问以上分享的真正目的。这一切与天国的生活有关。毫无疑问，这是一种幸福的生活。没有忧虑的生活；这是光明中的生活。但是，最重要的是，除非我们首先进入神的国，否则这是我们所有人都无法拥有的生活。

悔改吧，因为天国已近。

祷告：天父，我们祈求你的神圣恩宠，我们寻求扩张 你永恒的荣耀，我们敲开你国度的门。我們日用的飲食， 今日賜給我們，免我們的債， 如同我們免了人的債， 不叫我們遇見試探。阿们。

Sunday, 7 February 2021

Title : Christ in the storm

By Elder Bryan Lee 李惠隆

Matthew 8:23-27

23 And when he got into the boat, his disciples followed him.

24 And behold, there arose a great storm on the sea, so that the boat was being swamped by the waves; but he was asleep.

25 And they went and woke him, saying, "Save us, Lord; we are perishing."

26 And he said to them, "Why are you afraid, O you of little faith?" Then he rose and rebuked the winds and the sea, and there was a great calm.

27 And the men marveled, saying, "What sort of man is this, that even winds and sea obey him?"

In 1633 at the age of 27, the great Dutch painter Rembrandt created one of his masterpieces titled "Christ in the Storm". (Google to see the painting). The painting shows a close-up view of Christ's disciples struggling frantically against the heavy storm to regain control of their fishing boat. A huge wave beats the bow and rips the sail. In the midst of the raging storm, Christ was soundly asleep on the cushion (Mk 4:38). In the painting we see two disciples waking him and saying to him, "Teacher, do you not care that we are perishing?" (Mk 4:38).

The Sea of Galilee is comparatively a small fresh water lake situated in the northeast of Israel. Because so many biblical events happened here, it is the dream of every Christian to be able to sail on its waters. That we did in 2017 and what an experience for our group! On the day we arrived at the hotel by the shore we were told that a storm was brewing and it was too dangerous for boats to go out. Storms are common on the Sea of Galilee because of its topographical location. The storm did come slapping and howling on our hotel windows. I could imagine the waves churned up on the Sea of Galilee just as Rembrandt depicted in his famous masterpiece. It was only the next day that the Sea was calm and the boats could take us out safely.

Storms will surely come. The Bible tells us so and specifically Jesus tells us in John 16:33 "I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world."

Sometimes they come quickly and pounce on us ferociously and we are caught off guard. Some storms that we experience, like this one on the Sea of Galilee, are dangerous. Some of us now may be facing the storm of financial stress. For others you may be facing the storm of emotional stress. Right now illness may be the storm of your life. Some of us are facing storms in our relationships. How are you dealing with your personal storm?

There is an element of mystery in that there are fourteen people in the painting. The twelve disciples with Jesus would make up thirteen people in the boat. Many experts believe the artist included a self-portrait in the composition and it is the young man in blue and the only one looking directly out at the viewer, after all he was 27 when he did the painting.

Rembrandt is probably telling us that in the mighty storms of life, no place is safer than to be with Jesus.

Just as Rembrandt's masterpiece is based on today's story, this Sunday school song "With Christ in the Vessel" is probably inspired by the same story :

With Christ in the vessel I can smile at the storm,

Smile at the storm, smile at the storm;
With Christ in the vessel I can smile at the storm
As we go sailing home.
Jesus said, "In this world you will have trouble. But take heart! I have overcome the world."

Prayer

Lord, thank You that no place is safer than to be with You.
Even though I walk through the valley of the shadow of death I fear no evil for You are with me. Amen.

每日灵粮

星期日，2021 年 2 月 7 日

题目：风暴中的基督

作者：李惠隆长老

翻译：杨仕涵弟兄

马太福音 8:23 – 27

23 耶稣上了船，门徒跟着他。

24 海里忽然起了暴风，甚至船被波浪掩盖，耶稣却睡着了。

25 门徒来叫醒了他，说：“主啊，救我们，我们丧命啦！”

26 耶稣说：“你们这小信的人哪！为什么胆怯呢？”于是起来，斥责风和海，风和海就大大地平静了。

27 众人稀奇，说：“这是怎样的人？连风和海也听从他了！”

在 1633 年，27 岁的荷兰伟大画家伦勃朗（Rembrandt）创作了他的杰作之一“风暴中的基督”。（谷歌看这幅画）。这幅画描绘了基督的门徒们在狂风暴雨中挣扎以试着控制他们的渔船。巨大的波浪击撞着船首，撕裂了帆。在狂风暴雨中，基督在枕着枕头上熟睡了（可 4:38）。在画中，我们看到两个门徒叫醒他，对他说：“夫子！我们丧命，你不顾吗？”（可 4:38）。

加利利海是一个相对较小的淡水湖，位于以色列东北部。由于许多的圣经事件在加利利海上发生过，在此海上航行时每个基督徒的梦想。我们在 2017 年达成了这个梦想，这真是我们团队一个难忘的经历！那天当我们到达岸边的酒店，我们接到通知，海上有暴风雨，对于船只来说太危险了。由于加利利海的地形位置，风暴很常见。暴风雨确实拍打着我们酒店的窗户。我能想像伦勃朗在他著名的杰作中描绘的那样，海浪在加利利海上汹涌澎湃。只有到了第二天，大海才平静下来，我们可安全上船出海中。

风暴一定会来。圣经这样告诉我们，耶稣在约翰福音 16:33 中告诉我们：“我将这些事告诉你们，是要叫你们在我里面有平安。在世上你们有苦难，但你们可以放心，我已经胜了世界。”

有时风暴来得很突然，猛烈地扑向我们，使我们措手不及。我们经历过的某些风暴（例如加利利海上的风暴）是危险的。我们中间有的人现在可能正面临经济压力的风暴，其他人可能正面临情绪压力的风暴。现在，疾病可能是您生命中的风暴。我们中还有一些人可能在我们的人际关系上正面临着风暴。

请问您如何应对您个人的风暴？

这幅画有个神秘元素，就是画中有十四个人。船上耶稣和十二个门徒共十三人。许多专家认为，画家伦勃朗在作品中包含了自画像。他是身穿蓝衣的年轻人，毕竟他 27 岁时画的这幅画，并且是唯一一个看着观众的人。

伦勃朗可能在告诉我们，在人生的巨大风暴中，没有任何地方比与耶稣同在更安全。

就如伦勃朗的画是根据今天这段圣经中的故事，《有主在我船上》这首主日学诗歌可能也是因这段经文的故事而写下：

有主在我船上我就不怕风浪，
不怕风浪，不怕风浪，
有主在我船上我就不怕风浪，
直到安抵天家。

耶稣说：“在世上你们有苦难，但你们可以放心，我已经胜了世界。”

祷告

主，感谢祢因为与祢同在比任何地方都平安。我虽然行过死荫的幽谷，也不怕遭害，
因为祢与我同在。阿门。

8 February 2021
Title: What Do You See?
Ong Hwee Soo
Mark 6:30-44

This passage is significant as the event narrated here has the distinction of being the only miracle recorded in all the four Gospels (Matthew 14:13-21, Luke 9:10-17 and John 6:1-15). The narrative begins with the Twelve Apostles reporting to Jesus on their recent successful mission (v 30). As a good mentor, Jesus knew they needed rest after the intensive ministry expedition on which He had sent them (6:7-13) and the continuing press of the people, so He planned a desert retreat for them (v. 31). But, as Jesus took them away for a private time together, a throng of five thousand men, plus women and children, followed them in hot pursuit (Matthew 14:21).

What happened next is also significant indeed: "...he saw a great crowd, and he had compassion on them, because they were like sheep without a shepherd. And he began to teach them many things." The original Greek word, 'eido' translates 'see' (past tense: 'saw'), meaning 'to perceive with the eyes', implying 'to observe, to pay attention and to ascertain what must be done'. The root word for 'compassion' is the Greek 'spagchizomai' which means 'to be moved with love in the deepest part of a person'.

As much as Jesus needed to spend time with His shepherds-in-training, He could not neglect the thousands of lost sheep who urgently needed Him now. Hence, Jesus postponed His plans for a quiet, restful retreat with His disciples in order to teach as well as to heal the people (Matt. 14:14, Luke 9:11). Jesus perceived that they were hungry for the Word of God but they had no faithful spiritual shepherds to guide them with godly knowledge, and that they needed physical healing as well.

As it turned out, Jesus' teaching and healing ministry continued late into the evening. Being at a remote place, He told His disciples, "You give them something to eat" (v 37). Andrew, the resourceful disciple reported that "There is a boy here who has five barley loaves and two fish, but what are they for so many?" (John 6:7-9).

The barley loaves in those days were round bread about five inches in diameter and about an inch thick (somewhat like our local roti canai), whereas the fish was the small anchovy-sized type, meal enough only for a growing boy. Jesus took the little lad's lunch, blessed it (v 41) and providentially proliferated it to feed the populace.

As I have quoted Pastor Bill Wilson (PhD) in both my Devotionals last month, let me now relate his real-life story. He is the Founder and Senior Pastor of MetroWorld Child, headquartered in New York (NY), which now has children's ministries in twelve countries, including Malaysia. Here is how it all began:

When Bill was twelve years old, his alcoholic mother left him at a street corner in NY City and told him to wait there. She never came back. For three days, he remained there, without food and water, looking at hundreds of people walking or driving past him. At long last, a Christian man who was on his way to hospital to visit his son who was dying of leukaemia, saw him, stopped his car and walked across the road to where he was. The man put an arm round his shoulder and asked, "Are you okay?". Bill, who was a stutterer as a kid, answered with difficulty that his mother left him there, hadn't come back and that he was hungry. The kind man immediately bought him food and drink, and began making many telephone calls.

After five hours, the man who was an ordinary church member, loaded him onto a church van and sponsored him to a church camp. That night, Bill who heard the Gospel for the very first time gave his whole life to Christ.

Jesus deferred His much-needed refreshing retreat and debriefing with His disciples because He saw with compassion the spiritual and physical needs of the multitude. The Christian man detoured from his hospital visit because he perceived the need of a boy looking forlorn, alone in an unsafe section of the city, although he himself was undergoing personal struggles, caring for a terminally ill son.

Jesus miraculously multiplied the meagre meal of a boy to abundantly nourish a hungry hoard, resulting in twelve baskets of leftovers of both bread and fish (v 43). The kind deed of a church member who was neither a pastor, preacher, elder nor deacon transformed the life of a child who would later as an adult, launch a worldwide ministry because that impactful act ignited in the boy a passion and compassion for children in need. The little lunch the Christian man provided for an abandoned boy has burgeoned many times over. For instance, Pastor Bill through his ministry, procured food for 5112 migrant kids all over NY City on Thanksgiving Day, 2020, replicating Jesus' feeding of the five thousand, as it were.

What do you see in the midst of your schedules that could spark a compassion to help others? Is there someone for whom you should put aside your current plan, and reach out to in love today?

To quote Bill Wilson once more, "Big Doors Open On Small Hinges."

Let's Live the Life, Looking with Eyes of Compassion.

PRAYER:

Lord Jesus, helps us to see with Your eyes, for You have called us to be good neighbours to those in need. May we do so readily, even if it interrupts our plans or schedules. Amen.

每日灵粮

星期一，2021 年 2 月 8 日

标题：您看到了什么？

讲员：翁辉赐弟兄

翻译：郑振隆弟兄

马可 6:30-44

这段经文意义重大，因为这里叙述的事件是唯一所有四本福音书(马太福音 14:13-21，路加福音 9:10-17 和约翰福音 6:1-15)都有记载的神迹。叙事从十二使徒向耶稣报告他们最近的成功使命开始（第 30 节）。作为良师，耶稣知道在祂差遣他们外出传福音的密集行程(6:7-13)以及人们持续的压迫之后，他们需要休息，所以祂为他们安排了一个在旷野安静歇息的时间(第 31 节)。但是，当耶稣带着他们离去过清静时刻之际，群众有五千人，加上妇女和孩子，紧跟着他们。(马太福音 14:21)。

接下来发生的事情也具重大意义：“...他见有许多的人，就怜悯他们，因为他们如同羊没有牧人一般。于是开口教训他们很多道理。”希腊语原文“Eido”译作“看见 see”(过去时态：“看见 saw”)，意思是“用眼睛感知”，含有“观察、注意和确定必须做什么”之意。“怜悯”的词根是希腊语“splanchnizomai”，意思是“一个人内心的最深处被爱感动”。

尽管耶稣需要与祂在培训中的牧者独处，但祂不能忽视现在迫切需要祂的数以千计的迷失羊群。因此，耶稣推迟了祂与门徒宁静退修的计划，以便教导众人 and 治好需要医治的人(马太福音 14:14，路加福音 9:11)。耶稣意识到他们渴望神的话语，但他们没有忠心的属灵牧者用敬虔的知识引导他们，而且他们也需要身体上的医治。

事实证明，耶稣的教导和医治工作一直持续到天已晚了。处在一个偏僻的地方，祂就对门徒说：“你们给他们吃吧！”(第 37 节)。机智的门徒安得烈报告说：“在这里有一个孩童，带着五个大麦饼、两条鱼，只是分给这许多人，还算什么呢？”(约翰福音 6:7-9)。

当时的大麦饼是直径约 5 英寸，厚约 1 英寸的圆面包（有点像我们本地的印度煎饼 *roti canai*），而鱼是鲱鱼般大小的类型，只足以供一个正在成长的男孩食用。耶稣拿起孩童的膳食、祝福(第 41 节)，以属天的能力使它倍增，喂饱了民众。

我既于上个月在两篇灵修中都引用了比尔·威尔逊牧师(Pastor Bill Wilson，博士)的话，现在让我讲述他的真实故事。他是“大都会国际儿童事工”(MetroWorld Child)的创始人和主任牧师，总部设在纽约(NY)，目前在包括马来西亚在内的 12 个国家设有儿童部。这一切是如此开始的：

比尔 12 岁时，他酗酒的母亲把他遗弃在纽约市的一个街角，吩咐他在那儿等着；她再也没有回来了。他在那里呆了三天，没有食物和水，看着数百人从他身边走过或开车经过。终于，一个基督徒在去医院探望因患白血病而即将离世的儿子时，看到了他，停下车，穿过马路走到他所在的地方。那人一只胳膊搭在他的肩膀上，问道：“你还好吗？”比尔小时候口吃，他艰难地回答说他的母亲把他留在那儿，没有倒回来，而且他饿了。那位好心人立即给他买了食物和饮料，并开始打了很多电话。五个小时后，

这名普通教会成员将他带上一辆教会的面包车，并赞助他参加一个教会的营会。那天晚上，第一次听到福音的比尔把他的一生献给了基督。

耶稣推迟了祂急需的退修和听取门徒汇报的时间，因为祂充满怜悯地看到了群众的心灵和身体的需要。这位基督徒从去医院的路上绕道而行，因为他看到一个孤零零的男孩的需要，独自在城市的一个不安全地方，尽管他自己也在经历个人挣扎，照顾一个身患绝症的儿子。

耶稣奇迹般地扩增了一个孩童微不足道的餐食，丰富地喂饱了饥饿的众人，且剩余十二篮子的碎饼和碎鱼(第 43 节)。一个既不是牧师、传教士、长老或执事的教会成员的善举转化了一个孩子的生命，这个孩子长大后发起了一项全球性的事工，因为这个具影响力的行为在男孩身上点燃了对需要帮助的儿童的热情和怜悯。这位基督徒为一名被遗弃的男孩提供的小小便餐已经激增了好多倍。例如，比尔牧师通过他的事工，在 2020 年感恩节为纽约市各地的 5112 名移民儿童获得食物，可以说是复现了耶稣喂饱 5000 人的事迹。

在您的日程表中，您看到了什么可以激发您帮助他人的怜悯之心？今天有没有什么人是您应该把当前的计划搁置，以爱伸出援手的呢？

再次引用比尔·威尔逊的话：“大门在小铰链上被打开。”

让我们活出生命，以怜悯的眼光察看事情。

祷告：

主耶稣，帮助我们以祢的眼光看事情，因为祢呼召我们成为有需要者的好邻居。愿我们欣然这样做，即使它扰乱我们的计划或日程。阿门。

Tuesday, 9 February 2021

Title: Peace Amid The Storm!

By: Cecilia Tan 陈俊芳

Passages: Matthew 8:23-27; Mark 4:35-41; Luke 8:22-25

(Jesus Calms The Storm)

These are unprecedented times. The Covid-19 pandemic has inflicted untold devastation upon the entire world. One way or another, we are all grief-stricken by this unrelenting health storm that prevailed throughout 2020 and is still raging even into early 2021. We grieve the loss of loved ones, livelihoods and our normal pre-Covid way of life! Even our basic human rights to freedom of movement and freedom of assembly have been curtailed in this tumultuous storm.

What lessons should we glean from the miracle of our Lord Jesus calming the storm? The disciples did not sail into a storm because they made foolish choices, but because they obeyed Jesus' command to get into the boat and follow Him to the opposite shore, as recorded in Mark 4:35-36

“On that day, when evening had come, He said to them, ‘Let us go across to the other side.’ And leaving the crowd, they took Him with them in the boat, just as He was. And other boats were with Him.”

The disciples obeyed and sailed into a storm. From this we can see that storms may sometimes come into our lives even if we are following the will of God. However we can rest assured that when God leads His people to storms, He goes with us. Instead of allowing trials and storms to shake us and separate us from the assurance of God's love, we ought to remind ourselves that the Lord of the storm is with us at all times, not only when we sail through still waters, but especially when we sail through stormy seas. His presence means we are not alone in the storm.

We are not guaranteed an easy life without suffering. We are promised only that whatever happens, God is with us! Knowing that Jesus is with us as we sail through the Covid storm protects us from overwhelming fear and succumbing to panic contagion, which can easily happen as we feed upon the unending WhatsApp Covid updates that bombard us every few minutes!

Besides His presence, we are also comforted by the power demonstrated by Jesus in calming the storm. With one quick command from Jesus, the storm abated and the sea became calm. How easily Jesus calmed the storm, with only His Word: “Peace! Be still!” This demonstrates the divine power of Jesus. Only He Who has created the wind and the rain would be able to address them like this and be instantly obeyed. Indeed the unseen Covid virus will certainly be banished from the face of the earth in God's perfect timing, as it is already a defeated enemy.

It is not only God's presence and power that will enable us to come out of this storm unscathed. We are also privileged to be beneficiaries of His many promises recorded in the Bible. For instance, in Isaiah 41:10, we are commanded to “fear not, for I am with you; be not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you with my righteous right hand.”

Joshua 1:9 contains yet another command of God to “be strong and courageous. Do not be frightened, and do not be dismayed, for the Lord your God is with you wherever you go.”

The psalmist declares in Psalm 32:7 that “You (God) are a hiding place for me; You preserve me from trouble; You surround me with shouts of deliverance.”

In John 14:27 Jesus instructed: “Peace I leave with you; My peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.”

The above verses are just a few of the very many promises God has made in the Bible to assure us of His abiding presence to help and walk us through every of life’s storms. We can rest in His promise that He will never release His grip on our lives but will always uphold us with His victorious right hand!

After their brush with death, Jesus did not comfort His disciples but scolded them instead. Matthew 8:26 “And He (Jesus) said to them, ‘Why are you afraid, O you of little faith?’ Then he rose and rebuked the winds and the sea, and there was a great calm.”

Before witnessing this miracle of Jesus calming the storm, the disciples had seen Jesus (i) healing a leper and many other sick people, demonstrating His power over the realm of diseases (ii) healing the Roman centurion’s servant, demonstrating His power over the realms of space and time and (iii) casting out evil spirits, demonstrating His power over the realm of the supernatural. Yet when they were amid a storm at sea, they easily panicked and feared for their lives so much so that Jesus had to rebuke them as men of little faith!

We are all like the disciples – with faith that is fragile and easily battered in the midst of a storm like the present Covid storm. May we constantly remind ourselves that in the Bible there are at least 365 “Fear Not!” commands from God, commands backed by the power, character and love of God. May we seek to obey these commands and keep our eyes on the Lord of the storm.

Since Chinese New Year is just 3 days away, allow me to wish all Chinese readers a very happy and blessed Chinese New Year! May the Lord of all the years gone by, and the year to come, continue to bless us abundantly with His love, peace and joy. And may we strive in this new year to trust Him more and have greater confidence in His ability to bring us
PEACE AMID THE STORM!

Prayer:

Our Heavenly Father, Your Word says we will face storms in our life. We thank You for the assurance that You are walking alongside us in every of these storms. Help us not to fear and panic but to trust You, that You will get us safely through the storm, just as our Lord Jesus got His disciples safely to the other side of the Sea of Galilee after the terrifying storm. Help us to focus not on the storm, but on Your power, Your presence and Your promises that we may find comfort and strength to endure the storms of life. We ask this in Jesus’ name.
Amen.

星期二，2021 年 2 月 9 号

标题：在风暴中的平安！

作者：陈俊芳姐妹

翻译：陈晓佩姐妹

经文：马太福音 8:23-27；马可福音 4:35-41；路加福音 8:22-25

（耶稣平静风浪）

这是前所未有的时代。新冠肺炎疫情给世界造成了难以估量的破坏。或多或少，我们都为这场持续不断的健康风暴感到悲痛。这场风暴贯穿了整个 2020 年，直到 2021 年初仍在肆虐。我们为失去所爱的人、失去生计和新冠疫情之前的正常生活方式而哀伤！甚至我们的行动自由和集会自由的基本人权也在这场动荡的风暴中受到了限制。

我们应该从主耶稣平静风浪的神迹里学到什么教训？门徒不是因为他们做了愚蠢的选择驶进了风暴，而是因为他们听从了耶稣的命令，上了船，跟从祂渡到对岸，正如马可福音 4:35-36 所记载，“当那天晚上，耶稣对门徒说：‘我们渡到那边去吧。’门徒离开众人，耶稣仍在船上，他们就把祂一同带去；也有别的船和祂同行。”

门徒听从了，驶进了风暴中。由此可见，即使我们遵从上帝的旨意，风暴有时也会闯入我们的生活。然而，我们可以放心，当上帝带领祂的子民走向风暴时，祂会与我们同行。与其让试炼和风暴动摇我们，让我们与上帝的爱的确据隔离，我们应该提醒自己，风暴之主时刻与我们同在，不仅当我们航行在平静的水域，更是当我们航行在波涛汹涌的大海时。祂的同在意味着我们在风暴中并不孤单。

我们并没获保障会过一个没有苦难的安逸生活；我们只蒙应许无论发生什么事，上帝都与我们同在！知道耶稣与我们一起扬帆穿越新冠的风暴，可以保护我们免遭受压倒性的恐惧和恐慌情绪的蔓延；而这种情况非常容易发生，因为我们每隔几分钟就会被无止境的新冠疫情更新的消息轰炸！

除了祂的同在，耶稣平静风浪所展现的能力也安慰了我们。在耶稣发的一道迅速命令下，风暴平息了，海面也平静了。耶稣轻而易举地平静了风浪，只凭祂的话：“住了吧！静了吧！”这证明了耶稣的神圣能力。唯独创造了风和雨的耶稣才有能力如此斥责它们而它们立即服从。事实上，看不见的 Covid 病毒肯定会在上帝完美的时机间从地上被驱逐，因为它已经是一个被击败的敌人。

不仅仅是上帝的同在和能力使我们能够毫发无损地走出这场风暴，我们也有特权成为圣经中记载祂的许多应许的受益者。例如，以赛亚书 41:10，我们被命令“你不要害怕，因为我与你同在；不要惊惶，因为我是你的神。我必坚固你，我必帮助你；我必用我公义的右手扶持你。”

约书亚记 1:9 包含了上帝的另一个命令，“我岂没有吩咐你吗？你当刚强壮胆！不要惧怕，也不要惊惶，因为你无论往哪里去，耶和華你的神必与你同在。”

诗人在诗篇 32:7 宣称：“你（上帝）是我藏身之处；你必保佑我脱离苦难，以得救的乐歌四面环绕我。”

约翰福音 14:27，耶稣教导说：“我留下平安给你们；我将我的平安赐给你们。我所赐的，不像世人所赐的。你们心里不要忧愁，也不要胆怯。”

以上的经文只是上帝在圣经中许多应许中的一小部分，这些应许向我们保证祂会永远与我们同在，帮助我们并与我们度过人生的每个风暴。我们可以安心在祂的应许里，因祂永远不会松开祂紧握我们的手，而是永远用祂得胜的右手扶持我们！

在门徒与死亡擦身而过之后，耶稣没有安慰他们，反而责备他们。马太福音 8:26 “耶稣说：『你们这小信的人哪，为什么胆怯呢？』于是起来，斥责风和海，风和海就大大地平静了。”

在见证耶稣平静风浪的神迹之前，门徒们已经见证过耶稣(i)治愈麻风病人和许多其他病人，展示祂超越疾病领域的能力；(ii)治愈罗马百夫长的仆人，展示祂超越空间和时间领域的能力；(iii)赶鬼，展示祂在超自然领域的能力。然而，当他们在海上遇到风暴时，他们竟如此容易地惊慌失措，并担心他们生命的安危，以至于耶稣不得不斥责他们是小信的人！

我们都像门徒 一有着很容易被一个风暴摧毁的脆弱的信心，就如目前的新冠风暴一样。让我们不断提醒自己，圣经中至少有 365 句“不要怕！”来自上帝的命令，上帝的能力、品格和爱为后盾的命令。愿我们寻求遵从这些命令，并把我们的眼目定睛在那掌管风暴的主。

现在距离农历新年只有 3 天，让我谨此恭祝所有的华人读者农历新年快乐、蒙福！愿在过去岁月的主，以及来年的主，继续以祂的慈爱、平安和喜乐，丰丰富富地祝福我们。愿我们在新的一年里更多地信靠祂，有更大的信心相信祂有能力带给我们在风暴中的平安！

祷告：

我们的天父，祢的话语告诉我们会在生活中面临风暴。我们感谢祢会在每个风暴里与我们同行的确据。帮助我们不要惧怕和恐慌，而是要信靠祢，祢会带我们平安地渡过这风暴，就像主耶稣带领祂的门徒经过可怕的风暴以后平安地渡过加利利海到达对岸一样。求祢帮助我们不要专注于风暴，而是专注于祢的能力、祢的同在和祢的应许，使我们能觅得安慰和力量以承受生活中的风暴。我们奉耶稣的名祈求。阿们。

Wednesday, 10 February 2021

Title: Jesus sees you

By Wong King Wai

Luke 17:14 – When *he saw them * he said to them, “Go and show yourselves to the priests.”
And as they went they were cleansed.

In Luke 17:11-19, Jesus came upon 10 lepers who stood at a distance crying out “Jesus, Master, have mercy on us” (v13). The word “leper” refers to a person who is suffering from a skin disease which excludes them from normal interaction with society because they are deemed unclean. Although they could have, it does not necessarily mean they have leprosy – an infection caused by slow-growing bacteria called *Mycobacterium leprae*, which can affect the nerves, skin, eyes, and lining of the nose.

These lepers, who would have been living apart from normal society, saw Jesus and in desperation, cried out for help. Jesus saw them (v14) and instructed them to “Go and show yourselves to the priests” (v14). And as they journeyed to do as they were told, they were healed.

At once, one of them noticed his healing and, instead of completing the intended journey, he turned around and ran back to Jesus to thank and praise Him. To which Jesus rhetorically said, “Were not ten cleansed? Where are the nine?” (v17). And then in verse 19, Jesus lets the healed man know, “Rise and go your way; your faith has made you well.”

While this passage teaches that we should never take God’s blessings for granted, I believe this passage also sheds light on Jesus’ character: He sees the “invisible” people.

Have you felt invisible to society because you didn’t fit in? These invisible or outcasts of society can be likened to the lepers in our passage today. But Jesus saw them. He stopped and looked at them. He acknowledged their existence, recognised them as individuals and accepted them as they are.

I find it such a comfort to know that the same Jesus looks upon you and me in whatever situation or struggle we are in and He doesn’t ignore us, even though society may do so. I also believe He would be looking at us with eyes of love and compassion.

So whatever situation you are in, even if you are at your wits end and wondering whether there is any light at the end of the tunnel, know that Jesus sees you. He sees your hurt, pain and despair. And He will help you as you cry out to Him in faith and wait upon Him to deliver you from your dark and uncertain situation.

May God give you peace and strength to patiently wait out the storm in your life, for He shall surely deliver you in His time.

PRAYER: My Lord and Saviour. Help me to know that You see me in my struggles and that I am not forgotten and alone. Guide me to where I should be to find deliverance and help in my time of need. Thank You for all Your love and compassion in my life. In Jesus name I pray. AMEN.

每日灵粮

星期三, 2021 年 2 月 10 日

标题: 耶稣看见您

作者: 黄经为弟兄

翻译: 陈健萍姐妹

路加福音 17:14 “耶稣看见、就对他们说、‘你们去把身体给祭司察看。’他们去的时候就洁净了。”

路加福音 17:11-19, 耶稣遇见 10 个长大麻疯的人, 他们远远地站着, 高声说: “耶稣, 夫子, 可怜我们吧”(第 13 节)。“麻风病人”这个词指的是患有皮肤病的人, 他们被认为是不洁的, 因而被排除在正常的社交互动之外。虽然有此可能, 但他们并不一定是患有麻风病 – 一种由生长缓慢、称为麻风分枝杆菌的细菌所引起的感染; 这种细菌可以影响神经、皮肤、眼睛和鼻衬。

这些麻风病人本应是生活在远离正常社会的地方, 但他们看到了耶稣, 在绝望中大声呼喊求助。耶稣看见他们(14 节), 就吩咐他们“去把身体给祭司看”(第 14 节)。他们照所吩咐的去行, 在前去的路上就痊愈了。

立时, 其中一个人注意到了他的治愈, 他没有完成预定的旅程, 而是转过身跑回耶稣那儿, 感谢和赞美祂。耶稣反问道: “洁净了的不是十个人吗? 那九个在哪里呢?” (第 17 节)。然后在第 19 节, 耶稣让这位已痊愈的人知道: “起来, 走吧! 你的信救了你了。”

尽管这段经文教导我们永远都不应将上帝的祝福视为理所当然, 但我相信这段经文也揭示了耶稣的品格: 祂看到“隐形”的人。

您有没有因为不融入社会而觉得自己是社会看不见的人? 这些社会无视或被社会遗弃的人, 可以比作我们今天经文中的麻风病人。但是耶稣看见了他们。祂停下来, 看着他们。祂承认他们的存在, 认可他们是个体, 接受他们的本来面目。

我感到欣慰的是, 无论我们处于什么境况或挣扎中, 同一位耶稣也看着您和我, 祂不会忽视我们, 纵使社会可能会如此。我也相信祂会用爱和怜悯的眼光看着我们。

因此, 无论您身处何种境地, 即使您已束手无策, 不知道隧道尽头是否有曙光, 要知道耶稣看到了您。祂看到您的创伤、痛苦和绝望。当您凭信心向祂呼求时, 等候祂拯救您脱离黑暗和不确定的情况时, 祂必会帮助您。

愿上帝赐给您平安和力量, 让您耐心地等待生命中的风暴过去, 因为祂一定会按祂的时间拯救您。

祈祷: 我的主和救主, 求帮助我知道, 祢在我的挣扎中看到了我, 我没有被遗忘, 并不孤独。在我需要的时候, 引导我到应该去的地方觅得救援和帮助。感谢祢在我生命中对我的爱和怜悯。我奉耶稣的名祷告。阿们。

Thursday, 11 February 2021

Title: Treasure Island

by Dr. Tho Lye Mun

Matthew 13 The Parables of the Hidden Treasure and the Pearl

44 “The kingdom of heaven is like treasure hidden in a field. When a man found it, he hid it again, and then in his joy went and sold all he had and bought that field.

45 “Again, the kingdom of heaven is like a merchant looking for fine pearls. 46 When he found one of great value, he went away and sold everything he had and bought it.

The novel “Treasure Island” was penned by Scottish author Robert Louis Stevenson in the 1880s narrating a tale of “buccaneers and buried gold”. It managed to capture the sense of adventure of the times when a curious world was opening up to land and sea travel for ordinary folk. In fact, every tale that has ever captured young boys (and girls) imagination throughout the ages commonly had elements of discovering great wealth and treasures, usually after battling evil forces and rescuing damsels in distress. Robin Hood, Aladdin, Indiana Jones, Star Wars, and the list goes on. Even in contemporary movies and tv series catered for adults, across all languages and cultures, the pursuit of great wealth is an often used narrative inter-woven with comedy, romance and adventure. Why are we so hard-wired to think about this topic?

Bringing things right up to date, what if you were told 5 years ago to put all your money into investing in Bitcoin, for example. In fact, some people I knew did just that, they emptied their savings and even took loans. Today, their investment has multiplied 100 times. Just imagine never having to work again, ample time to pursue life at your own determined pace, financial security for family and loved ones.

In this parable, Jesus taps into our hard-wired desire to pursue treasure and great wealth (see also Matthew 6:19-21). Yes, I believe God put in us the desire to seek out that which is valuable and imperishable and the discernment to differentiate valueless from priceless items. Of course, living in a fallen world, Satan has directed these desires towards the material things of the world. God wants us to reorientate our hearts towards the imperishable treasures we have in heaven.

I believe, there are 3 points to be garnered from the story. First, the men whether they had inadvertently stumbled upon or were actively seeking the treasure, RECOGNISED the value of what they found. Some people have lived all their lives in spiritual dryness and loneliness apart from God that when they encounter with the living waters (John 4:14, John 6:19), immense love and forgiveness of Jesus they have an epiphany that this treasure is never to be given away.

Second, they were willing to sell all they had to buy this treasure. Did you see that? ALL they had. Whatever they owned were no match in value for this treasure. Sin, bad habits, money and big bank accounts, accolades, status, power are no match to the value of the Kingdom of God.

Third – he rejoiced! There is no greater joy in life than finding Jesus. Habakkuk 3:18 “yet I will rejoice in the Lord; I will take joy in the God of my salvation.”

Prayer

You are my treasure, Lord. The love You give me is worth more than gold. The forgiveness You bought me is worth more than diamonds. Thank you, Lord for giving me a new life in You.

每日灵粮

2021 年 2 月 11 日，星期四

题目：金银岛

作者：陶乃文医生

翻译：吴淑娉姐妹

经文：马太福音 13: 44、45 藏宝于田与珍珠的比喻

“天国好像宝贝藏在地里，人遇见了就把它藏起来，欢欢喜喜地去变卖一切所有的，买这块地。天国又好像买卖人寻找好珠子，遇见一颗重价的珠子，就去变卖他一切所有的，买了这颗珠子。”

苏格兰作家罗伯特·路易斯·史蒂文森的小说《金银岛》写于 1880 年代，内容描述一个海盗与藏宝的故事。由于当时陆地和航海事业逐渐发达，人们有机会到处旅游，这故事确是满足了很多人对地球的好奇和探险兴趣。事实上，自古以来，一般上能吸引青少年（不论男女）的故事，通常都以发现巨大财富或寻宝为题材，很多时在取得宝藏之前，主角都先要与恶势力搏斗，或英雄救美……罗宾汉、阿拉丁、印地安纳·琼斯、星球大战等等……即使是适合成年人口味、以各种不同语言和文化背景拍成的电影和电视连续剧、喜剧、浪漫或探险故事，追求丰厚财富亦是屡见不鲜的题材，为什么我们对这话题有如此浓厚的兴趣？

以今天的事物为例，假如 5 年前，有人提议你把所有资产投资在比特币上，你会怎样？事实上，在我认识的人当中，确有人这样做了，他们倾尽所有，甚至贷款而买了比特币，如今他们的投资已增长了一百倍……试想一下：不必工作、有充足的时间做自己想做的事、决定生活的节奏步伐，更可以为家人及所爱的人提供经济保障……

耶稣说这个藏宝于田与寻珠的比喻，正针对人追求财宝（或巨富）这与生具来的愿望，（另见马太福音 6: 19-21）上帝既使我们渴望寻找有价值和不腐坏的东西，祂也赐予我们判断力，以分辨事物价值的高低，诚然，生活在这堕落的世界，撒但使我们的倾向物质世界，上帝却希望我们能重新检讨心之所系，向往天国永不朽坏的财宝。

我觉得这比喻能带给我们三个启示：

- 1) 这些无论是偶然发现，还是积极地寻到宝藏的人，他们都体会到这珍宝确实有它的价值，有些人一辈子过着远离上帝、孤独或灵性上干燥的生活，当他们遇到活水，（约翰福音 4: 14，约翰福音 6: 19）对耶稣无尽的爱和宽恕有所顿悟时，他们会对其珍而重之、永不放弃。
- 2) 他们愿意变卖所有的一切来购买这珍宝，你看见了吗——他们所有的！他们所拥有的一切和这份珍宝相比实在不算得是什么；罪恶、不良习惯、金钱、丰厚的银行存款、声誉、地位、权力等等的价值远远不及上帝的国度。
- 3) 他很高兴！生命里没有比找到耶稣更大的快乐了！哈巴谷书 3: 18 “然而，我要因耶和华欢欣，因救我的上帝喜乐。”

祷告

主啊！祢是我的宝贝，祢的爱比黄金更有价值，祢的宽恕比钻石更珍贵。谢谢主，赐我在主里新的生命。

Friday, 12 February 2021

Distraction

By: Prathab V

Luke 10: 38-42 (HCSB)

These days, getting distracted is easy. We have too many things to do in a day. Yes, it is an uphill task to stay focused. Perhaps wealth has something to do with distraction. Those who are blessed with wealth can own various appliances, gadgets and devices, which adds to the problem of distraction.

The poor, in my opinion, may be more fortunate. Lacking the means to acquire these appliances, gadgets and electronic devices, all they have to offer is their heart to the Lord during a church service or a prayer meeting.

Through my limited experience in speaking to those who have little wealth, I always leave amazed at the attention span of the audience. Since they have no tablet computers or mobile phones to fiddle with, they either read the Bible or listen intently to what is being spoken. To the poor, all other activities during a church service is a distraction.

When we have little, all we can give is our heart and our time to the Lord.

This leads to an incident recorded in Luke 10. When Jesus visited Martha, her sister Mary sat listening to what Jesus had to say. Martha, on the other hand, was distracted. Complaining to Jesus, Martha beseeched the Lord to get Mary to help her with the chores. Surprisingly, Jesus declined and said lovingly: “ Martha, Martha, you are worried and upset about many things, but one thing is necessary. Mary has made the right choice, and it will not be taken away from her .” (Luke 10:41-42)

Today, due to the pandemic, we get busy in the church. We want to ensure the virtual church services go well and we want to monitor audience attendance and feedback as well. Many churches are also trying to extend various church ministries to the Internet.

Yes, all these tasks are necessary and important. Like Martha, her work in serving others is very critical. However, we must be careful not to be distracted.

At times, it may be a good idea to take a step back, sit down and listen to the Lord in quiet reflection and meditation. When we are distracted, our judgments and choices can lead to misplaced priorities.

But Mary was different. As Jesus pointed out, Mary made the right choice to listen to Jesus. In a world filled with various forms of distractions, spending time to listen to Jesus is perhaps the most important thing. Rushing to do a task or to fill a need without first talking to Jesus can lead to mistakes. My prayer is that we will not do anything until we meet with Jesus and listen to Him first. Let us not be distracted.

Finally, I am convinced that the sharing of the Gospel should take precedence over all other church matters. This is the real test of a focused church. Let's focus on the Son and ask Him to help us steer clear of distractions.

Prayer

Lord, I confess that I had often been distracted. Without intending it, I sometimes rush to do things without consulting You first. Forgive me, Lord. Teach me Your ways so that I may bring glory to Your Name. In Jesus' name I ask, AMEN.

每日灵粮

星期五，2021 年 2 月 12 日

标题：分心

作者：帕拉他伯（Prathab V）

翻译：陈月妃

路加福音 10：38-42

现今，分心很容易。我们一天要做的事情太多了。是的，保持专注是一项艰巨的任务。也许财富与分心有关。那些拥有财富的人可以拥有各种各样的电器、小玩意和设备，这就增加了注意力分散的问题。

在我看来，穷人可能更幸运一些。由于缺乏获得这些器具、小玩意和电子设备的途径，他们只能在教会崇拜或祷告会上献上他们对主的心。

透过我与那些没有拥有很多财富的人们的有限交流经验，我总是对听众的注意力程度感到惊讶。因为他们没有平板电脑或手机可以摆弄，所以他们要么阅读圣经，要么专心听别人说什么。对穷人来说，教会崇拜期间的所有其他活动都会分散他们的注意力。

当我们拥有的东西非常有限时，我们所能献给主的的就是我们的心和我们的时间。

这把我们带到路加福音第 10 章所记载的一个事件。当耶稣拜访马大时，她的妹妹马利亚坐在那里听耶稣说话。而马大则心烦意乱。马大向耶稣抱怨，恳求主叫马利亚帮助她做家务。出人意料的是，耶稣拒绝了，并充满慈爱地说：“马大、马大、你为许多的事、思虑烦扰。但是不可少的只有一件。马利亚已经选择那上好的福分、是不能夺去的。”（路加福音 10:41-42）

今天，由于流感大流行，我们在教会里忙得不可开交。我们要确保教会的线上崇拜能顺利进行，我们同时也要监督会友的出席率和反馈。许多教会也在尝试将教会的各种事工扩展到互联网上。

的确，所有这些任务都是必要且重要的。像马大一样，她为他人服务的行为也至关重要。然而，我们必须注意不要分心。

有时候，退后一步，坐下来静心沉思，聆听主的声音，也许是个好主意。当我们分心的时候，我们的判断和选择可能会导致优先顺序的错误摆置。

但马利亚却不一样。正如耶稣所指出的，马利亚选择聆听耶稣是正确的。在一个充满各种形式的干扰的世界里，花时间听耶稣的话也许是最重要的事。不先与耶稣交谈就匆忙地去做一件事或满足一个需求会导致错误。我的祷告是，在与耶稣见面并先听从耶稣的话之前，我们什么都不做，好让我们不要分心。

最后，我深信分享福音应该优先于所有其他教会事务。这是对一个专注教会的真实考验。让我们把注意力集中在神的儿子，并恳求祂帮助我们避免分心。

祷告：上帝，我承认我经常分心。有意无意间，我有时不事先征求你的意见就匆忙行事。原谅我，上帝。求你将你的道指教我，使我荣耀你的名。我奉耶稣的名求，阿门。

Saturday, 13 February 2021

Devotional by Pastor Johnson Chong

Translated by Lucy Ling

Topic: Parable of the New and the Old

Matthew 9:16~17

16 “No one sews a patch of unshrunk cloth on an old garment, for the patch will pull away from the garment, making the tear worse. 17 Neither do people pour new wine into old wineskins. If they do, the skins will burst; the wine will run out and the wineskins will be ruined. No, they pour new wine into new wineskins, and both are preserved.”

Dear brothers and sisters, today is the second day of the Lunar New Year. On this big day of sending off the old and welcoming the new, I would like to wish you all – this year will be better and blessed.

For many Christians, the mixing and matching of the old and the new is very serious and common. Our Lord Jesus was talking about this problem, specifically in this parable. Many people used new cloth to mend their old clothes and used old wineskins to fill new wine, which consequently, situation worsened, and the wine leaked.

What is new cloth? Clothes represent people's behaviour in the Bible. They are worn to be seen and conceal people's inferiority. They also represent a person's identity and status (Luke 16:19, there is a rich man wearing purple robe and linen clothes, endow in luxury feast daily).

Cloth is the raw material for making garments, and the raw materials are also different (Deuteronomy 22:11 do not wear clothes made of wool or fine linen). Various rules, lessons, and principles are all raw materials defining adult behaviour, so our old garment refer to our “old self” and the behaviour of the “old self” (Ephesians 4:22 You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires). “Old self” is passed down from ancestors and parents. After believing and accepting in the Lord Jesus, Christians should completely get rid of “old self” and put on the “new man”, that is, our Christ Jesus.

But many Christians did not remove the old self, embrace the new, also did not change on the Lord's cross, but only adding a few pieces of new garments by accepting some lessons from the Lord, obeying some church rules, and changing some habits. Of course, these new things were not there before, they came from the religion, Christianity, and were added after believing in the Lord Jesus. But in general, the whole piece of garment has not been removed or changed – It is still the old set. It is unsuitable, uglier, and contradictory by adding a few pieces of new garments. Therefore, it is an unworkable method, we should take off the old completely, put on the new from our Christ Jesus.

The wineskins refer to our body, the new wine is the Holy Spirit, and the old wineskins refers to the old body. The old wineskins and the new wine are in conflict and cannot be reconciled (Galatians 5:17 17 For the flesh desires what is contrary to the Spirit, and the Spirit what is contrary to the flesh. They are in conflict with each other, so that you are not to do whatever you want). Yes, the result of putting them together are broken and unusable for both. Therefore, one must be a true Nazarite, worthy of being the temple of the Holy Spirit by truly devoting one's body and soul as a living sacrifice. It is impossible to serve God by the flesh, but until now, some people still want to use new cloth to repair old garments and old wineskins bags to hold new wine.

In the heart of Jesus, the old wineskins refers to this group of Pharisees, and His teaching and behaviour are the new wine; what the Pharisees hold is the tradition of faith, the law and command for more than a thousand years. But what Jesus showed was an act that came from the true spirit of faith; the two were deeply separated and disagree with each other. Just as the old wineskins could not withstand the tremendous fermenting power from the new wine, the Pharisees could not realize the significance conveyed by Christ Jesus' actions in their old thinking.

Prayer:

Lord God, I want to thank You and praise You, because You are forever the new wine. Please give us a soft heart, let us become new leather bags daily, able to bear Your new job, and let Your grace flow from us to the people around us. Because Your grace is sufficient, even more than I want and ask. Pray for the Lord Jesus to give us a humble heart, to rely completely on You in our daily life, and to regain strength from You in our service. Thank and pray in the holy name of the Lord Jesus Christ, Amen.

每日灵粮

星期六，2020年2月13日

题目：新旧难相合的比喻

作者：张胜牧师

马太福音 9: 16~17

“16 没有人把新布补在旧衣服上。因为所补上的，反带坏了那衣服，破得就更大了。17 也没有人把新酒装在旧皮袋里。若是这样，皮袋就裂开，酒漏出来，连皮袋也坏了。惟独把新酒装在新皮袋里，两样就都保全了。”

亲爱的弟兄姊妹，今天是农历新年，大年初二，在这送旧迎新大日子里，我在此恭祝大家，今年胜往年、蒙恩又蒙福。

在许多基督徒的身上，新旧掺杂、搭配的情形是非常严重，也是常见的。主耶稣在这里讲的比喻就是这个问题。许多人正是将新布补助旧衣，用旧袋装新酒，结果坏的更大，酒也都漏光了。

什么是新布呢？衣服在圣经中代表人的行为，是穿在外面被人看见、遮盖人羞耻的，也是代表一个人的身份、地位（路加福音 16:19 有一个财主，穿着紫色袍和细麻布衣服，天天奢华宴乐）。

布是作成衣服的原料，原料也有不同（申命记 22: 11 不可穿羊毛，细麻两样掺杂料作的衣服。），各种规条、教训、道理都是作成人行为的原料，所以我们的旧衣服是指我们的旧人和旧人的行为（以弗所书 4: 22 就要脱去你们从前行为上的旧人。这旧人是因私欲的迷惑，渐渐变坏的。），是祖宗、父母所流传下来的，基督徒信主之后应当完全脱去，穿上新人，那就是披戴基督。

可是许多基督徒并没有脱去旧人，穿上新人，没有在主的十字架那里换衣服，只是加上几块新布，接受主一些教训，遵守教会一些规条，改变一些生活习惯。固然，这些新的东西是原来没有的，是从基督教来的，是信主以后才加上去的。但总体来说，整件衣服仍然未换、未变，还是老旧的那一套，如此加上几块新布，反而显得更不衬托，更难看，且有矛盾。所以这办法不行，还是应当把旧的完全脱下，穿上新人，披戴基督。

布袋是指我们的身体，新酒是圣灵，而旧布袋却是指老肉体。旧布袋与新酒是彼此相争（加拉太书 5: 17 因为情欲和圣灵相争，圣灵和情欲相争。这两个是彼此相敌，使你们不能作所愿意作的。）、不能调和的，装在一起的结果是两者都坏了。所以必须作真拿细耳人，真正奉献身心作活祭，才配成为圣灵的殿。靠着肉体事奉神是不行的，然而直到现在，仍然有人想用新布补旧衣，用旧皮袋盛新酒。

在耶稣的心里，旧皮袋所指的就是这一群法利赛人，而祂的教导与行为便是新酒；法利赛人所把持的是千余年来的信仰传统与律法诫命，而耶稣所展现的是从信仰真精神而来的作为；二者之间如深渊相隔，彼此不合。正如旧的皮袋无法承受从新酒而来的巨大发酵力，法利赛人在其旧有的思维中，亦无法体悟到耶稣的行动所传达的划时代意义。

祷告：主啊，我要感谢和赞美你，因你永远是新酒。求你给我们柔软的心，让我们每天成为新皮袋，能够承受你新的工作，让你的恩典从我们身上流露到周围的人群中。因为你的恩典真的够用，甚至是超过我所想所求。求主赐给我们谦卑的心，在每天生

活中全然的倚靠你，在侍奉中从你那里重新得力。感谢祷告是奉主耶稣基督的圣名祈求，阿门。

Sunday, 14 February 2021.
Title: Saved or Self Deceived?
By Elder Yu Chin Shie

Matthew 7:21 – 23

21. Not everyone who says to me, 'Lord, Lord' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven.
 22. Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?
 23. Then I will tell them plainly, 'I never knew you. Away from me, you evildoers!'
- Matthew 7:21-23 is arguably the scariest or most terrifying passage of scripture.

All church goers look forward to be ushered into the kingdom of God, or Heaven when they depart from this world. We all know from scripture that heaven is a real place where the believers will dwell with God forever, a place of great beauty and filled with Peace, Joy and Praise, where there are no sorrows, pain and suffering. It is not a myth or state of mind. Hell is also real. It is a place of eternal punishment, darkness and gnashing of teeth. Hence, it is not inconceivable that our all-consuming desire is to get to heaven and avoid ending up in hell.

Just imagine, on Judgement Day when all have to face the Righteous Judge, Jesus Christ who will say to those who are so sure that their names will be in the book of life – 'I never knew you. Away from me, you evildoers!' It will be a great shock, bitter disappointment and utter confusion for many.

Let us examine this passage of scripture closer to see what we can learn and be assured of our salvation.

The words in Matthew 7:21-23 were spoken by Jesus as He began to conclude His great Sermon on the Mount (Matthew chapters 5 – 7). Prior to the above statement, He was telling His disciples about the Narrow and Wide Gates. He exhorted them from verse 13 and 14

"Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. But small is the gate and narrow the road that leads to life, and few find it."

From verse 15 right to verse 20, Jesus warned His disciples to watch out for false prophets and gave tips on how they could identify them by their fruits or rather their conduct.

What Jesus taught the disciples from verse 13 to 20, set the stage for Him to utter the most disturbing comment –

"Not everyone who says to me, 'Lord, Lord' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven"

What can we learn from this plain yet difficult to comprehend statement?

It means exactly what it says – not everyone who professes to be a Christian or call him 'Lord, Lord' will be saved. And of greater concern is that there will be many in this category (verse 22). Just like the many people who walk the path of the broad road which leads to eternal destruction.

How then can we be assured of our salvation and not be turned away by Jesus on the Day of Judgement?

The answer is given in verse 21 itself – “only he who does the will of my Father who is in heaven”

This person is one who knows Jesus personally. Not just about Him. He (applies to she as well of course) will have a personal and intimate relationship with Him. He will have repented of his sins and committed his life to Jesus and make Him not just his Savior but Lord as well. He will have a desire to know God’s Word and seek to obey His commandments and pursue a life of righteousness and purity of heart. Though he may occasionally sin, he will repent of his sin and seek God’s forgiveness. He will certainly not live a life of habitual sin.

We all know salvation is by the grace of God through faith. However, saving grace will result in us “doing the will of my Father in heaven” Matthew 7:21

Let’s examine our lives this morning and ask ourselves when we meet Jesus at Judgement Day, whether He will say to us

“Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master” Matthew 25:21

Rather than –

“I never knew you. Away from me, you evildoers!” Matthew 7:23

Should any of you need affirmation of your salvation, please talk to our pastors, leaders of our church, including your CG leaders or the friend who forwarded you this devotion.

Prayer –

Heavenly Father,

Thank you for your gift of salvation through faith in your Son, Jesus Christ who died on the cross for our sins. We thank you too for the gift of your Holy Spirit who lives in us. May we submit ourselves to the Lordship of your Holy Spirit so that we will be faithful in doing your good, pleasing and perfect will to honor You always.

In Jesus name,

Amen

每日灵粮

星期日，2020 年 2 月 14 日

标题：真正得救还是自欺欺人？

作者：余清熹长老

翻译：巫惠如姐妹

太 7:21-23

21 凡称呼我‘主啊，主啊’的人不能都进天国，唯独遵行我天父旨意的人才能进去。

22 当那日，必有许多人对我说：‘主啊，主啊，我们不是奉你的名传道，奉你的名赶鬼，奉你的名行许多异能吗？’

23 我就明明地告诉他们说：‘我从来不认识你们。你们这些作恶的人，离开我去吧！’
马太福音第 7 章：21-23 节可以说是最吓人或最恐怖的经文。

所有去教堂做礼拜的信徒都期待在离世后能进入天国或天堂。我们都从经文中知道，天堂是信徒永远与上帝同在的真实地方，是一个极美的地方，充满了平安、喜乐和赞美，没有悲伤、痛苦和折磨。这不是神话或一种心态。地狱也是真实的。那里是永恒性的惩罚、黑暗和哀哭切齿的地方。因此，我们都渴望上天堂并避免最终陷入地狱。

想象一下，在审判日，所有人都必须面对公义的审判官耶稣基督，他会对那些确信自己的名字会出现在生命册的人说：“我从来不认识你们。你们这些作恶的人，离开我去吧！”这将让许多人感到震惊、痛苦失望和迷惑不解。

让我们更仔细地研究一下这段经文，看看我们能学到什么，以此确认我们所得的救恩。

马太福音 7:21-23 是耶稣为登山训众论福的信息（太 5-7 章）作总结。在上述的经文之前，他告诉门徒关于两条门路。他从第 13 和 14 节劝告他们：“你们要进窄门。因为引到灭亡，那门是宽的，路是大的，进去的人也多；引到永生，那门是窄的，路是小的，找着的人也少。”

从 15 至 20 节，耶稣告诫门徒要防备假先知，并给出一些建议，以他们的果子认出他们。

耶稣在 13 至 20 节对门徒的教导，铺垫了最令人感到不安的一句话：

“凡称呼我‘主啊，主啊’的人不能都进天国，唯独遵行我天父旨意的人才能进去。”

我们可以从这看似简单却难以理解的话中学到什么？

它的意义完全在于它的字面意思：并非所有自称是基督徒或呼喊“主啊，主啊”的人都会得救。更令人担心的是，有许多这类人（22 节）。就如许多人走在引到永恒灭亡的宽路上。

那么，我们怎能确保自己已得着就恩，而不在审判日被耶稣拒绝呢？

答案就在 21 节：“唯独遵行我天父旨意的人才能进去”

这人是真正认识耶稣的人。不只是知道很多关于神的事。他或她与祂有亲密关系。他会为自己的罪孽感到懊悔，并将自己的一生奉献给耶稣，并且不仅让他成为救主，也让他成为生命的主。他渴望了解神的旨意并寻求遵守他的诫命，追求公义和清洁的心。尽管他偶尔会犯罪，但他会悔改，寻求上帝的怜悯。他肯定不会过着习惯性的罪恶生活。

我们都知道，我们得救是本乎恩，也因着信。但是，这恩也会使我们遵行天父的旨意（太 7:21）。

让我们今早来省察自己的生活，问问自己，当我们在审判日见到耶稣时，他是否会跟我们说—

“又良善又忠心的仆人哪，你作得好！你既然在不多的事上忠心，我要派你管理许多的事。进来，享受你主人的快乐吧！”（马 25:21）

而不是—

“我从来不认识你们。你们这些作恶的人，离开我去吧！”（马 7:23）

如果有任何人需要肯定你的救恩，请联系我们的牧师、教会领袖，或者你的小组组长，或是转发你这篇灵修分享的人。

祈祷：天父，感谢你赐给我们，透过你儿子耶稣基督因信所得的救恩。也感谢你赐下住在我们里面的圣灵。唯愿我们降服在圣灵的带领之下，使我们忠心察验何为神的善良、纯全、可喜悦的旨意。奉耶稣的名祷告，阿们。

Monday 15th February 2021

The New Command

Pastor Soong Kok Kee

John 13: 34-35 A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another.

On 8th February we looked at the Greatest Commandment (Mark 12: 29-31) being one of the three and first priority for us – Upwards towards God. Today we will look into the Inward towards one another in Christ. Two weeks from now, we will look at the last being Outward towards the world at large. As God's children, we need to live out those three priorities simultaneously – our love towards God, our love towards one another, and our love towards the world.

Gene A. Getz, a Professor in the Pastoral Ministries Department at Dallas Theological Seminary said the Great Commission to reach the world with the Gospel did not begin with Christ's final words to His followers in Matthew 28: 19-20. Rather, it began with His words to the disciples in the Upper Room, prior to His death. It was at the Last Supper that Jesus began laying down a profound plan for reaching all men with the truth of who He was and why He had come into this world.

On that night, our Lord made three important statements to them:

- A new command I give you: Love one another.
- As I have loved you, so you must love one another.
- All men will know that you are My disciples, if you love one another.

Our Lord's basic concern in each of these three statements stands out boldly – love for one another. But each statement also contains a unique concept. First, to love one another was a new commandment. Second, Christ's love for them was to be their model in loving one another. And third, this love was to be the means whereby the apostles could communicate to all men the One whom they were emulating in their relationships.

In a sense "to love one another" was an old command (Lev 19: 18) but for the disciples it was new, because it was the mark of their brotherhood, created by Christ's great love for them. As mentioned earlier, these three priorities must be lived out simultaneously and not one after another. So if we truly live out the greatest commandment (Matthew 22: 37-39; Mark 12: 30-31; Luke 10: 27) to love God with everything we have, then we must obey this new command to love one another. The command to love is the most repeated command in the New Testament, appearing at least fifty-five times, and to love one another sixteen times.

The apostle John puts it vividly "If anyone says, 'I love God', yet hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen. And he has given us this command: Whoever loves God must also love his brother." (1 John 4: 20-21). If at this moment, the Holy Spirit reminds you of a brother or a sister or even an unbeliever that you hate and cannot forgive, pray and ask God for the grace to love and forgive. Without God's help, none of us can do that.

Secondly, "As I have loved you" is the standard by which we must love one another. Christ's love for us is unconditional and sacrificial and that is the love we must have for one another.

And our Lord continues in His third statement to tell us why we must love one another, so that “All men will know you are my disciples”.

Our Lord’s unique plan was that non-Christians will come to know of His love through Christians who love one another with His unconditional and sacrificial love. Though our Lord would no longer be physically present, people could learn of His love through you and I who would continue to love one another as He had loved His disciples while He was on earth. That was why John wrote “Dear friends, since God so loved us, we also ought to love one another. No one has ever seen God; but if we love one another, God lives in us and His love is made complete in us” (1 John 4: 11-12).

And that is exactly the Vision of our Church: To be a loving and caring church that glorifies God in evangelism and disciple making. If we are not a loving and caring Church, we can forget about evangelism and disciple making. Someone had wisely said that people don’t care how much we know until they know how much we care.

If you are someone reading this out there who has not experienced the love of God, we sincerely want to share that love with you. Call us and we will get one of our Pastors to talk to you.

PRAYER: Father God, we confess before you that we have often forgotten to love one another with the love you have for us, unconditional and sacrificial. We have no problems loving those who loved us but we do have problems loving those who do not love us. We have forgotten your command to love our enemies and pray for those who persecute us. Forgive us Lord and help us to love one another with the love you have for us. In the precious name of our Lord we pray AMEN.

每日灵粮

星期一，2021年2月15日

标题：新命令

讲员：宋国基牧师

翻译：郑振隆弟兄

【约翰福音 13:34-35】我给你们一条新命令：要彼此相爱。我怎样爱你们，你们也要怎样彼此相爱。如果你们彼此相爱，世人就知道你们是我的门徒。

2月8日，我们看了最大的诫命(马可福音 12:29-31)，三个优先事项之首要优先：向上 – 向上帝。今天，我们将探讨 向内 – 在基督里彼此相向。两周后，我们将看最后一个优先事项 向外 – 向整个世界。作为上帝的儿女，我们需要同时实践这三个优先事项 – 我们对上帝的爱，我们对彼此的爱，以及我们对世界的爱。

达拉斯神学院牧养事工部教授吉恩·A·盖兹(Gene A. Getz)说，把福音传遍世界的大使命并非从基督在马太福音 28:19-20 中对跟随祂的人说的最后那句话开始，而是始于祂去世之前，在楼房与门徒的那一席话。正是在最后的晚餐上，耶稣开始制定一个深远的计划，让所有的人都认识祂是谁，以及祂为什么来到这个世界的真理。

那天晚上，我们的主对他们说了三句重要的话：

- 我给你们一条新命令：要彼此相爱。
- 正如我怎样爱你们，你们也要怎样彼此相爱。
- 如果你们彼此相爱，世人就知道你们是我的门徒。

我们的主在这三句话中最基本的关注点都很突出 – 彼此相爱；但每句话也包含一个独特的概念。首先，彼此相爱是一条新命令。其次，基督对他们的爱是他们彼此相爱的榜样。第三，这爱是使徒向所有人传达他们在相交关系中所效仿的人的一种方式。

从某种意义上说，“彼此相爱”是一条古老的命令(利 19:18)，但对门徒来说却是新的，因为这是基督对他们伟大的爱所设立的手足情谊的印记。如前所述，这三个优先必须同时实践，而不是一个接一个地实现。因此，如果我们真正活出最大的诫命（马太福音 22:37-39；马可福音 12:30-31；路加福音 10:27），全心全意地爱上帝，那么我们就必须服从这一新的命令，彼此相爱。爱的命令是新约中重复最多的命令，至少出现了 55 次，彼此相爱 16 次。

使徒约翰生动地说：“若有人说‘我爱上帝’，却恨自己的弟兄或姊妹，他就是撒谎的；他既然不爱那看得见的弟兄或姊妹，怎么能爱那看不见的上帝呢？所以，基督这样命令我们：那爱上帝的，也必须爱自己的弟兄和姊妹。”（约翰一书 4:20-21）。如果此时此刻，圣灵让您想起一个您讨厌并且无法原谅的兄弟姐妹，甚至一个非信徒，请向上帝祈求赐予您爱与宽恕的恩典。没有上帝的帮助，我们谁也做不到。

其次，“就像我爱你们一样”是我们必须彼此相爱的标准。基督对我们的爱是无条件的和牺牲的，这是我们必须彼此拥有的爱。我们的主在祂的第三句话中继续告诉我们，为什么我们必须彼此相爱，这样“世人就知道你们是我的门徒”。

我们主的独特计划是，基督徒以祂无条件和牺牲的爱彼此相爱，让非基督徒藉以认识祂的爱。尽管我们的主不再实际地存在，但人们可以通过您和我的彼此相爱来了解祂的爱，就像祂在世上时，如何爱祂的门徒一样。这就是为何约翰写道：“亲爱的弟兄啊，神既是这样爱我们，我们也当彼此相爱。从来没有人见过神，我们若彼此相爱，神就住在我们里面，爱他的心在我们里面得以完全了。”(约翰一书 4:11-12)。

这正是我们教会的异象：成为一个充满爱心和关怀的教会，在传福音和培训门徒方面荣耀上帝。如果我们不是一个充满爱心和关怀的教会，我们就干脆忘掉传福音和培训门徒吧。有人曾明智地说过，人们不会在乎我们知道多少，直到他们知道我们有多在乎。

如果您是这篇文章的读者，未经历过上帝的爱，我们真诚地希望与您分享这份爱。致电我们，我们将派一位牧师与您交谈。

祷告：父神，我们到祢跟前认罪，我们经常忘记以祢对我们无条件和牺牲的爱来彼此相爱。我们没有困难去爱那些爱我们的人，但我们却难以去爱那些不爱我们的人。我们忘记了祢的命令，要爱我们的敌人并为迫害我们的人祈祷。主啊，赦免我们，帮助我们以祢对我们的爱彼此相爱。奉我们主的宝贵名字祷告，阿们。

Tuesday, 16 February 2021

Title: Blessed Are Those Who Believe Without Seeing!

By: Pastor Isaac Yim

Text: John 20:24-29

Wishing all our readers a Blessed and Meaningful Chinese New Year! From all of us in the DAILY DEVOTION TEAM of Pantai Baptist Church. Pastor Isaac Yim initiated this ministry from the first day of the Movement Control Order (MCO) which was implemented on 18 March 2020. The purpose is to connect daily with every member of the church. These daily devotions began in English and later there was a request to have them translated into Chinese. A few churches have requested for their daily use for their congregations. Members of the church helped share them with family and friends, who in turn have passed them further along to their families and friends. We do not know the exact number of people and countries these daily devotions have gone to. But we know for a fact that when God's Word goes out, it will never return void. We appreciate that many of you have written to share your blessings from these devotions. We are most happy that some of you have accepted Christ as your Lord and Saviour. We encourage you to join our church or any Bible believing church near you. If you need personal help, please get in touch with anyone of us. We will be available to walk with you in this wonderful journey of living the new life in Christ.

Many of us would have missed our traditional Chinese New Year reunion this year. Thank God for the smart phone; we can still celebrate the reunion in front of a computer screen or phone. But it is quite different when you can touch, feel, smell, taste and hear; when you can be physically present at the reunion. Our children would prefer the real angpows rather than the virtual ones.

The Bible writes about the first reunion of Jesus with the disciples after His resurrection. All were there except Thomas. Doubting Thomas was missing during the first Easter when Jesus was with the ten disciples. These disciples were all excited to have seen Jesus for the first time after His resurrection. Thomas had missed it. He was adamant in his stand, "I won't believe it unless I see the nail wounds in his hands, put my fingers into them, and place my hand into the wound in his side." (John 20:25). Thomas' unyielding attitude is clearly demonstrated here, a situation wherein believing without seeing is unthinkable.

In a sense, in John 20:24-29, seeing is believing for at least ten of the disciples. They experienced great joy. But there is a clear declaration by Jesus, "Blessed are those who have not seen and (yet) have believed." This beatitude changes the situation totally. You can be greatly blessed even if you have not seen Jesus. A week later, all the disciples were together in one place behind closed doors. All of a sudden Jesus was in their midst. Jesus reached out to Thomas lovingly, in the exact words of Thomas. He invited Thomas to use his finger to touch the nail print on His hand and his hand to touch His side. He continued to speak to Thomas, "Don't be faithless any longer. Believe!"

Thomas exclaimed, "My Lord and my God!" Then Jesus told him, "You believe because you have seen me. Blessed are those who believe without seeing me."

Seeing is believing about the resurrection of Jesus, is only limited to the apostolic generation. The writer of the Gospel of John was keenly aware of this. Yet, the very intention of the Gospel of John was written to all the generations to come, so that they can believe in Jesus without seeing or having the opportunity to touch Him. It is to such people Jesus promised, "Blessed are those who believe without seeing me."

This reminds me of my childhood experience during Chinese New Year. In non-Christian homes parents get up early in the morning to pray to the god of heaven and offer sacrifices to their ancestors before the ancestor tablet. Coming from a Christian home, my father used to tell me stories of my ancestors. He would show me very old photos of my grandparents, and share with me stories of great grandparents, none of whom I had ever met. I cannot remember their names except the name of my paternal grandfather. I thank God for my heritage. On one occasion, I was witnessing to a classmate. He flatly told me that I was silly to believe in Jesus. It is just a story. How do you know there is such a person? As a 15-year-old, all I could say was that my father told me I have great grandparents and grandparents in China. I never doubted their existence. My dear friends, believing is seeing. I pray during this Chinese New Year you will believe in Jesus. May the Holy Spirit open your eyes to see the truth. The truth who is Jesus will set you free. You are free indeed.

The Gospel writer John did not add anything more beyond this great confession of faith of Thomas, "My Lord and my God!" He knew extremely well that the people who have believed without having seen the Lord, were already experiencing the blessedness that Jesus has promised. Many things that were difficult to believe in the past, have become believable. In matters of faith, when you believe, you see.

Prayer for today

Lord Jesus, Thank You for the Chinese New Year! We lift all the Chinese people in the world to You. Many Chinese around the world still do not know You. We pray for our immediate family members and close friends who do not know You. We pray that their honest doubt will lead them to the truth of who Jesus is. The One who was dead is alive! This Jesus who was crucified has become our Lord.

Thank You, Lord, as many who have received You, have become children of God. Help us to trust You. Help us to stay faithful by following the leadership of the Holy Spirit and serve You with the gifts You have so graciously given us for the Glory of God and the benefit of man.

In Jesus' Name, Amen

每日灵粮

星期二, 2021 年 2 月 16 日

标题：那没有看见就信的有福了！

作者：严以撒牧师

翻译：陈健萍姐妹

经文：约翰福音 20:24-29

祝我们所有的读者有一个蒙福和有意义的农历新年！班底浸信会“每日灵粮”团队同祝贺。严以撒牧师自 2020 年 3 月 18 日实施的行动管制令(MCO)的第一天开始就发起了这个事工，目的是每天与教会的每一位会友保持联系。这些每日的灵修是以英语开始的，后来有人要求把它们翻译成中文；有些教会则要求用作会众每日的属灵供应；教会的会友协助与家人和朋友分享，而它们又传给了他们的亲友。我们不知道这些“每日灵粮”达至的人和国家的确切数字，但我们知道，当上帝的话语传出时，它永远不会无效返回。我们感谢您们许多人写信来分享您们从这些灵粮中得到的祝福。我们感到最开心的是当中有人接受基督为您们的主和救主。我们鼓励您加入我们的教会或您附近的任何以圣经为信仰权威的教会。如果您需要个人的帮助，请与我们任何一人联系。我们将与您们在基督里过新生活的美妙旅程中陪伴您同行。

我们许多人都会错过今年传统农历新年的团聚。感谢上帝我们有了智能手机，我们仍然可以在电脑屏幕或手机前欢庆团年；但这与您能亲临相聚，能触摸、感觉、嗅觉、品尝和听见的情形相当不同。我们的孩子更喜欢真实的红包，而不是虚拟的。

圣经有记载耶稣复活后第一次与门徒的团聚。除了多马，其他人都在那里。怀疑的多马在第一个复活节时不在场，当时耶稣和十个门徒在一起。这些门徒在耶稣复活后第一次见到祂，都非常兴奋。多马错过了。他坚决地说：“我非看见他手上的钉痕，用指头探入那钉痕，又用手探入他的肋旁，我总不信。”（约翰福音 20:25）。多马不屈的态度在这里很清楚地展现了，在这种情况下，没有看见就相信是不可思议的。

从某种意义上说，在约翰福音 20:24-29 中，至少有十个门徒眼见为实，他们经历了大喜乐。但耶稣有一个明确的声明：“没有看见（而）就相信的人是有福了。”这份福气完全改变了这种情况。即使您没有见过耶稣，您也可以得到极大的祝福。一周后，所有的门徒同聚在一个地方，门都关上了。突然间，耶稣显现在他们当中。耶稣完全依据多马当日的話，慈爱地向多马伸出手，祂邀请多马用指头摸祂手上的钉痕，并用他的手探入祂的肋旁。祂继续对多马说：“不要疑惑，总要信。”

多马大声喊道：“我的主，我的神！”耶稣对他说：“你因看见了我才信；那没有看见就信的有福了。”

关于耶稣的复活，凭目睹而相信是真实的只限于使徒一代。约翰福音的作者敏锐地意识到了这一点。然而，写下约翰福音的用意乃是为了未来的所有世代，以让他们可以在没有眼见、没有机会触摸耶稣的情况之下，也可以相信祂。耶稣向这些人应许：“那没有看见就信的有福了。”

这让我想起了我童年时在农历新年期间的经历。在非基督教家庭中，父母一大清早就起床向天神膜拜，并在祖先牌位前祭祀祖先。来自一个基督教家庭，我的父亲经常给我讲我祖先的故事。他会给我看我祖父母的旧照片、跟我讲曾祖父母的故事，我从来

没有见过他们。除了我祖父的名字，其他的我都记不住了。我感谢上帝赐予我具有意义的传统。有一次，我在向一位同学作见证。他直截了当地说我相信耶稣是愚蠢的；这只是一个故事。你怎么知道真有这样的人？我当时 15 岁，我唯一所能说的只是我的父亲告诉我，我在中国有曾祖父母和祖父母；我从未怀疑过他们的存在。我亲爱的朋友们，相信就能看见。我祈盼在这个农历新年期间，您会相信耶稣。愿圣灵打开您的眼睛，让您看到真理。这真理就是耶稣，祂会使您得自由。您真的自由了。

福音书的作者约翰除了多马这一伟大的信仰告白“我的主，我的神！”之外，没有再添加任何东西。他非常清楚，那些没有见过主而相信的人已经体验到了耶稣所应许的福气。许多过去难以相信的事情已变得可信了。在信仰方面，当您相信的时候，您就看见、能体验。

今天的祈祷

主耶稣，为农历新年我们感谢祢！我们将世上的华人都交托于祢。世界各地还有许多华人仍然不认识祢。我们为不认识祢的直系亲属和好朋友祈祷。我们祈求他们诚实的怀疑会引导他们找到耶稣是谁的真理：那唯一死而复活的！这位被钉死在十字架上且已成为我们的主的耶稣。

主啊，感谢祢，凡接待祢的都成为上帝的儿女。求帮助我们相信祢；帮助我们在顺从圣灵的带领之下忠心；并为上帝的荣耀、为造福人类，用祢丰饶地赋予我们的恩赐服事祢。

奉耶稣的名义，阿们。

Wednesday, 17 February 2021

Title: Forgiveness

Author: Pastor Wallace Ong

Matthew 6:14-15

14 For if you forgive others their trespasses, your heavenly Father will also forgive you, 15 but if you do not forgive others their trespasses, neither will your Father forgive your trespasses.

When life is stuck in unforgiveness, it is the worst kind of torment and bondage. Some people have been sinned against or treated unkindly, and they have often been tortured by anger, grudges, resentment, or even hatred. The memories of being ill-treated or offended by mean individuals can be as tormenting as results of the actions themselves. The memories may be so painful it causes you to shiver each time you recall the past. The temptation for vengeance and the wishes of the worst kind to be inflicted upon the one who had sinned against you often burns deep in your heart. However, only the gospel of Jesus can bring relief and peace to both the sinners and the inflicted who suffered the consequences.

When we place our trust in Jesus, we will receive the power of love to forgive those who sinned against us, and to forgive ourselves of our own sin of unforgiveness. Jesus will enable us to deal with our memories and face the awful truth about how deeply we have been hurt. One of the practices I often follow when I am hurt or have been unkindly treated by others is to come before Jesus and pray, and remind myself how many times He has forgiven my transgressions. I would also recall the episode where Jesus was persecuted and suffered for my sins and the scene where He had been rejected and unkindly treated by the people He dearly loved. I will persevere in praying until the grudges and anger in me are finally resolved in forgiveness through His love and comfort.

Jesus will help us to forgive our enemies and heal us of our wounds when our heart is willing. Forgiveness is not a burden, but a blessing Jesus wants to give us. He wants to set us free and restore joy and happiness to our life. Our feelings will no longer be controlled by the enemies or circumstances associated with them. Bitterness and retribution will not be our automatic reflex action toward the painful memory. Instead, we will experience new joys in God's love for us.

Prayer

Dear Lord, thank you for granting us freedom from resentment. If we have unresolved bitterness and anger, please help us to deal with them, O Lord. Help us to let go of our bitterness and anger. Release us from the bondage of unforgiveness. Heal the pain inside our hearts. Resolve whatever painful memories we may have by Your great love for us. Forgive our sins arising from the grudges and hatred harbored in our hearts. In the name of Jesus, I pray, Amen.

每日灵粮

星期三, 2021 年 2 月 17 日

标题: 饶恕

作者: 王振威传道

翻译: 薛秀合姐妹

马太福音 6:14-15

14 你们饶恕人的过犯，你们的天父也必饶恕你们的过犯； 15 你们不饶恕人的过犯，你们的天父也必不饶恕你们的过犯。

当生活陷入无法饶恕的境地时，那是最糟的折磨和束缚。有些人被冒犯或受到不友善的对待时，他们经常遭受到愤怒、怀恨、怨恨甚至仇恨的折磨。受到卑鄙的人恶待或冒犯的记忆可与行为本身的结果一样折磨人。记忆可以是如此痛苦，以至于每当您回想过去时，您都会颤抖。复仇的诱惑和对得罪您的人施加最坏的心愿常常在您的内心深处燃烧着。然而，只有耶稣的福音才能给罪人和承受后果的受害者双方带来宽慰和平安。

当我们信靠耶稣时，我们将获得爱的力量去宽恕那些得罪我们的人，也原谅我们自己不饶恕的罪。耶稣将使我们能够处理我们的记忆，面对我们所受的伤害有多深的可怕真相。当我受到伤害或被别人不友善地对待时，我经常遵循的一种做法，就是来到耶稣面前祈祷，并提醒自己，祂已经多少次饶恕了我的过犯了。另外，我也回想耶稣因我的罪遭受迫害并受苦，以及祂被所深爱的人拒绝和无情对待的那一幕。我会坚持不懈地祈祷，直到我心中的怨恨和愤怒通过祂的爱和安慰最终在宽恕中得到解决。

当我们的心愿意的时候，耶稣会帮助我们饶恕我们的敌人并治愈我们的创伤。宽恕不是负担，而是耶稣要给我们的祝福。祂想让我们自由，恢复我们生活的喜乐与幸福。我们的情感将不再被敌人或与之相关的情况所控制。苦毒与报复不会是我们对痛苦记忆的本能反应，反之，我们将在上帝对我们的爱中体验到新的喜乐。

祷告

亲爱的主，感谢祢赐予我们免于怨恨的自由。主啊，若我们还有未能解决的苦毒和愤恨，求祢帮助我们处理它们。帮助我们放下我们的苦毒与愤恨，使我们脱离不饶恕的束缚；医治我们内心的创痛。愿祢藉着祢对我们的大爱，化解我们所有痛苦的回忆。求祢赦免我们一切因怀恨在心而犯下的罪。我奉耶稣的名祷告，阿门。

Thursday, 18 February 2021

What Matters Most?

Pastor Mark Tan

Luke 9:18-25

The Season of Lent is a time where we recognize who Jesus is as Messiah, (meaning Saviour) and more importantly, as the sacrifice for us all.

The passage follows a familiar but ever sobering encounter of the Apostle Peter, and I daresay all of us, who must encounter at least once in our lives: Who do we say Jesus is? This question, though simple to answer with our lips, reveals our relationship with Jesus and, when compared to how we live with Jesus in our lives, how sincere our relationship with Jesus is:

It tells us how much we really know Him.

Before Jesus asked this question, He did a miracle of feeding 5,000 people. This caused the crowd to give many compliments to Jesus as to who he was like. “Some say John the Baptist; others say Elijah; and still others, that one of the prophets of long ago has come back to life.” Only those who really know Jesus know who He really is: “God’s Messiah.”

Question: Have we given Jesus the mere lip service of being a “good teacher”, “great leader”, “inspirational historical character”, or even “a comforting spirit”? To those who really know Him, He is more than just that. He is the reason why we live, and live for Him.

It tells us what our lives cost Him.

After commanding the disciples not to reveal this truth yet, Jesus describes to them what it means to Him for them to call him “Messiah.”

“The Son of Man must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, and he must be killed and on the third day be raised to life.” (Luke 9:21)

When we call Him “Messiah”, we therefore demand that He’d die the most painful way possible for us, and freely He did. But God demonstrates his own love for us in this: While we were still sinners, Christ died for us. (Romans 5:8).

Question: How should we feel knowing that we are the reason that the Perfect One took our imperfections; the Bread of life to be hungry; the Living Water to be thirsty; the All-Powerful One to feel powerless; the Eternal One to be put to death? Those who really know Him, know He gave us His everything so that as He died, we might live.

It tells us if we are really living for Him.

Jesus, knowing well what He will face for us, calls us to share in His suffering that we might therefore share in His victory.

²³ Then he said to them all: “Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me. ²⁴ For whoever wants to save their life will lose it, but whoever loses their life for me will save it. ²⁵ What good is it for someone to gain the whole world, and yet lose or forfeit their very self? (Luke 9:23-25)

Jesus’ expectations of us is clear: This eternal life He’s given us is not just for us to keep, but to share. If the Life we are told to share is Eternal, then there’s plenty for all to share. “But even if you should suffer for righteousness sake, you are blessed.” (1 Peter 3:14).

Question: How much more similar could your life be to that of Jesus'?

Imitate me, as I also imitate Christ (1 Corinthians 11:1)

PRAYER:

Direct us, O Lord, in all our doings with your most gracious favour, and further us with your continual help; that in all our works begun, continued, and ended in you, we may glorify your holy Name, and finally, by your mercy, obtain everlasting life; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. AMEN.

每日灵粮

2021 年 2 月 18 日, 星期四

题目：最重要的是什么？

作者：陈燕靖传道

翻译：黄姐妹

路加福音 9：18-25 *

四旬期是一个我们认识耶稣是弥赛亚（意思是救主）的时期，更重要的是，这是对全人类的牺牲。

这段经文是使徒彼得熟悉而又清醒的经历，我敢说每一个人一生中至少必须经历到一次：耶稣是谁？这个问题虽然很容易回答，但它揭示了我们与耶稣的关系，我们在生活中与耶稣同行，与耶稣的关系有多么密切。

这让我们知道真正认识耶稣多少

在耶稣问这个问题之前，他做了一个喂饱五千人的奇迹。这导致群众对耶稣的身份赞不绝口。“有人说是施洗约翰。其他人说是以利亚；还有些人说是很久以前的一位先知又活了。”

只有真正了解耶稣的人才知道他的真实身份：“上帝应许的弥赛亚”。

问题：我们如何描述那被称为，“好老师”，“振奋人心的领袖”，“伟大的历史人物”的人子耶稣呢？

对于那些真正认识他的人来说，他不仅是这样。祂是我们活着的理由并且为祂而活。

它告诉了我们，耶稣是因为我们而付上生命的代价

耶稣切切的嘱咐门徒，不可将这事告诉人，」向他们描述了称呼他为“弥赛亚”对他意味着什么？

“人子必须受许多的苦，被长老、祭司长，和文士弃绝，并且被杀，第三日复活。”

（路加福音 9:21 *）

因此，当我们称他为“弥赛亚”时，是因我们祂自愿面对被极残酷、极羞辱的刑罚而钉在十架上为我们而死。

“唯有基督在我们还做罪人的时候为我们死，神的爱就在此向我们显明了”（*罗马书 5：8 *）。

问题：我们会如何回应？

当我们知道耶稣本有上帝的形像，不以自己與上帝同等為強奪的，反倒虛己，取了奴僕的形像，成為人的樣式；生命泉源之主道成肉身，体恤我们饥饿及口渴的软弱；无所不能的主体恤人的被困及无能为力；那永活的被钉死在十架上？

那些真正认识耶稣的人，知道他将一切都交给了我们，以至他死后我们可以存活。

*祂让我们知道自己是否真的为主而活。

耶稣知道他将为对我们面对什么，就呼召我们分享他的苦难，同时也分享他的胜利。

耶稣又对众人说：「若有人要跟从我，就当舍己，天天背起他的十字架来跟从我。因为，凡要救自己生命的，必丧掉生命；凡为我丧掉生命的，必救了生命。人若赚得全世界，却丧了自己，赔上自己，有什么益处呢？（路加福音 9:23-25）

耶稣对我们的期望很明确：他赐给我们的永生不仅仅要我们持守，并且要我们分享。如果我们被告知要分享的生命是永恒的生命，那么每个人都有很多可以分享的。

“你们就是为义受苦、
也是有福的。”（彼得前书 3:14）

问题：

您的生命与耶稣的生命有多相似？

【林前十一 1】「你们该效法我，像我效法基督一样。」

祷告：

主啊，以你慈爱及恩惠引导我们一切所行，拓展我们的境界。让一切开始，
继续至结束于您的工作中，我们都可以荣耀你的圣名。

最后，因着你的怜悯得永恒的生命；借着我们的主耶稣基督，永活的主，圣灵，独一的
真神，直到永永远远。阿门

Friday, 19 February, 2021

Title: A consuming desire . . which consumes.

By: Ps Cheng Cheung

Luke 12: 15 And he said to them, "Watch out and guard yourselves from all greediness, because not even when someone has an abundance does his life consist of his possessions."

The parable of the rich fool is framed, before and after by two different dialogues Jesus had. The former was with a stranger who asked Jesus to take his side over the matter of his inheritance against his brother and the latter, with his disciples. What do these have to do with us today?

The subject in both was one's attitude towards earthly possessions. In the case of the former, Jesus cut to the core of the man's request, which was covetousness, not justice. After saying He would not be drawn into a family dispute, Jesus turned and "said to everyone present" these strong words " Watch out and guard yourselves from all greediness. " That Jesus never used such strong language against adultery and drunkenness is an indication how serious this matter was to Him and should be to us. Perhaps it is because rarely do we see greed as a horrific sin. We say to ourselves there is nothing inherently wrong with professional success or business acumen and all the trappings that come with it – personal prosperity, peer acclaim and recognition. But at some point, a follower of Jesus Christ is apt to cross the line into enemy territory and is consumed with the desire to have more . . and more . . and more.

At this juncture the Lord tells the parable – the point of which is that one's life does not consist or is not measured by possessions. We need to be clear, though, that the issue with greed is not the amount, but attitude. The poorest can be greedy, the richest can be generous and give away much of their wealth and not hoard it for themselves. With the rich fool, his problem was his self-centred values and what he chooses to do with his wealth.

The man is selfish. We know that in scripture whenever a word or idea is repeated, one needs to sit up and take note. When the words repeated are I and my, it shows the man is totally taken up with himself and his self-indulgent plans regarding his possessions. The advertising world has caught on by playing on this thought that you, the viewer, deserve to be pampered with the product proffered because you are worth it. It zeroes on an individual's selfish streak.

The man is materialistic and spiritually short-sighted. The security of the future he anticipates is directly proportional to the size of the barns he builds. Similarly, the world believes more barns equals more security. But by acquiring (for those who can afford this) bigger and bigger barns, there follows a big temptation to trust in barns and not in God. We who are spiritually discerned must never forget we have a very wealthy Heavenly Father who has promised to provide everything that we need.

As societies move toward first world status, it is common that hedonism – the pursuit of sensual self-indulgent pleasure – creeps into its psyche and lifestyle. The man thought to himself "I have made it. Now take it easy! Eat, drink, and be merry!" Even though it is right to enjoy what we have, it is wrong to believe that pleasure is the highest aim of human life, as this man does.

And suddenly, God passes sentence on the rich fool and his life was demanded from him.

What about you? What would the verdict be if it were asked of you “Are you one who stores up treasure for himself, and not rich toward God?” Remember, the issue is not whether one is rich, but what is one’s attitude toward one’s worldly possessions. The example of Cornelius is striking:

Acts 10: 2 He and all his family were devout and God-fearing; he gave generously to those in need and prayed to God regularly.

4 The angel (said) “Your prayers and gifts to the poor have come up as a memorial offering before God.”

How wonderful if the same could be said of our lives, instead of being likened to the sad end of the rich fool.

My Prayer

Heavenly Father, help me examine my life and values in the light of the attitude of the rich man whose life was demanded of him at short notice. Since I have opportunity to do so now, show me how I can change my selfish ways and make my life significant.

Help me be like Cornelius who was God-fearing and generous to those in need. In Jesus’ Name. Amen.

每日灵粮

星期五，2021 年 2 月 19 日

标题：一种吞噬性的强烈欲望

作者：张祯祥传道

翻译：林良億姐妹

路加福音 12: 15 于是对众人说：“你们要谨慎自守，免去一切的贪心，因为人的生命不在乎家道丰富。”

无知财主的比喻是在耶稣两段对话的前后被提出来的。前一段对话是有位陌生人要求耶稣吩咐他的兄长和他分家业，而另一段则与耶稣的门徒。今天，这些对话与我们有什么关系呢？

两者的主题都是一个人对尘世财产的态度。就第一段而言，耶稣切入了陌生人要求的核心，就是贪婪而不是正义。耶稣说祂不会陷入家庭纠纷之后，转过身来，用强烈语言对所有在场的人说：“你们要谨慎自守，免去一切的贪心”。耶稣从未用过如此强烈的语言来反对通奸和醉酒，这表明这件事对祂和对我们来说应该是多么严重。也许是因为我们很少将贪婪视为可怕的罪。我们对自己说，事业上的成功或商业敏锐性以及随之而来的陷阱（个人繁荣，同事的赞誉和认可）并没有本质上的错误。但是在某个时候，耶稣基督的跟随者越过了界限进入敌人的领土，并被渴望拥有更多的欲望所吞噬。

在这个关头，主所告诉的比喻——重点是一个人的生命是不由财产来衡量的。但是，我们需要很明白并理解的是，贪婪的问题不是多或少的数量，而是态度。最贫穷的人可能会贪婪，最富有的人可能会慷慨大方，放弃他们的大部分财富，不为自己保存。对于无知的有钱人，他的问题是他以自我为中心的价值观以及他如何选择运用财富。

这个人是自私的。我们知道，在圣经中，每当重复一个词或一个想法时，都需要坐下来写笔记。当“我”和“我的”这两个词重复出现时，表明该人已经完全沉迷于自己和他对自己财产的自我陶醉计划。广告界抓住了这思想并把它流行起来：身为观众的您应该利用这产品来宠爱自己，因为您是值得的。这是利用个人的自私心态。

这个人是唯物主义的，缺少了心灵上的展进。他所期望的未来与他所建造谷仓的大小是成正比的。同样，世界相信更多的谷仓等于更多的保障。但是，通过收购（对于那些负担得起的人）越来越大的谷仓，随之而来的是一种很大的诱惑，那就是要相信谷仓而不是上帝。我们在属灵上有见识的人决不能忘记我们有一个非常富有的天父，他曾答应提供我们需要的一切。

随着社会向第一世界的地位迈进，人们通常会追求享乐主义，而这也潜移默化地影响着人的心理和生活方式。人告诉自己：“我做到了。现在放轻松！吃喝玩乐吧！”即使享受我们所拥有的东西是对的，但像他一样，相信快乐是人类生活的最高目标却是错的。

忽然，上帝对那位无知的财主宣判了刑期，夺了他的生命。

那您呢？如果问您，您的裁决将是什么？“您是一个为自己储藏财宝而不向上帝收集财富的人吗？”？请记住，问题不在于一个人是否富有，而是一个人对自己的世俗财产的态度是什么。哥尼流的例子是最引人注目：

使徒行传 10：2 他和他的家人全都虔诚敬畏上帝。他慷慨地捐助了那些需要帮助的人，并经常向上帝祈祷。

4b 天使说：你的祷告和你的周济达到神面前，已蒙记念了。

如果我们的生活也如此，那真是太棒了，而不是被比作财主的悲惨结局。

我的祷告：天父，请帮助我审视我的生活和价值，就像财主的态度，就像生命在短时间内被要回了。由于我现在有机会这样做，所以向我展示如何改变自私的方式并使我的生活变得有意义。帮助我像哥尼流一样，他是敬畏上帝的人，对需要帮助的人很宽容。奉耶稣的名祷告，阿们。

Saturday, 20th February 2021
Title: Is It My Responsibility?
By: Chan Yew Thai
Matthew 28:18-20 (ESV)

And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."

Is it **my** responsibility to share the Gospel? **Yes!**

In Matthew 28:18-20 "The Great Commission" was given by Jesus to all Christians although we often live as if evangelism or preaching is the responsibility of pastors and missionaries.

Matthew 28:18-20 was included in the original devotion I wrote on 16th of January, but on second thought I deleted it. However, my proof-reader's feedback was I should have retained it as it gave a clearer and stronger message. Taking the advice, also in conjunction with Pantai Baptist Church's theme which is "Live the Life," I decided to share it this month and give it more space.

To recap, last month I shared on Luke 24:13-35 the conversation of the stranger (Jesus) and the two disciples on the road to Emmaus. I challenged us to follow the example of Jesus to seize the moment, to share the gospel even in our daily ordinary conversation, and to be like the two disciples, who were so excited to proclaim that Jesus was risen.

We serve a risen Saviour, and there is nothing in any modern aspect, whether it is fear, inconvenience, shyness, limited Bible knowledge, or even Movement Control Order (MCO), can deter it.

Since "The Great Commission" is given to all believers, to "Live the Life" means we are to obey Jesus' command by reaching out to others and sharing the Good News. Some may say, "I do not know how." The secret formula I learnt from Pastor Isaac on some mission trips is to share our personal testimony. Each of us has our own story to tell and to bless others, and it is unique to ourselves. For others who wish to share the Gospel, it can be done in a five-chapter method taught by Dr Kyle Essary with narrations added by me as below:

1. Creation – Genesis 1:31 (God made all things good);
2. Fall – Romans 3:23 (Because of Adam and Eve's disobedience all have sinned);
3. Redemption – 1 Corinthians 1:30 (Jesus' death on the cross and His resurrection give us righteousness, sanctification, and redemption);
4. Renewal – Revelation 21:5 (God makes all things new);
5. Restoration – 1 Peter 5:10 (God restores, confirms, strengthens, and establishes us).

We have no excuse for not sharing as Jesus promises to be with us always to the end of the age. Since Jesus is with us, we are not alone, and it should give us great comfort that nothing can go wrong or not knowing what to say. My personal experience is Jesus will guide us when we are obedient in carrying out His command.

Matthew 24:14 says, "And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come." Don't we as followers of Jesus look forward to His return? Wouldn't it be exciting to see the second coming of Jesus although we do not know when? Accordingly, shouldn't we take the command to evangelise to those who have yet heard the Good News seriously?

The nations are now at our backyard with foreign workers from many countries, working and residing in Malaysia. Let us not hesitate but make haste to play our roles in reaching out to them.

Prayer:

Thank You, Father, for Your love for us and Your promise to be with us always to the end of the age. Dear Lord Jesus, I pray that You will grant us the faith, the boldness, and the urgency to do Your command; and that each and every follower of Yours will have this desire to reach out to others, so that more will come to know You and will not perish, but have the eternal life. In Jesus mighty name I pray. Amen!

每日灵粮

星期六，2021 年 2 月 20 日

标题：这是我的责任吗？

作者：陈有娣姐妹

翻译：方美珠姐妹

马太福音 28:18-20

耶稣进前来，对他们说：“天上地下所有的权柄都赐给我了。所以你们要去，使万民做我的门徒，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。”

分享福音是我的责任吗？是的！

虽然我们时常活着好像传福音或讲道是牧师和宣教士的责任，然而在马太福音 28:18-20，耶稣所颁下的大使命是给所有的基督徒的。

马太福音 28:18-20 原是我正月十六日的灵修，可是思考过后我把它删了。但是因着我的校对回馈意见说我应该保留原文因为原文彰显出更加清楚与强有力的信息。接受他的劝告也是因为班底浸信会的主题是“活出生命”，所以我决定在这个月更大幅度地分享。

回顾上个月我分享路加福音 24:13-35 陌生人（耶稣）与两个门徒在前往以马忤斯路上的对话。我挑战大家跟随耶稣的榜样把握时机，就算是在我们每日与人普通对话也可以分享福音，也能像那两个门徒一样激动地宣告耶稣已经复活了。

我们服事一位复活的救主，无论现代方面有什么，无论是恐惧、不方便、难为情、圣经知识不足，或是行动管制令都不能阻止救主的复活。

既然“大使命”是颁佈给所有的信徒，“活出生命”意味着我们必须遵行耶稣的命令与人分享救恩的好消息。有人可能说，“我不知道怎样行”。我从以撒牧师的一些佈道之旅中学到的秘诀是分享自己的见证。我们每一个人都有自己独特的故事来与人分享和祝福他人。那些希望可以分享福音的可以用凯尔博士（Dr Kyle Essary）教导的五章方法加上我添加的旁白如下：

1. 创造 – 创世纪 1:31 (神看着一切所造的都甚好)
2. 堕落 – 罗马书 3:23 (因为亚当与夏娃的不顺服，世人都犯了罪)
3. 救赎 – 哥林多前书 1:30 (耶稣在十字架上的死和祂的复活给我们公义、成圣、和救赎)；
4. 更新 – 启示录 21:5 (上帝将一切都更新)
5. 恢复 – 彼得前书 5:10 (上帝恢复、确认、建立并加给我们力量)

我们没有借口不分享，因为耶稣应许祂必时常与我们同在直到世界的末了。既然耶稣与我们同在，我们就不是孤单的，这给我们带来了极大的安慰因为知道一切都不会错，也不会不知道要说什么。我个人的经验是当我们服从并遵行耶稣的命令时，祂会带领我们。

马太 24:14 说：“这天国的福音要传遍天下，对万民作见证，然后末期才来到。”我们身为耶稣的门徒难道不盼望祂回来吗？虽然我们不知道什么时候，难道我们不激动看到耶稣的第二次降临吗？难道我们不应该认真的服从命令去与那些还未听到福音的人传福音吗？

因着来自许多国家的外国工人都在马来西亚工作和居住，他们现在都在我们的后院。让我们不要犹豫，而要急于发挥我们的角色，把福音传给他们。

祷告：父啊，感谢祢，因祢爱我们，祢也应许会常与我们同在直到世界的末了。亲爱的主耶稣，我祈求祢赐给我们信心，让我们有魄力能迫切地去行出祢的命令；让每一个跟随祢的门徒都渴望与他人传讲福音，使多人能认识祢而不致灭亡反得永生。奉耶稣大能的名祈求。阿门！

Sunday, 21 February 2021
Title: Live the Life in the Family
By Elder Tan Seng Kee
Matt 4:7

Last month my devotion was to live the Life (which is PBC's theme for 2021) in the church with particular reference to Matt 4:4 where Jesus said "Man shall not live by bread alone but by every word that proceeds from the mouth of God." I then referred to the 1st temptation of the devil in Matt 4 and specifically pointed out that our response to that temptation is to trust God for the right timing, to depend on God for every situation in our lives and to come into God's presence with full confidence of our worth and value in Jesus because Jesus has redeemed us and we are God's children.

To live the life requires me to fully, totally and always obey Jesus. I will now share on to live the life in the family. To live the Christian life in the family is not easy because our family members know us well and they will easily spot hypocrisy if I do not practice what I preach. Jesus, however, calls us to live the life not only in church but also in our family as well as our workplace (which I will share in next month's devotion).

In the 2nd temptation in Matt 4:5, the devil took Jesus to Jerusalem, which is the city of God, and to the Temple where people gather to worship God and at the highest point of the Temple, we can conclude a close proximity to God. Yet under such circumstances; in the holy city and with closeness to God, the devil nevertheless went on ahead to tempt Jesus and challenge God. Three points to note from this in living the life in the family:

1. The devil will constantly cause us to doubt each other and instill strife, dissension and bitterness in our family. There are many occasions where instead of kind words we go on a diet of negativities and follow up with a barrage of unkind words. Our position as redeemed children of God does not insulate us from the snares of the devil to disobey God with harsh words and cruel deeds which disrupt our family life. Hence it is necessary that I remind myself each day that I should love my family unconditionally just as Jesus loved me and died for me when I was still a sinner and an enemy of God. Loving unconditionally means I will care and love those in my family in all circumstances and Proverbs 10:12 (b) teaches me that "...love covers all offenses." It means I should be fervent and intentional in loving my family and I am confident in due course to win over their respect and love as well.
2. In my family I must learn to listen and speak to each other often. I must talk but I must also listen carefully and intently. If there is a need, I must ask for clarifications. I must not reply in haste and the worst time to reply is when I am angry. Jesus listened carefully to the words of the devil in Matt 4:6 and Jesus knew that the devil had quoted Ps 91:11-12 out of context. The Psalmist rejoices in the assurance of God's protection only if they make God their refuge and shelter (which the devil conveniently did not mention). Jesus knows the scriptures but he would have also listened carefully so that He can reply aptly to the devil's misreading of the scriptures. So, let's listen more.
3. The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control is already present in my renewed life as a Christian but I must work hard at 'developing' them in me. Through reading of the Bible and daily applying its truth into my life, by incessant prayers and worship of our great God as well as fellowship with fellow Christians, I can develop the fruit of the Spirit which is necessary for me to live the life of obedience to Jesus in my family.

Matt 4:7 reads "Do not test the Lord your God." Let us not doubt God enabling us to live the life well in our family. Living the Christ-like life in my family is possible

because God commands us to take care of our family first (1 Timothy 5:8) and where God commands, He also provides the means for us to do that well.

Prayer:

God, please help me to live the life well in my family. Help me to daily develop the fruit of the Spirit in my life so that others will be blessed and see the goodness of Jesus in my family. In Jesus' name I pray. Amen.

每日灵粮

星期日，2021 年 1 月 21 日

题目：在家庭里活出生命

作者：陈诚基长老

翻译：杨仕涵弟兄

马太福音 4:7

耶稣对他说：“经上又记着说：‘不可试探主你的神。’

上个月，我所写的灵修是“在教会里活出生命”（也是我们 PBC 教会 2021 年的主题），特别针对马太福音 4:4 耶稣的回答：“人活着不是单靠食物，乃是靠神口里所出的一切话。”然后，我提到了马太福音 4 章中魔鬼的第一次试探，并特别指出，我们对这类试探的反应是相信上帝的时间，在生活中的每一种情况下都依靠上帝，并坦然无惧地来到上帝的同在里，深信我们在基督耶稣里的价值，因为耶稣救赎了我们，我们是上帝的孩子。

要活出生命，就需要我全心、完全和每刻服从耶稣。我今天将分享在家庭中活出生命。在家庭中过个基督徒应有的生活并不容易，因为我们的家庭成员非常了解我们，如果我不实践我所教导的，他们很容易挑出我的虚伪处。然而，耶稣叫我们不仅在教会里活出生命，而且在我们的家庭以及我们的工作场所中也要活出生命（我将在下个月的灵修中分享）。

在马太福音 4: 5 的第二次试探中，魔鬼把耶稣带到了耶路撒冷，就是圣城，再到圣殿，众人聚集敬拜上帝的地方，在圣殿的最高点，我们可以看为与上帝最近距离的位置。然而在这种情况下；与上帝何等亲近的状况，魔鬼仍然试探耶稣，挑战上帝。关于在家庭中活出生命，从这事件有三个关注点：

1、魔鬼会不断使我们家庭成员之间彼此怀疑，并在家庭中引起冲突、分歧和苦难。在很多情况下，我们会以消极和破坏性的言语代替友好和善良的话语。我们作为被上帝救赎的儿女并不会使我们与魔鬼的网罗隔绝，以苛刻和残酷的言语行为违背上帝，破坏我们的家庭生活。因此，我有必要每天提醒自己，我应该无条件地爱我的家人，就如耶稣爱我并在我还做罪人和与上帝为仇之时，为我而死。无条件的爱表示我应在任何情况下关怀和爱护家人，箴言 10:12（下）告诉我“...爱能遮掩一切过错。”因此，我应该热心、特意地爱家人，并且我有信心，我将在这过程中也赢得他们的尊重和爱。

2、在我的家庭中，我必须学会经常聆听和沟通。我必须开口，但也必须认真并专心地听。如果有必要，我必须要求澄清。我一定不能匆匆忙忙地回答，生气时更不能。耶稣在马太福音 4: 6 中仔细听魔鬼的话，耶稣知道魔鬼滥用了诗篇 91: 11-12。诗人以上帝是保护者的保证为乐，这是因为诗人以上帝为避难所和藏身处，这是魔鬼故意没有提到的。耶稣熟悉并明白圣经，但他也仔细听，以便他能适当地回应魔鬼对圣经的误解。所以，我们应该多多地听。

3、圣灵所结的果子：仁爱、喜乐、和平、忍耐、恩慈、良善、信实、温柔、节制，这些在我的基督徒新生命中已经存在，但我仍必须努力地“发展”它们。通过阅读圣经，每天将真理运用到我的生活中，不断的祷告和敬拜我们伟大的上帝以及与众圣徒相同团契，我可以加强我的圣灵果子，这能使我在家庭中活出顺服耶稣的生命。

马太福音 4: 7 写道：“不可试探主你的神。”让我们不要怀疑上帝是否能够使我们在家庭中活出生命。我在家庭之所以能够过一个效法基督的生命，是因为上帝命令我们应首先看顾我们的家庭（提摩太前书 5: 8），上帝若命令，祂一定赐下能力让我们去完成。

祷告: 上帝啊，求祢帮助我在家庭中活出祢喜悦的生命。求祢帮助我每日操练我圣灵的果子，好让别人因我得福，从我家庭的见证看出耶稣的良善。奉主耶稣的名求。阿门。

Monday 22 February 2021

Title: How Do You See?

By : Ong Hwee Soo

John 20:1-9.

This passage depicts the First Easter scene and describes the initial reactions of three eyewitnesses of the empty tomb, which is best elucidated by highlighting the three different Greek words for 'see' originally used in the text here.

V 1: Now on the first day of the week Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been rolled away from the tomb.

V 5: And stooping to look in, he saw the linen cloths lying there, but he did not go in.

V 6: Then Simon Peter came, following him and went into the tomb. He saw the linen clothes lying there, and the face cloth, which had been on Jesus' head, not lying with the linen cloths there, but folded up in a place by itself.

V 8: Then the other disciple, who had reached the tomb first, also went in, and saw and believed;

In verses 1 and 5, the original Greek word is 'blepo' which means 'the simple act of looking'. Mary Magdalene, the first at the scene, simply saw the tomb ajar and empty (v 2). John (described as the disciple 'whom Jesus loved' in v 2 and 21:7, 20) who had outrun Peter to reach the tomb first, saw the grave clothes when he stooped to look in but did not venture into the tomb. While Mary caught sight of the empty tomb and John, the grave clothes, neither of them could relate what they saw with the Lord's resurrection. They noticed only optically.

In verse 6, the original word is 'theoreo', meaning 'to be a spectator of'; 'to view attentively', indicating the careful observation of details. When Peter entered the tomb, he saw the grave clothes as well as the face cloth (napkin). Peter's observation caused him to 'theorize' (derivative of the root word) what might be the link between the linen items and Jesus' missing body.

In verse 8, the Greek original is 'eido' which means 'to perceive with the eyes'; 'to discern', implying the act of seeing and perceiving as well as the quality of being perceptive and understanding. Shortly, John ventured into the tomb and when he saw the burial linens, he could grasp the significance of the undisturbed grave clothes. This time he saw and believed that the Lord has resurrected from death. John now saw beyond the optical sense and saw with the eye of his mind resulting in his perceiving the truth that laid beneath the phenomenon. John saw clearly now and he soared in faith.

For conclusion of the resurrection story here, do read the chapter till the end. If you are reading this Bible text for the first time or have heard the Easter story many times but have not come to faith in Jesus, I urge you to read the whole Gospel of John and examine the claims of Christ that He indeed is "the resurrection and the life" (John 11:25).

Frank Morrison (pen-name of Albert Henry Ross, 1881-1950) was a sceptic who set out to debunk the Easter belief. He was influenced by his contemporary, Aldous Huxley (author of 'A Brave New World'), a hardcore sceptic whose maxim was "miracles do not happen". Although he was attracted to and admired the biblical Jesus, Morrison viewed the Easter story as a mere myth. Armed with his writing talent, a natural scientific mind, coupled with a grasp of legal and forensic perspectives, Morrison examined both biblical as well as secular historical records in his endeavour to disprove Christ's resurrection. However, his findings led him to the truth he was determined to debunk which resulted in his classic book, 'Who

Moved the Stone? '. In his investigations, Morrison journeyed from 'theoreo' to 'eido', as he finally 'saw and believed'.

I encourage you to read his book and take the journey towards faith. For believers, the book is also a classic of Christian Apologetics. 'Who Moved The Stone' is available online.

For us at PBC, let me apply this Devotional in line with Deacon Shaun Ling's sermon (31 January) on social action, wherein he exhorted us to "Open Our Eyes" to the social needs around us. As a reminder, while we look, may I ask 'how we see':

1. Do we 'blepo', merely to blink a blank look, blur to the burdens of the 'Quartet of the Vulnerables' (the poor, the foreigner, the orphan, the widow) in our midst?
2. Do we 'theoreo', merely hypothesizing the balance between social action and evangelism; with analysis that results in paralysis of inaction?
3. Do we 'eido', seeing God's purposes, getting a grasp of God's global cause, and reaching out in faith, such as in diaspora mission in our community?

Another recommended reading, helpful in handling social concerns is 'Ministries of Mercy' by Timothy Keller (also available online). Keller wrote, "Mercy is not optional or an addition to being Christian. Rather, a life poured out in deeds of mercy is the inevitable sign of true faith."

Last Christmas, PBC Youth raised funds for a refugee school. This small hinge has swung open a door for us to be engaged with a refugee community. There are openings for volunteer teachers (for school subjects and Sunday School lessons). The community needs ten computers for two teaching centres. Contributions for new or used computers are welcome.

Let's Live the Life, with Faith and Charity, in Word and Deed.

PRAYER:

Dear God, as we look to You, The Father of the Fatherless, Protector of the Poor, Watcher of the Widow and Saviour of the Sojourner, helps us see clearly the roles You have for us, individually and corporately, in carrying out your command to care for the vulnerable people in our midst. AMEN.

每日灵粮

星期一，2021 年 2 月 22 日

标题：您怎么看？

讲员：翁辉赐弟兄

翻译：郑振隆弟兄

约翰福音 20:1-9

这篇文章描绘了第一个复活节的场景，并描述了空墓的三名目击者的最初反应，着眼于此文中原初使用的三个不同的希腊语单词“看见 see”是最好的阐述。

【约 20:1】七日的第一日清早，天还黑的时候，抹大拉的马利亚来到坟墓，看见 石头已从坟墓挪开了，

【约 20:5】低头往里看，看见 细麻布还放在那里，只是没有进去。

【约 20:6】西门·彼得随后也到了，进了坟墓，看见 细麻布放在那里，

【约 20:8】然后先到坟墓的那门徒也进去，他看见 就信了。

在第 1 和第 5 节中，希腊语的原文是“blepo”，指“看的简单行为”。抹大拉的马利亚，第一个到现场，只是看到半开的坟墓，而里面是空的(第 2 节)。约翰(在第 2 节和 21:7，20 节中被描述为耶稣所爱的那门徒)比彼得跑得更快，先到了坟墓。当他低头往里面看的时候，他看到了坟墓里的细麻布（裹尸布），但没有冒险进入坟墓。马利亚看到了空坟墓，约翰看到了细麻布，但他们都不能把他们所看到的与主的复活联系起来。他们只从视觉上注意到了这一点。

在第 6 节，原文“theoro”，意思是“成为旁观者”；“用心观察”，表示对细节的仔细观察。彼得进入坟墓时，看见了细麻布和裹头巾（面巾）。彼得的观察使他将细麻布和耶稣失踪了的身体之间可能存在的联系“theorize 理论化”（词根的派生词）了。

第 8 节中，希腊语的原文“Eido”，意为“用眼睛感知”、“识别”，意味着观察和感知的行为，以及感知和理解的质量。不多时，约翰大胆地进入坟墓，当他看到墓葬的细麻布时，他可以领会到这些未受干扰的细麻布（裹尸布）的意义。这一次，他看到并相信 主已经从死里复活了。约翰现在看到了超越视觉之外的东西，且用他心灵的眼睛看到了这一现象背后的真相。约翰现在看得很清楚了，他信心高涨。

为了在此结束复活的故事，请务必阅读本章直到结束。如果您是第一次阅读这段圣经经文，或者曾多次听过复活节的故事，但尚未相信耶稣，我敦促您阅读整本约翰福音，审查基督所宣称的，祂确实是“复活和生命”（约翰福音 11:25）。

弗兰克·莫里森(Frank Morrison, 笔名阿尔伯特·亨利·罗斯 Albert Henry Ross, 1881-1950) 是一个怀疑论者，他着手要揭穿复活节信仰。他受到了同时代的奥尔德斯·赫胥黎(Aldous Huxley, “美丽新世界”的作者)的影响，赫胥黎是一位顽固的怀疑论者，他的座右铭是“奇迹不会发生”。尽管莫里森被圣经中的耶稣所吸引并钦佩祂，但他认为复活节故事仅是一个神话。莫里森凭借他的写作天赋、天生的科学头脑，再加上对法律和法医观点的把握，审查了圣经和世俗历史记录，试图反驳基督的复活。然而，他的发现让他找到了他决心揭穿的真相，并促成了他的经典著作《墓石悬谜》。在他的调查核实中，莫里森从“theoreo 仔细观察”走到了“Eido 感知识别”，他最终“看到并相信”了。

我鼓励您阅读他的书，踏上通往信心的旅程。对于信徒来说，这本书也是基督教护教学的经典著作。《墓石悬谜》可在线查阅。

对于我们班底浸信教会来说，让我将这篇灵修与执事 Shaun Ling 于 1 月 31 日关于社会行动的证道一致地应用，他在证道信息中切嘱我们“张开眼睛”关注我们周围的社会需求。作为提醒，当我们在看的时候，允许我问“我们是怎么看的”：

- 1.我们是否“blepo”，仅仅眨了眨眼，对我们当中的“弱者四重奏”(贫穷人、外国人、孤儿、寡妇)的负担视而不见？
- 2.我们是否“theoreo”，仅仅假设社会行动和传福音之间的平衡的“理论”，导致无所作为的瘫痪的分析？
- 3.我们是否“Eido”，看到上帝的旨意，领会上帝的全球事工，并在信心中伸出援手，例如在我们社区的散居事工中？

另一本有助于处理社会关怀的推荐读物是蒂莫西·凯勒(Timothy Keller)的“怜悯事工”(Ministries of Mercy)(也可在线查阅)。凯勒写道：“怜悯不是选择性的，也不是作为基督徒的附加条件；反之，一个涌现怜悯的行動的生命才是真正信仰的必然标志。”

去年圣诞节，班底浸信教会青年为一所难民学校筹集了资金。这个小铰链为我们敞开了一扇门，让我们与难民社区接触。有志愿教师的空缺(学校科目和主日学校课程)；这个社区需要 10 台电脑供两个教学中心使用。欢迎捐献新或旧电脑。

让我们言行一致，活出信心和恩慈的生命。

祈祷：

亲爱的上帝，祢是孤儿的父亲、贫穷人的保护者、寡妇的守望者和旅居者的救主。当我们仰望祢时，求帮助我们清楚地看到，在执行祢的命令照顾我们当中的弱势群体，祢要我们个人和集体所承担的职责。阿们。

Tuesday, 23 February 2021

Title: The Tongue of the Wise

By: Cecilia Tan

Matthew 12:36-37. "I tell you, on the day of judgment people will give account for every careless word they speak, for by your words you will be justified, and by your words you will be condemned."

Once upon a time, there was a young man who had a difference of opinion with his pastor and started spreading ugly rumours about him to the other villagers. Eventually he fell ill and asked the pastor to pray for him. The pastor came speedily and the young man asked for his forgiveness for slandering him.

The pastor offered to forgive him on condition that when he got well, he would do what the pastor requested of him. So when he recovered, he looked for the pastor who gave him this instruction: "Take a feather pillow, cut it up, go to the village marketplace and scatter the feathers to the wind. After that, come and see me."

The young man quickly did as the pastor instructed and then went to the pastor, asking "Am I now forgiven?" The pastor replied, "Just one more thing – go now and gather up all the feathers." The puzzled young man retorted, "That's impossible – the wind has already scattered them!" The pastor wisely replied, "So it is with your words! I gladly forgive you, but always remember that just as it is impossible to recover the feathers, so also it is impossible to take your words back. The damage has already been done!"

Words once spoken, take a life of their own and can never be recalled. It is worse if the words have been distorted. Which is why, early in Exodus 23:1, God commanded the Israelites thus: "You shall not spread a false report. You shall not join hands with a wicked man to be a malicious witness." We are not to engage in false reports, rumours, slander or gossip. The tongue is prone to produce or pass on thoughtless and untrue comments about others which may lead to damaged reputations, breakdown of relationships, quarrels, fights and even legal suits.

Slandering speech displeases God as it sows discord and strife. One who slanders is described as a fool in Proverbs 18:7 "A fool's mouth is his ruin, and his lips are a snare to his soul." Hence when we slander someone, we are actually endangering our own soul. An easy cure to this evil streak would be to keep our mouths shut! But this calls for tremendous self-discipline!

Grumbling is another sin abhorrent to God. One of Israel's greatest sins while in the wilderness was that of complaining and murmuring. God had led Israel out of slavery in Egypt and promised them a land flowing with milk and honey. Yet when things got tough, they complained and lamented that they wished they had never left Egypt! They grumbled about the bitter water, about being hungry, about being thirsty, about not having meat to eat, about Moses, about Aaron... and about almost everything else! Such ingratitude, discontent and rebellion provoked God's wrath so much so that He sent a plague among them and 14,700 of them perished in Korah's rebellion (Numbers 16:49).

So we should eliminate slandering, speaking untruths, gossiping and grumbling. How then can we glorify God with our mouth? We should adhere to Apostle Paul's exhortation in Ephesians 4:29 "Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen."

In these troubled pandemic times, more than ever before, we ought to speak words of hope and encouragement that will strengthen faith and dispel fears. Words impact people for better or for worse. Kind words can build a person's self-esteem and give people the impetus they need to live meaningfully and do great and significant things with their lives. Conversely, direct insults and hurtful words can cause harm that sometimes lasts a lifetime and tear the self-esteem right out of a person, setting him on the path of hopelessness, desolation and ruin.

Let's seek to use words that bless and not curse, comfort and not distress, heal and not make sick...words that build and not destroy. Since death and life are in the power of the tongue, we ought to choose our words well. For words can turn failure into success, despair into hope, sadness into joy, defeat into victory and hatred into love!

May this warning from our Lord Jesus in Matthew 12:36-37 steer us to open our mouths with the utmost care, "I tell you, on the day of judgment people will give account for every careless word they speak, for by your words you will be justified, and by your words you will be condemned."

May our words dispel fear and bring comfort, hope, strength and healing to many during these worrisome times, according to what is taught in Proverbs 12:18 "The words of the reckless pierce like swords, but THE TONGUE OF THE WISE brings healing."

Prayer:

Our Heavenly Father, we seek Your forgiveness for our untamed tongues that are so often full of deadly poison. Set a guard, O Lord, over our mouths, and keep watch over the door of our lips. Instead of using words that harm others, help us to edify, encourage, inspire and uplift one another. Tame our tongues, Lord, and enable us to use our tongues wisely. We pray in Jesus' name. Amen.

每日灵粮

星期二，2021 年 2 月 23 日

标题：智慧人的舌头

作者：陈俊芳姐妹

翻译：陈晓佩姐妹

从前，有一位年轻人和他的牧师意见不合，便开始向其他村民散播关于牧师的不堪入耳的谣言。后来他病倒了，请求牧师为他祷告。牧师迅速地来到，年轻人因诽谤他而请求原谅。

牧师愿意原谅他，条件是当他痊愈后，他会按牧师的要求去做。当他康复后，他找到了牧师，牧师给了他这个指示：“拿一个羽毛枕头，把它剪开，去到村的市集将羽毛撒向风中。之后，再来见我。”

年轻人立刻就照牧师的指示去做了，然后去见牧师，问道：“我现在被原谅了吗？”牧师回答说：“还有一件事 – 现在去把所有的羽毛收集起来。”感到困惑的年轻人反驳说：“那是不可能的 – 风已经把它们吹散了！”牧师机智地回答说：“你的话也是如此！我很乐意原谅你，但要永远记住，就像不可能收回羽毛一样，说出去的话也不可能收回。破坏已经造成了！”

话一旦说出口，就会不受控制，永远无法挽回了。如果言辞被扭曲了就更糟了。这就是为什么早在出埃及记 23:1，上帝命令以色列人：“不可随伙布散谣言；不可与恶人连手妄作见证。”我们不应该参与散播假消息、谣言、诽谤或流言蜚语。舌头容易产生或传递对他人的轻率和不真实的评论，这可能会导致他人名誉受损、关系破裂、争吵、斗争，甚至法律诉讼。

诽谤性的言论不讨上帝的喜悦，因为它挑拨不和和纷争。造谣者在箴言 18:7 被形容为愚昧人，“愚昧人的口自取败坏；他的嘴是他生命的网罗。”因此，当我们诽谤某人时，我们其实是在危害自己的心灵。治愈这邪毒倾向的一个简单方法就是闭上我们的嘴巴！但这需要极大的自律！

抱怨是另一个让上帝憎恶的罪。以色列人在旷野时最大的罪过之一就是发牢骚和喃喃诉苦。上帝带领以色列脱离了埃及的奴役，并应许赐他们一块流奶与蜜之地。但是，当情况变得艰难时，他们发怨言并哀叹说，他们希望自己从未离开埃及！他们抱怨苦水、抱怨饥饿、口渴，抱怨没有肉吃、抱怨摩西、抱怨亚伦……还有几乎所有其他的东西！这种忘恩负义、不满和叛逆惹起了上帝极大的忿怒，以至于祂在百姓中降下瘟疫；除了因可拉的叛逆而死的，遭瘟疫死的共有 14,700 人。(民数记 16:49)。

因此，我们应该除去诽谤、说谎、流言蜚语和抱怨。那么，我们如何用我们的口荣耀上帝呢？我们应该遵循使徒保罗在以弗所书 4:29 的劝诫：“污秽的言语一句不可出口，只要随事说造就人的好话，叫听见的人得益处。”

在这困难的疫情时期，我们比以往任何时候都更应该说带有盼望和鼓励的话，以坚固信心和驱散恐惧。语言可以带给人或好或坏的影响。善意的话语可以建立一个人的自尊，给人所需的动力去过有意义的生活，并在一生中做伟大且重要的事情。反之，直接的侮辱和伤人的言语会造成伤害，有时会持续一生，并撕破一个人的自尊，把他带到绝望、孤寂和毁灭的道路上。

让我们追求运用言语来祝福而不是咒诅、安慰而不是使人苦恼、医治而不是使人得病.....建立而不是毁灭的言语。既然生死在舌头的能力，我们应该谨慎择言。因为言语可以把失败转为成功、绝望转为盼望、悲伤转为喜乐，挫败转为得胜，以及把仇恨转为爱！

愿我们的主耶稣在马太福音 12:36-37 里的这个警告引导我们极其谨慎地开口说话：“我又告诉你们，凡人所说的闲话，当审判的日子，必要句句供出来。因为要凭你的话定你为义，也要凭你的话定你有罪。”

愿我们的言语驱散恐惧，在这令人担忧的时期给多人带来安慰、盼望、力量和医治，正如箴言 12:18 所教导的：“说话浮躁的，如刀刺人；智慧人的舌头 却为医人的良药。”

祈祷：

我们天上的父，为我们不被制伏的舌头并常充满致死的毒药，我们寻求祢的赦免。主啊，求祢防守我们的口，监管我们嘴唇的门；帮助我们不使用语言去伤害他人，而是彼此启迪、鼓励、激发和提升。求祢制伏我们的舌头，主啊，使我们能明智地运用我们的舌头。我们奉耶稣的名祈祷。阿们。

Wednesday, 24 February 2021

Title: Humbly He came

By Wong King Wai

John 8: 7-9: 7 And as they continued to ask him, he stood up and said to them, "Let him who is without sin among you be the first to throw a stone at her." 8 And once more he bent down and wrote on the ground. 9 But when they heard it, they went away one by one, beginning with the older ones, and Jesus was left alone with the woman standing before him.

John 8: 1-11 is the passage of the woman caught in adultery. The Pharisees brought the accused before Jesus in the hope to trap him and bring a charge against him. He thwarted their attempt by saying in verse 7: "Let him who is without sin among you be the first to throw a stone at her." Eventually everyone left leaving only Jesus and the woman.

A seemingly straight-forward passage about sin and how Jesus demonstrated love, grace and mercy but it does more than that. It reveals Jesus' humble character and his provision to fight sin.

Read the whole passage again and take note of Jesus' physical positioning. Did you notice that Jesus was "bent down" or on one knee twice so he could draw in the dirt until the woman was "standing before him"? Here is an image of Jesus bent down or kneeling before a guilty woman who deserves punishment.

That guilty woman is all of us. Sinful individuals who have been unfaithful to God. The image of Jesus bent down, kneeling before an undeserving person, reveals to me how much Jesus loves you and me that he would honour us with his presence, grace and love. I honestly felt so ashamed as I considered his actions because I am so undeserving of his consideration.

But not only do we see Jesus' humility, we also see him empowering the woman to leave her life of sin. In pondering this passage, I was led to imagine myself in the position of the woman, and then seeing Jesus standing up and looking at me with eyes of love and grace, my heart was suddenly filled with joy and hope. For I was no longer condemned or despised. I had someone who loved me and made me feel I matter and have purpose.

This is the same Jesus who stands by you and is the strength to help you overcome sin; who tells you he loves you and that you matter and have purpose; and He is the hope of a better future. The world may condemn you but Jesus never does. He is our help in our time of need. Don't give up. Jesus hasn't.

PRAYER: My Lord and Saviour. Thank You for Your amazing grace in my life and for delivering me from the kingdom of darkness into the kingdom of light. Without You, I can do nothing. Forgive me of my sins and give me strength to fight it. Help me to live according to Your will and guide me to glorify Your name in all I do. In Jesus name I pray, AMEN.

每日灵粮

星期三, 2021 年 2 月 24 日

标题：祂谦虚地来了

作者：黄经为弟兄

翻译：陈健萍姐妹

【约翰福音 8:7-9】

7 他们还是不住的问他、耶稣就直起腰来、对他们说、你们中间谁是没有罪的、谁就可以先拿石头打他。

8 于是又弯着腰用指头在地上画字。

9 他们听见这话、就从老到少一个一个的都出去了。只剩下耶稣一人、还有那妇人仍然站在当中。

约翰福音 8:1-11 是一段犯奸淫的妇人被捉拿的经文。法利赛人把被告带到耶稣面前，为要祂陷入困境，要得着告祂的把柄。祂挫败了他们的企图，在第 7 节说：“你们中间谁是没有罪的、谁就可以先拿石头打他。”* 最后，所有人都离开了，只留下耶稣和那个妇人。

这是一段看似直截了当的经文，关乎罪以及耶稣如何展示爱、恩典和怜悯；但其作用远不止于此。它揭示了耶稣谦卑的品格和祂补给与罪争战的能力。

再读一遍这段经文，留意耶稣的位置。您有没有注意到耶稣“弯着腰”或单膝跪地两次，这样祂就可以在泥土上画字，直到那妇人“站在祂面前”？这是一幅耶稣在一个有罪且应该受到惩罚的妇人面前弯下腰或跪下的画面。

那有罪的妇人就是我们所有人，对上帝不忠的罪人。耶稣在一个不配的人面前弯下腰、下跪的图像，向我显示了耶稣是多么地爱您和我，祂会以祂的同在、恩典和爱使我们得尊荣。当我细想祂所作的，我真的感到很羞愧，因为我是如此不配祂为我考量。

但是，我们不仅看到耶稣的谦卑，也看到祂赋予妇人力量离开罪恶的生活。思考这段经文的时候，促使我想象自己处于这妇人的位置，然后看到耶稣站起来，用爱和恩典的眼神看着我，我的心顿时充满了喜乐和希望，因为我不再被谴责或鄙视了。我有了一个爱我的人，祂让我觉得我很重要，而且让我有了目标。

这就是伴随您身边的同一位耶稣，是帮助您战胜罪恶的力量；祂告诉您祂爱您，您很重要，您有目标；祂是更美好未来的希望。世人可能会谴责您，但耶稣永远不会。在我们需要的时候，祂是我们的帮助。别放弃，耶稣没有放弃。

祈祷：我的上帝和救主，感谢祢在我生命中奇异的恩典，感谢祢将我从黑暗国度拯救到光明的国度。离了祢，我就不能作什么了。求祢赦免我的罪孽，并赐予我力量与之抗争。求帮助我按祢的旨意生活，引导我在我所做的一切事上荣耀祢的名。我奉耶稣的名祈祷，阿们。

Thursday, 25 February 2021
Title: Investing into God's Kingdom
By Dr. Tho Lye Mun
Parables of the Talents (Matthew 25:14-30)

The bible talks about investment. More specifically, Jesus did. Just as the topic of investment is at the forefront of modern day Malaysia, it was also something in the hearts and minds of people of that day.

The parable starts off with the Master needing to go off on a journey, whilst entrusting 3 of his servants "talents" (a talent was a monetary unit worth about twenty years' wages for a labourer). To one he gave 5, to another 2 and to the last 1 talent. Whilst it is unclear exactly what the first two did with their talents, but it appears they endeavoured in some kind of business activity or investment to double the wealth entrusted to them, albeit an already considerable amount to begin with. The Master was pleased with them. However, the third servant hid his sole talent in the ground and he returned no gains. This displeased the Master.

Every investment comes with risks. There is hardly any risk parking our money in a bank account or safety deposit box, but there is almost zero gain. There is a bit more risk putting it in an established investment or insurance linked fund (of course there is a slim chance of bankruptcy) but there is less gain. There is a lot MORE risk starting a business or investing into the markets, but this approach takes bravery, a lot of thought, effort and persistent hard work to ensure the success of the venture. You could lose everything, or you could reap a reward multiple times over. Jesus says the Kingdom of God is like this.

I believe the choice of the word "talents", to describe wealth in the passage, has intentional literal implications for us today. Jesus' message to us is that He entrusted each of us with gifts and skills, "to each according to his ability" (vs15). The range of talents given to us is endless – intelligence, music, kindness and so forth. For some, they are blessed with health or youthful energy. For some it is wisdom, experience, organisational ability. For others it may be material resources and the ability to generate wealth. Are we using all of this to glorify Him and multiply His Kingdom?

However, like any investment, putting ourselves "on the line" can present risks to our reputation, sometimes our safety, sometimes our wealth. Are we willing to lose our "talents" for the sake of gaining Kingdom territory? Or are we hiding in the ground? If we never tell anyone about Jesus, we will never get rejected. If we never imagine God's glory, we will never be disappointed our friends and relatives do not see the wonder. The third servant decided to play it safe, but I believe it stemmed from his fundamental misunderstanding of God, that He is a "harsh" rule-follower who punishes anyone who steps out of line. I believe God wants us to take risks and use the talents He has given us in the most creative, imaginative and wonderful ways possible to serve Him. We serve a God who is the biggest risk-taker, He gave up everything to come and save us even though we may reject Him.

Prayer

Help us, Lord, to use the wonderful talents and gifts You have blessed us with to multiply Your Kingdom. As we step out and take risks in Your name, may this be the most exciting adventure of our lives, for we know You are there with us every step of the way.

When the master returned the He said 23 “Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.”

2021 年 2 月 25 日，星期四

题目：投资上帝的国度

作者：陶乃文医生

翻译：吴淑娉姐妹

经文：马太福音 25：14-30 才干的比喻（Parable of the talents）

圣经谈论投资，更具体地说，是耶稣谈论投资。就像投资是现今马来西亚人的大前提一样，投资在当时的人心中亦占有一定的位置。

话说主人要往国外，临行前把仆人叫到跟前，将家业交托给他们，（那时 1 千银子，即 1 talent，相当于一个人工作 20 年的薪酬），他给一个仆人 5 千银子（5 talents），一个 2 千银子（2 talents），最后一个 1 千银子（1 talent）。第一、二个仆人拿了巨额银子从事买卖或投资，详情不得而知，但他们都赚了双倍的利润，主人因而感到十分满意，但第三位仆人却将银子埋在地下，依旧把 1 千银子还给主人，主人为此而不悦。

每项投资都有风险，将钱存入银行或放在保险箱几乎没有任何风险，但收益也是近乎零；将钱放入著名的投资或保险相连基金的风险略高（这些基金破产的机会不大），但相对来说，回报依然不多；自己做生意或投资在市场上的风险更高，不但要很大的勇气和深思熟虑，而且要努力不懈地工作，不轻言放弃，才可获得成功——你可以蚀去一切，也可赚得几倍的回报，耶稣说上帝的国度就是这样。

我相信经文采用才干（talent）这词语来描述比喻中的财富，对我们是有特殊的意义，耶稣给我们的信息是：他根据各人的能力，将天赋（或作恩赐）和技能赐给我们（v15），这才干涵盖了各种才华：聪明才智、音乐天份、生性友善等，对某些人来说是强壮身体，无穷精力；对某些人来说是智慧、经验或组织能力；对于其他人来说，可能是丰富的物质资源及善于赚钱的能力，我们可有用这些才干来荣耀上帝及扩展祂的国度？

但是，像任何投资一样，在传福音时，我们可能会面对各项 " 风险 "：我们的声誉、安危、财富可能受到影响，为上帝的国度拓展版图，我们是否愿意冒险？或者我们选择躲在地下——因为如果我们从不向人介绍耶稣，我们将永远不会被拒绝；如果我们从不想荣耀上帝，我们也不会因为亲友不认识耶稣而感失望，第三位仆人认为安全至上，把银子藏在地下，但我觉得他这样做源于对主人（上帝）的误解，以为他是一个墨守成规，会随意责罚犯错 " 走出界 " 的人，我深信上帝希望我们为福音冒险，利用想像力，充分运用他赐予我们的才干来事奉祂。耶稣其实是最大的 " 冒险家 "，祂甘愿冒着被我们拒绝的可能，放弃一切来拯救我们。

祷告

" 主啊，请帮助我们，运用你赐予我们的才干和恩赐来扩大你的国度。当我们以祢的名去 " 冒险 " 传福音时，这可能是我们一生中最兴奋的经历，因为我们知道祢与我们同在。

23 节："主人说：『好，你这又良善又忠心的仆人，你在不多的事上有忠心，我要把许多事派你管理；可以进来享受你主人的快乐。』"阿们。"

Friday, 26 February 2021

“Not one of us”

Prathab V

Mark 9:38 (NIV)

“Teacher,” said John, “we saw a man driving out demons in your name and we told him to stop, because he was not one of us.”

It was a very difficult dinner. As time wore on, I was getting stressed. Although I knew it will be a difficult dinner session, it was a conversation that was long overdue. There I was, seated in the restaurant, with two of my brothers in Christ from a sister church in another location. They were both top leaders of their respective congregations.

Although we were under the same local church leadership, the relationship between the two churches was nothing less than fractious. In the past, there had been several attempts by the two churches to break free and become independent. But, as the Lord would have it, previous attempts to separate had been futile. The “independence motion” to go separate ways had been defeated via a congregational vote in past church meetings.

The church was divided. The futile attempts to separate has led both the churches to question if the other side is indeed “one of us”. Keeping all this in mind, dinner that evening was surely not one that I was looking forward to.

“Brothers...,” I began to speak. “before we go on with dinner, can I just ask something? I know we have many issues between us. We have trust issues. We don’t get along. We dislike each other. Despite that, I humbly request that we try to talk to one another. Let us not listen to others. Instead, let us listen to one another. Let us seek to understand one another by what we say, not by what others are saying about us. If there was any doubt or rumour that needs to be cleared, may I suggest that we call each other to clarify it first before we speak to others? I pray that we can build trust and tear down the walls of distrust.”

Then, trust between the churches was probably at its all-time low. But both the leaders agreed to rebuild trust once again.

Remarkably, as the evening wore on, the difficult dinner start became warmer. By the time I had my last bowl of soup, all three of us agreed that we should talk more often and seek resolve issues via discussion rather than through argument. It was a major relief to me!

That day, I went home praising the Lord that He will complete the work that He had begun. After all, we are merely tools in His Hands.

In the ensuing days, the Lord impressed upon me to embrace my two brothers in love. Though initially, it began as an awkward relationship, the Lord led the way. I was amazed at how the fellowship blossomed. Yes, we did have some difficult conversations and had many stressful moments. But deep down, it was the Lord who was in charge.

The churches eventually separated peacefully through a vote within nine months. Little did I realise then that the Lord had prepared a nine months gestation period for our friendship to blossom.

Within a month of the separation between the churches, I resigned from my leadership position. My job was done. I needed to do the Lord’s work elsewhere.

As I recall those times, it was mostly a humbling time for me. I had to stand my ground several times. I had difficult arguments. I wasn’t willing to compromise on principles of

truth. But the conversation we had at that dinner table on that first meeting, pushed me onwards. Though initially seen by many as “not one of us”, I slowly saw them as “one of us”.

I realised that my two fellow leaders also loved the Lord. I saw my wretched state and began to love them more. They have become “one of us”.

The Lord taught me many lessons, mostly in teaching me to see others better than me. I pray that we can commit differences of opinion to the Lord and let Lord Jesus handle it. Let us obey the Lord and belligerently love others, by putting others first.

Prayer:

Lord, please forgive me when I think I am better than others. Teach me to see the world from your viewpoint and to love others the way You love them. In Jesus’ name I ask, AMEN.

星期五，2021 年 2 月 26 日

标题：“不是我们中的一员”

作者：帕拉他伯（Prathab V）

翻译：陈月妃

马可福音 9: 38

约翰对耶稣说、夫子、我们看见一个人、奉你的名赶鬼、我们就禁止他、因为他不跟从我们。

那是一顿非常难熬的晚餐。随着时间的流逝，我的压力越来越大。虽然我知道这将是一个难熬的晚餐会议，但这是一个早就该进行的对话。我在那里，坐在餐厅里，和我的两个从其他姐妹堂点到来的主内弟兄。他们俩都是各自教会的最高领袖。

虽然我们同属一个地方教会的领导，但这两间教会之间的关系却非常不稳定。过去，这两间教会曾多次试图挣脱束缚，争取自治。但是，正如上帝所定意的，先前的分离尝试并未能奏效。在过去的教会会议上，通过会众投票，要求分道扬镳的“自治动议”也被否决。

教会分裂了。未能奏效的试图自治也导致这两间教会彼此质疑对方是否真的是“我们中的一员”。当我的脑海想起这一切时，那天晚上的晚餐肯定不是我所期待的。

“弟兄们……”我开始说话。“在我们继续吃饭之前，我能问个问题吗？我知道我们之间有很多问题。我们有信任问题。我们不能和睦相处。我们不喜欢对方。尽管如此，我还是谦虚地请求我们试着互相交谈。我们不要听别人的。相反，让我们彼此倾听。让我们设法通过我们所说的来寻求相互理解，而不是通过别人对我们所说的。若是有任何需要澄清的疑问或谣言，我是否可以建议我们在与他人谈论之前，先彼此打电话求证？我祈祷我们能建立信任，拆毁不信任之墙。”

那时候，这两间教会之间的信任度可能正处于历史最低点。但两位领导人都同意再次重建信任。

出乎意料的是，随着时间的流逝，难熬的晚餐开始变得更加温馨。当我喝完最后一碗汤的时候，我们三个都同意我们应该多交流，并通过讨论而不是通过争论来解决问题。这让我重重地松了一口气！

那一天，我回家赞美耶和華说，祂必成就祂所开始的工作。要知道，我们只是祂手中的器皿。

在接下来的日子里，上帝让我牢记，我要用爱怀抱我的两个弟兄。虽然一开始，这是一段尴尬的关系，但上帝引领了这段关系。我对这段友谊的发展感到惊讶。是的，我们确实经历过一些艰难的谈话，也有过很多紧张的时刻。但实际上，上帝是掌管一切的。

教会最终在九个月内通过投票和平分离。那时我还没有意识到上帝已经为我们的友谊准备了九个月的孕育期。

两间教会分开后不到一个月，我就辞去了领导职务。我的工作完成了。我需要在别处做上帝的工作。

当我回忆起那些时候，对我来说，那真是一段卑微的时光。我不得不经常坚持我的立场。我争论得很激烈。我不愿意在真理原则上妥协。但我们在那张餐桌上第一次见面时的谈话使我向前迈进了一步。虽然最初被许多人视为“不是我们中的一员”，但我慢慢地将他们视为“我们中的一员”。

我意识到我的两位领导人也爱主。我看到了自己的苦况，就开始更加爱他们。他们已经成为“我们中的一员”。

上帝教了我很多功课，主要是教我看别人比自己好。我祈祷我们能把不同的意见交给主，让主耶稣来处理。让我们顺服主，好好地爱别人，把别人放在第一位。

祈祷：

主啊，当我觉得自己比别人强的时候，请赦免我。教我从你的观点看世界，用你爱别人的方式去爱别人。我奉耶稣的名求，阿门。

Saturday, 27th February 2021

Topic: The Ineffectiveness of Worry

Author: Pastor Andrew Lim

Translator: Sharon Moo

Matthew 6:25-26; 30-31; 34 Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more than food, and the body more than clothes? Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you—you of little faith? So do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ Do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.

We have been particularly stressed out and worried about our finances. Some are in financial distress because it seems like they never have enough. But some are really worried about how to make ends meet. Many people rely on their monthly income, which may be just enough to support their livelihoods—to pay for car lease, mortgage, children’s education, and daily necessities. Many are also under the pressure to maintain a luxurious lifestyle. On the other hand, there are some who are nervous and worried because they simply do not believe that God will provide for them.

The word, “worry”, does not mean to fret about an issue, nor does it mean to care about something. It means being overly anxious. Anxiety is an abnormal condition, causing insomnia, gastrointestinal problems, a series of body discomfort and even depression. The more serious consequence is that depression and anxiety are contagious and affect the next generation’s educational and physical growth. Without faith, a person is anxious about what he or she encounters and worries over the trifles of everyday life. To be honest, anxiety will not turn a bad situation around.

Jesus said, “You of little faith! If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you?” What sort of adornments did God cloth the field with? “Not even Solomon in all his splendor was dressed like one of these.” Jesus was referring to the flowers that are all over Jerusalem—they are beautiful, but they last for a brief moment. They bloom in the morning, only to wither away at night. After they have withered, they are of no use and are thrown into the fire. People in Jerusalem often stand by the fire in their homes, and when they cook, they throw the withered flowers into the fire. Jesus said the flowers are dressed more beautifully than Solomon in all his splendor. This is a way of telling people to cast away their concerns, to open our eyes and look at wild lilies—How do they grow? What are they dressed in? Do you see how they solely depend on God? Although they have no value in the eyes of people, God still cares about them. Jesus said, “Are you not much more valuable than they? “

If God is willing to dress the flowers that are here in the morning and gone tomorrow, will He not care more about us, those who fear him? In fact, living in the midst of a pandemic, I have not stepped into a department store for at least a year now, and I have not bought new clothes, pants, shoes but I am just as well able to live my life. I do not feel like I lack anything.

We can think about the lives of the Israelites in the wilderness. They did not farm in the wilderness, they did not harvest any crops, but God fed them every day and they gathered daily manna. They did not have to knit or sew but God supplied them their clothing. In the course of their 40 years in the wilderness, they had no shortage of food or clothing. For the

Israelites, they did not harvest nor spin, but they experienced divine grace and His complete supply, and they lacked nothing in the wilderness.

Why put them through the mill for 40 years?

“He humbled you, causing you to hunger and then feeding you with manna, which neither you nor your ancestors had known, to teach you that man does not.”(Deuteronomy 8:3) This is the lesson that God wanted the Israelites to learn. He wanted them to understand this truth: Life is not defined by the abundance of one’s possessions, but by the eternal God.

None of us could possibly lead a life that is worse than the Israelites, with no land to grow, no crops to harvest, no garment to sew. They had to look up to the heavens for every meal.

God told the Israelites: I have led you in the wilderness for 40 years. Your clothes did not wear out and your feet did not swell. He is also speaking to us today. This is the miracle: 40 years of clothes and shoes that did not wear out. A journey of 40 years, yet their feet did not swell. For 40 years, they did not grow crops, but they had food every day. This is God’s work! This is what God had done for the Israelites, and it is a testament that whether we live in poverty or abundance, we will be joyful only when we depend on God. But when the Israelites arrived in Canaan and were provided with food, clothing and dwellings, they grew distant from God. They eventually failed in many areas of their lives because they deemed food, clothing and dwellings as most important in life.

So our confidence should not be placed in food, clothing, or dwellings, and we need not worry to the point of extreme anxiety. Instead, “we should cast all of our worries on God because he cares for us.”

Prayer: Our loving Heavenly Father, we thank You because You love us. You do not want us to be afraid, which is why You want us to cast all of our worries on You. Lord, help us, so that we can see things from Your perspective, and learn to submit to You all of our concerns, because You can handle all things, and You care for us, even before we have yet to pray to You, You’ve prepared for us in advance. Thank You for being so good to us. We pray all this in Jesus’ name, Amen.

每日灵粮 星期六
2021 年 2 月 27 日
题目：憂慮无效
作者：林金儀

不要为生命忧虑吃什么，喝什么；为身体忧虑穿什么。生命胜于饮食吗？身体胜于衣裳吗？你们看那天上的飞鸟，也不种，也不收，也不积蓄在仓里，你们的天父尚且养活它。你们不比飞鸟贵重得多吗？
野地裡的草今天還在，明天就丟在爐裡，神還給它這樣的裝飾，何況你們呢？所以，不要憂慮說吃什麼、喝什麼、穿什麼。不要為明天憂慮，因為明天自有明天的憂慮。一天的難處一天當就夠了。

这段时间我们特别在经济上感觉压力和憂慮。有些人对金钱感到压力和憂慮，是因为似乎从来没有觉得自己拥有的足够。但有些人真的担心能否支付生活上所有的账单。许多人依赖月薪过活，薪金刚刚好足够维持生活，供车，供屋，供孩子教育费用和生活需要，就所剩无几。因此许多人为维持优质的生活方式而感到压力。有些人则因为不相信神提供基本的生活必需品而感到紧张和憂慮。

这里的“忧虑”，不是发愁，不是对一些事情的关心，而是焦虑。焦虑是不正常的病态，会使人失眠、肠胃过敏，引起身体一连串的不适反应，甚至会使人抑郁。更严重的后果是，抑郁和焦虑有传染性，会影响到下一代受教育和健康成长。一个人没有信心，就会为自己遇到的事情甚至日常生活琐事而焦虑。说真的:焦虑不能改变事情。

耶稣说：“你们这小信的人 哪！野地里的草今天还在，明天就丢在炉里，神还给他这样的妆饰，何况你们呢！”神给了什么装饰呢？“我告诉你们：就是所罗门极荣华的时候，他所穿戴的还不如这花一朵呢！”耶稣说的这种花在耶路撒冷遍地都是，生得很美，但是花期很短，早晨开放夜晚凋谢，花谢后没有其它用处，只能用来生火。耶路撒冷的人经常在家中火炉旁边备用这些花草，做饭时随手拿些花草扔到火炉里生火。耶稣说，花所穿戴着的比所罗门极荣华时还要漂亮。这是在告诉人们消除忧虑的一个方法，让我们睁开眼睛看一看野地的百合花，它们是怎么生长？又穿戴什么？它们怎么依靠神生存？虽然它们在人的眼中没有任何价值，但是神还顾念 它们的穿戴。耶稣说：“何况你们呢！”

早晨开放夜晚凋谢的花上帝都愿意为它装饰，神岂不更眷顾我们这些敬畏他的人，眷顾我们的生活吗？其实在这疫情的一年里，我本身都再没有踏进百货公司，在这一年里我没有买新买衣、裤子、鞋子等，我还是一样可以活的好好的，我的生活没有任何一点缺乏。

我们可以想想以色列民在旷野的生活。他们在旷野没有种地，没有收获，但是神供给他们每天的饮食，让他们每天可以到地里收取吗哪。他们没有织布，没有纺线，但是神供给他们衣服穿。在这四十年旷野生活中，他们没有缺少饮食，也没有缺少衣服。对以色列人来讲，，他们所经历的是：过不种、不收、不纺线的生活，也经历过神完全的供应的恩典，在旷野生活中一无所缺

为什么 用四十年磨炼他们呢？

“他苦炼你，任你饥饿，将你和你列祖所不认识的吗哪赐给你吃，使你知道人活着不是

单靠食物，乃是靠耶和华口里所出的一切话。”（申 8:3）这就是神把以色列民放在旷野中，让他们学习的功课。让他们明白这个真理：人的生命不在于家道丰富，乃在于永生的神。

今天我们的生活没有人比以色列人更糟糕，没有地种，没有收获，没有织布，没有纺线，他们完全是看天吃饭。

神昔日对以色列人说：我领你们在旷野四十年，你们身上的衣服并没有穿破，脚上的鞋也没有穿坏。”今天也对我们说。这就是神迹：穿四十年衣服没有破，鞋没有破。走了四十年的路程，脚没有肿。四十年他们不种不收但是却每天都有吃的。这是神的作为！这就是神在以色列民身上的作为，让我们历世历代的人看到，我们无论生活在贫穷还是富足中，需要常常依靠神，才能有一颗知足喜乐的心。但是当以色列民进到了迦南地之后，有食物吃，有衣服穿，有房屋住，却远远的离开神。因为觉得这些才是他们生命当中更重要的，结果导致生活上非常的失败。

所以我们的信心不应该是放在饮食、衣裳、或仓房里，不需要担心忧虑到焦虑而感到极度紧张。但“我们要将一切的忧虑卸给神，因为他顾念我们”

爱我们的天父，我们感谢您，因为您爱我们，您不要我们在生活中担惊受怕，因此您要我们将我们所有的忧虑交托给您。主，帮助我们，让我们能从您的角度看事情，学习将我们所有的忧虑都交给您，因为您可以完全能担当，而且您顾念我们，甚至在我们还没有向您祈求之前，您已经为我们打点。谢谢您对我们的好。诚心感谢是奉耶稣的名。

Date: Sunday 28 February 2021
Title: Brother's Keeper
By Deacon Abraham Verghese
Passage

Genesis 4:9 Then the Lord said to Cain, "Where is Abel your brother?" He said, "I do not know; am I my brother's keeper?" (for context read Genesis 4 : 3 – 8)

James 5 : 19 & 20 My brothers, if anyone among you wanders from the truth and someone brings him back, let him know that whoever brings back a sinner from his wandering will save his soul from death and will cover a multitude of sins.

Your brother

Abel and Cain were Adam and Eve's first children . Cain became very angry with Abel after the sacrifice of Abel was accepted. The writer to the Hebrews explained why the offering of Abel was accepted and the offering of Cain was rejected: By faith Abel offered up a more excellent sacrifice than Cain (Hebrews 11:4). We don't precisely know how Cain and Abel knew their sacrifices were accepted or not accepted. Cain's anger was undoubtedly rooted in pride. He could not bear it that his brother was accepted before God and he was not. They shared the same paternal and maternal genes.

When God addressed Cain about Abel, He wanted Cain to realise that Abel was not simply another human being, but his very own brother. Each one of us is a child of God. Brothers and sisters by the first Adam and the second Adam (Christ).

Love for God and neighbour summarise the commandments of God. Unless we can see others as our neighbours we shall follow in the path of Cain. Indifference and carelessness will take the place of love.

Where is your brother?

Have we been so focused on self that we lost sight of the need and suffering of our brothers. Have we become so selfish that our brother is not important to us anymore.

Don't know ?

Cain attempted to use ignorance as an excuse. He blatantly lied to God about his knowledge of his brother's whereabouts.

The same question directed to us might result in a "do not know" answer . We do not take the time to know about our brothers and neighbours. And should they disappear, like Abel, we sometimes do not know why. Maybe the passing of time has created a disconnect between us and our brothers. Maybe the busyness of life made it difficult for us to remain updated of their whereabouts. Or maybe we simply are comfortable with not knowing.

If we were in the same CG , have we drifted apart due to one us is no longer attending the CG? Is a brother caught in a sin that is moving him away from the rest and more importantly from God?

We are our brother's keeper

A brother's keeper is someone who watches over his brother. The brother's keeper is a guardian, not a tyrant, not a parent. The brother's keeper wants the best for the little brother. The brother's keeper will even go as far as to take responsibility for the brother whom he keeps. The brother's keeper can relate to the cares, the anxieties, the joy, the achievement of the little brother because a brother is born to help in the time of adversity.

Should we not reach out to the brother who is drifting away or has already drifted away ?

Should we not find out what is causing the barrier ? After all, as set out in James 5 : 19 and 20, if anyone among you wanders from the truth and someone brings him back, let him know

that whoever brings back a sinner from his wandering will save his soul from death and will cover a multitude of sins.

We should watch out for one another. We are to inspire courage and to banish fear. We are to provoke each other to love and good works, to uplift and to support. This calling is extended to each of us. We should be our brother's keeper as we move forward in this life.

Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted. Bear one another's burdens, and so fulfill the law of Christ. — Galatians 6 : 1 , 2

And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of our-selves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. — Hebrews 10:24, 25

每日灵粮

星期日，2021年2月28日

标题：弟兄的守护者

作者：Abraham Verghese 执事

翻译：林良億姐妹

创世记 4: 9 后来，耶和華問該隱：“你弟弟亞伯在哪里？”他說：“我不知道！難道我是弟弟的看護人嗎？”（有關上下文，請閱讀创世记 4: 3-8）

雅各书 5: 19 我的弟兄姊妹，如果有人領一個偏离真道的人歸回正路，20 他該知道：使一個迷途中的罪人歸回正路就是救一個靈魂脱离死亡，並且會遮盖許多罪。

你的弟兄

亞伯（Abel）和該隱（Cain）是亞當和夏娃的第一個孩子。當亞伯的祭物被耶和華接受，該隱對亞伯非常生氣。希伯來書的作者解釋了為何耶和華接受亞伯的奉獻而拒絕該隱的奉獻：出于信心，亞伯比該隱奉獻了更出色的獻祭物（希伯來書 11: 4）。我們不確切知道該隱和亞伯如何知道他們的獻祭物是被接受還是未被接受。該隱的憤怒無疑源于驕傲。他不能忍受他的弟兄在耶和華面前被接受，而他的未被接受。他們共享相同的父母的基因。

當上帝向該隱提到亞伯時，他希望該隱認識到亞伯不僅是另一個人，而且是他自己的弟兄。我們每個人都是上帝的孩子。弟兄姊妹由第一個亞當和第二個亞當（基督）組成。

對上帝和鄰居的愛總結了上帝的誡命。除非我們能看到別人是我們的鄰居，否則我們將沿着該隱的路走。冷漠和粗心將取代愛。

你的弟兄在哪里？

我們是否如此專注于自我，以至于忽視了弟兄們的需要和痛苦。我們是否變得如此自私，以至于我們不再看重我們的弟兄。

不知道嗎？

該隱試圖以無知為借口。他公然向上帝撒謊關於他哥哥的下落。

對我們問同一個問題也可能會導致“不知道”的答案。我們不花時間去了解我們的弟兄和鄰居。如果他們像亞伯一樣消失，我們有時也不知道為什麼。也許時間的流逝在我們和我們的弟兄之間造成了脫節。也許生活的忙碌使我們很難及時了解他們的下落。或者，也許我們只是對“不知道”感到滿意。

如果我們在同一个關懷小組中，是否由于我們不再參加關懷小組而彼此疏遠了？弟兄是否陷入了一種罪惡之中，使他遠離了，更重要的是，他是否已遠離了上帝？

我們是弟兄的守护者

弟兄的守护者是看顧弟兄的人。弟兄的守护人是監護人，不是暴君，也不是父母。弟兄的守护者希望給小弟最好的東西。弟兄的監護人甚至會為自己所守護的弟兄承擔責任。弟兄的守护者可以關懷弟兄，分擔弟兄焦慮，喜悅和成就，因為一個弟兄生來就是為了在逆境中可以伸出幫助之手。

我們是否應該伸出幫助之手與慢慢漂泊離開或已經漂泊離開的弟兄？我們是否應該找出障礙的原因？畢竟，按照雅各书 5: 19 和 20 的規定，如果你們中間有人流離真理，有人把他帶回來，請讓他知道，從流離中帶回的罪人將從死亡中拯救他的靈魂，並掩盖眾多的罪過。

我们应该谨慎。我们要鼓起勇气，消除恐惧。我们要相互激发对彼此的仁爱和美好的善事，互相促进和支持。这项呼吁扩展到我们每个人。在这一生中，我们应该成为弟兄的守护者。

弟兄们，如果有人陷入任何犯罪之中，那么你们当中灵命比较成熟的应该以谦和宽容的方式使他悔改。守望自己，免得你被诱惑。承担彼此的重担，从而履行基督的律法(加拉太书 6: 1-2)

让我们彼此体谅，彼此激发仁爱和善行：不要像某些人的举止那样放弃圣徒的聚集。但又互相劝勉，正如您所看到的，日子越来越近。（希伯来书 10:24-25）

Monday 1st March 2021

The Great Commission

Pastor Soong Kok Kee

Matthew 28: 18-20 Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

On 8th February we looked at the Greatest Commandment (Mark 12: 29-31) – Upward towards God and on 15th February we looked at the New Command (John 13: 34-35) – Inward towards one another in Christ and today we will look at the last being Outward towards the world – the Great Commission. As God’s children, we need to live out those three priorities simultaneously – our whole-hearted love towards God, our unconditional love towards one another and our Great Commission towards the world. If we truly love God wholeheartedly – with our heart, our soul, our mind and our strength, then we will naturally obey the New Command to love one another and to carry out the Great Commission to make disciple of all nations. Today two thousand years after that Great Commission was given, roughly one third of the world’s population are Christians – we still have lots of work to do to reach the other two third.

I still remember almost 40 years ago in an Evangelism Class in Dallas Theological Seminary, Texas, USA, the Professor who taught that class commended us, especially international students for coming from all over the world to learn how to evangelize the world. While we were brimming with pride – the next thing he said cut most of us to our hearts – don’t you realize that while you are studying here how to evangelize the world, if your non-Christian parents or any other family members die before you go back, you will never see them again?

That night, with tears in my eyes I typed (yes, early 80s either write or use type-writer!) a letter to my step father to urge him to become a Christian. I told him he has been such a good and kind step father to me and my two sisters that we want very much for him to be with us too in heaven. I then asked one brother around his age from my church to visit and share the gospel to him in person. Not long after, while I was still in Dallas, I was overjoyed to learn that he had accepted the Lord as his personal Savior. He gave us one half-sister and two half-brothers, and all are Christians including my mum. PTL.

Yes, the Great Commission is to bring the Gospel to all nations of the world, but what about those closest to us? Our parents, our spouse, our children, our siblings, our relatives and dear friends? Wouldn’t you want all of them to be in heaven with you? If they are already Christians PTL! If not, start by praying for them, for God Almighty to open their hearts to our Lord. Like what I did, ask someone from our Church around their age, with their same interests or hobbies to befriend them and slowly share the gospel with them. Friendship evangelism has been proven to be the best tool. Claim the promise of Acts 16: 31 “Believe in the Lord Jesus, and you will be saved – you and your household.” For our merciful God does not want anyone to perish, but everyone to come to repentance. (2 Pet 3: 9).

If the rich man in hell can beg Abraham to send Lazarus to warn his five brothers “so that they will not also come to this place of torment” (Luke 16: 28), how much more we who are on our way to heaven would also want our loved ones to be eternally with us in heaven?

PRAYER: Dear Lord, thank you for reminding us about the Great Commission. Someone had said evangelism is one beggar telling another where the bread is. You are the Bread of life and we thank you Lord for forgiving our sins and saving us for eternal life. We want not only us but all our family members, relatives and dear friends to be with us too in heaven. Help us Lord to have the boldness to share your salvation with them, and please open their hearts Lord to accept you as Lord and Saviour. Work a miracle in their lives, reveal Yourself to them in a special way so they will know you are the One and Only True God. In Jesus precious name we pray AMEN.

每日灵粮

星期一，2021年3月1日

标题：大使命

讲员：宋国基牧师

翻译：郑振隆弟兄

马太福音 28:18-20 耶稣进前来，对他们说：“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，都教导他们遵守。看哪，我天天与你们同在，直到世代的终结。”

2月1日，我们看了最大的诫命(马可福音 12:29-31) – 向上 – 向上帝；2月15日，我们看了新的命令(约翰福音 13:34-35) – 向内 – 在基督里彼此相向。今天我们将看最后的一项 – 向外 – 向整个世界 – 大使命。作为上帝的儿女，我们需要同时活出这三个优先事项 – 我们对上帝全心全意的爱、我们对彼此无条件的爱，以及我们对世界的大使命。如果我们尽心、尽性、尽力、尽意爱主，那么我们自然而然地会服从这新命令，彼此相爱，并实践大使命，使万民作门徒。在颁布大使命两千年后的今天，全世界约三分之一的人口是基督徒 – 要达到另外三分之二的人口，我们仍有许多工作要做。

我还记得大约 40 年前，在美国德州达拉斯神学院的一堂‘传福音’课上，授课的教授赞扬了我们，尤其是来自世界各地要学习如何向世界传福音的国际学生。当我们洋溢着自豪之情时 – 他说的下一句话让我们大多数人极为伤心 – 你难道没有意识到，当你在这里学习如何向世界传福音的时候，如果你的非基督徒父母或任何其他家庭成员在你回去之前离世，你将再也见不到他们了吗？

那天晚上，我含着泪水打字(是的，80年代初要么写，要么用打字机！)，给我继父一封信，劝他成为基督徒。我告诉他，他一直是我和我的两个姐妹的好继父，我们非常希望他也能与我们一起在天堂。然后，我托我教会的一位年龄与他相仿的弟兄去探望他，并与他分享福音。不久之后，我仍在达拉斯时，得知他已经接受主为他的个人救主，我欣喜若狂。他给了我们一个半同胞妹妹和两个半同胞弟弟，全都是基督徒，包括我的母亲。赞美主。

是的，大使命是要将福音传给世界各国，但是那些与我们最亲近的人呢？我们的父母、配偶、孩子、兄弟姐妹、我们的亲戚和好友呢？难道您不希望他们都与您同在天堂吗？如果他们已经是基督徒，赞美主！如果不是，请开始为他们祈祷，祈求全能的上帝让他们向我们的主敞开心扉。像我所做的那样，请我们教会中与他们年龄相仿、志趣相投的人与他们交朋友，并慢慢地与他们分享福音。友谊布道已被证实是最好的工具。支取使徒行传 16:31 的应许：“当信主耶稣，你和你一家都必得救。”因为我们仁慈的上帝不愿有一人灭亡，乃愿人人都悔改。（彼得后书 3:9）。

如果地狱中的那位财主可以乞求亚伯拉罕派拉撒路去警告他的五个兄弟，“免得他们也来到这痛苦的地方”（路加福音 16:28），更何况我们这些在通往天堂路上的人，不也希望我们所爱的亲友永远与我们同在天堂吗？

祷告：亲爱的主，谢谢祢提醒我们有关大使命的事。有人曾说传福音就是一个乞丐告诉另一个乞丐面包在哪里。祢是生命的粮，主，我们感谢祢赦免我们的罪，拯救我们得永生。我们不仅希望我们自己，而且还希望我们所有的家人、亲戚和亲爱的朋友也与我们同在天堂。求主帮助我们 有胆量与他们分享祢的救恩，也求主敞开他们的心，

接受祢为主和救主。求在他们的生活中创造奇迹，以一种特殊的方式向他们展示祢自己，好让他们知道祢是独一的真神。我们奉耶稣的宝贵名字祷告，阿们。

Tuesday: 2 March, 2021

Title: SHALOM! PEACE BE WITH YOU

Pastor Isaac Yim

Text: John 20.21-23

Shalom! It is commonly used by the Jews and Muslims. It is a Hebrew word used both as a greeting and farewell. In English is translated as "Peace." According to Strong's Exhaustive Concordance, shalom means "completeness, soundness, welfare, peace." One of the names of God is Yahweh-Shalom or Lord of Peace (Judges 6.24). Jesus is called the Prince of Peace (Isaiah 9.6).

Shalom comes from God. Paul explains in Romans 5.1-3, we can have peace with God when we put our faith in the Lord Jesus Christ. We are no longer enemies with God, but He has made peace with us through the blood of Christ (Romans 5.8-10). Jesus says, "Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid." (John 14:27).

When Jesus meets his disciples after the resurrection, he continues to assure His troubled and frightened disciples. "Peace be with you" (John 20.19) and "Again he (Jesus) said, Peace be with you." (John 20.21). Eight days later, behind locked doors, this time Thomas was with the rest of the disciples. Jesus suddenly appeared in their midst. Jesus said to them, "Peace be with you." (John 20.26). The very presence of Jesus brings peace to them.

Today, we are living in so much uncertainties and fears behind closed doors. With the pandemic still raging on, we have good news of the vaccine arriving on our shore. Schools are opening for our kids to go to school. More shops and businesses are allowed to open their doors. Hopefully more jobs are available. Things are slowly becoming better. But peace is still very elusive. Our hearts are still troubled by the uncertainties of tomorrow. How much I wish Jesus could just appear in each of our homes. How much we need to hear His word of assurance, "Peace be with you."

Shalom or peace has many dimensions and complete well-being when this peace is rooted in Jesus Christ. When the peace of God is in you, it touches every aspect of your life – physical, psychological, social, and spiritual. When our relationship with God is right, it will help with our relationship with ourselves and with others.

Peace with God is basically being reconciled with God. Sin puts us at enmity with God. In fact it separates us from God. Sin disrupts peace. However, peace can be restored and sins can be forgiven. Paul explains how this peace comes about, "1 Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, 2 through whom we have gained access by faith into this grace in which we now stand. And we boast in the hope of the glory of God." Romans 5.1-2.

Peace with(in) oneself – is the most beautiful daily experience when the peace of God resides in you. This peace guides our hearts against anxieties, difficulties and sorrows Philippians 4.4-7. When this peace is lodged deeply in our hearts, we can have the capacity to be contented in any and all circumstances, even in the most difficult times. Philippians 4.12-13. We can count it all joy even in times of hardship and trial 1 Peter 1.6. The peace of God brings joy each day. And the joy of the Lord gives us strength to move forward even though times are tough. The peace of God will sanctify us and help us to grow to be more Christlike.

Peace with others – it means the end of hostilities and war. When our relationship is restored with Jesus, he enables us to live in peace with others. He also enables us to love and forgive one another. His love will bind us in unity. This is so crucial in our homes and in our

churches. Paul appeals to us, “13 Bear with each other and forgive one another if any of you has a grievance against someone. Forgive as the Lord forgave you. 14 And over all these virtues put on love, which binds them all together in perfect unity. 15 Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful.” Colossians 3.13-15.

Now may the God of peace make you holy in every way, and may your whole spirit, soul and body be kept blameless until our Lord Jesus Christ comes again. Amen. 1 Thessalonians 5.23.

Prayer for today

Father in heaven, thank You that I have the peace of God in my heart by your grace through faith in Christ’s finished work on the cross. Lord, keep my eyes focused on you and let not the troubles and uncertainties of the future rob me of my peace and joy. Teach me to live one day at a time by casting all my cares on You.

Lord, give me the strength to bear the burdens of others and help me to live in love and harmony. Use me, as an instrument of your peace to reconcile people with you and one another.

Lord, fan my passion for touching the lost and broken around me with the grace of Jesus. Give me the peace of Christ, so that you can use me to bring peace and blessing to this fractured world. In Jesus’ Name. Amen.

每日灵粮

星期二, 2021 年 3 月 2 日

标题: **Shalom! 愿你们平安**

作者: 严以撒牧师

翻译: 陈健萍姐妹

经文: 约翰福音 20:21-23

Shalom（沙龙）！犹太人和穆斯林常用它。这是一个希伯来语单词，既用作问候，也用作告别。英语译为“**Peace 平安**”。根据《史特朗经文汇编》，**Shalom** 的意思是“完整、健全、福祉、和平”。上帝的名字之一是耶和華沙龙或平安之主(士师记 6:24)；耶稣被称为和平的君(以赛亚书 9:6)。

平安来自上帝。保罗在罗马书 5:1-3 解释，当我们相信主耶稣基督时，我们就能与上帝相和。我们不再与上帝为敌，祂藉着基督的血与我们和好(罗马书 5:8-10)。耶稣说：“我留下平安给你们、我将我的平安赐给你们。我所赐的、不像世人所赐的。你们心里不要忧愁、也不要胆怯。”。（约翰福音 14:27）。

耶稣在复活后见祂的门徒时，祂继续安抚祂那些忧愁又胆怯的门徒。“愿你们平安”(约翰福音 20:19)，以及“耶稣又对他们说: 愿你们平安。”(约翰福音 20:21)。八天后，在紧闭的门后，这一次多马也和其他门徒在一起；耶稣突然出现在他们当中。耶稣对他们说：“愿你们平安。”(约翰福音 20:26)。耶稣的同在给他们带来平安。

今天，我们生活在如此多的不确定因素和不为人知的恐惧中。在大流行仍在肆虐的情况下，我们有了疫苗抵达我国的好消息；学校开放了，让我们的孩子去上学；更多的商店和企业获准开门营业，希望会有更多的就业机会。情况正在慢慢好转，但平安依然难以捉摸；我们的心仍在为明天的不确定所困扰。我多么希望耶稣能出现在我们每个家庭，我们多么需要听到祂安慰的话，“愿你们平安”。

当这平安植根于耶稣基督时，**Shalom** 或平安就具有多层面和完美的幸福。当上帝的平安在您里面时，它会触及您生活的各个方面 – 身体、心理、社会和精神上的。当我们与上帝的关系正确时，它将有助于我们与自己并与他人的关系。

与上帝相和基本上就是与上帝和好。罪使我们与上帝为敌。事实上，它使我们与上帝隔离。罪破坏平安。然而，平安是可以恢复的，罪是可以获赦免的。保罗解释了这平安是如何实现的，“1 我们既因信称义，就藉着我们的主耶稣基督得与 神相和。2 我们又藉着他，因信得进入现在所站的这恩典中，并且欢欢喜喜盼望 神的荣耀。”罗马书 5:1-2。

个人内心平和 – 当上帝的平安驻留在您心中时，这是最美好的日常体验。这平安引导我们的心远离焦虑、困难和忧伤（腓立比书 4:4-7）。当这平安深植在我们心中时，我们就能在任何情况下都感到满足，即使是在最困难的时候（腓立比书 4:12-13）。尽管在百般的试炼中也是大有喜乐（彼得前书阿 1:6）。上帝的平安每天都带来喜乐；主的喜乐给予我们力量，让我们即或在艰难的日子里也能继续前行。上帝的平安将使我们成圣，并帮助我们成长得更有基督的样式。

与他人相和 – 这意味着敌对行动和战争的结束。当我们恢复与耶稣的关系时，祂使我们能够与他人和平共处；祂也使我们能够彼此相爱和互相饶恕。祂的爱将使我们团结一致。这对于我们的家庭和教会都是至关重要的。保罗呼吁我们：“13 倘若这人与那人有嫌隙、总要彼此包容、彼此饶恕。主怎样饶恕了你们、你们也要怎样饶恕人。14 在这一切之外、要存着爱心。爱心就是联络全德的。15 又要叫基督的平安在你们心里作主。你们也为此蒙召、归为一体。且要存感谢的心。”歌罗西书 3:13-15。

愿赐平安的上帝，亲自使你们全然成圣。又愿你们的灵、与魂、与身子、得蒙保守、在我主耶稣基督降临的时候、完全无可指摘。阿们。帖撒罗尼迦前书 5:23。

今天的祈祷

天父啊，感谢祢，藉着祢的恩典，因信基督在十字架上完成的工作，我心中有上帝所赐的平安。主啊，让我定睛于祢，不让未来的难处和不确定夺走我的平安与喜乐。让我将所有的挂虑都卸给祢，求教我过好每一天。

主啊，求祢赐予我力量，使我能承受别人的担子，并帮助我活在爱与和谐中。求使用我，作为祢和平的器皿，使人与祢相和并且彼此和好。

主啊，激发我的热情以耶稣的恩典去触动我周围迷失和破碎的人。求祢赐我基督的平安，好让祢能用我给这个支离破碎的世界带来平安与祝福。奉耶稣的名字。阿们。

Wednesday, 3 March 2021

Title: Love Your Enemy

Author: Pastor Wallace Ong

Matthew 5:43-48

43 “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ 44 But I say to you, Love your enemies and pray for those who persecute you, 45 so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. 46 For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? 47 And if you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? 48 You therefore must be perfect, as your heavenly Father is perfect.

Very often we find what Jesus commanded us to do is such a tall order, hard to obey, and almost impossible to accomplish. In these verses, Jesus is calling us not just to forgive our enemies, but to love our enemies and pray for them. We might forgive and even do some nice things for our enemies but with no genuine desire for things to go well with them. Jesus instructed us that we ‘Must be’ perfect for ‘our’ Father in Heaven is perfect. He calls us to embrace those who are against us and help to supply their needs, pray for them and wish them well, and to express those desires in prayers, even when the enemies are nowhere around. If we had faced brutal enemies of the worst kind in our life, we would understand that it is not easy at all to forgive, not to mention loving them. However, if we look at examples of our Lord Jesus, our brothers Stephen and apostle Paul, and many other saints who gave their lives for the sake of the Gospel, their faith and walk in Christ would encourage us to do the same.

We would want our enemies to receive salvation and desire them to come to know God, and be truly transformed by God into Christ-likeness. May God give us strength to pray like apostle Paul for the Israelites – many of whom had caused a lot of pain to him, but he prayed for them, “Brothers and sisters, my heart’s desire and prayer to God for the Israelites is that they may be saved (Romans 10:1).” Praying for our enemies is one of the deepest forms of love we can accord to them and it is in line with our obedience to God – our action simply means that we come before God who knows our heart to commit our enemy’s wellbeing to Him.

This is what Jesus said as he was hung on the cross, “Father, forgive them, for they do not know what they are doing. (Luke 23:34)”. Stephen did the same as he was being stoned – Falling to his knees he cried out with a loud voice, “Lord, do not hold this sin against them! (Acts 7:60)”.

Prayer

Dear Heavenly Father,

Thank you for sending Jesus Christ – your one and only begotten Son into the world to save us from eternal death so that we can be with Him in heaven. Thank you for giving us the marvelous privilege to be your children and we can call you ‘Abba Father’. Help us to follow our Lord Jesus Christ’s example, to live lives in obedience to you, and to love others including our enemies – the way He loves them. In Jesus’s name. Amen.

每日灵粮

星期三, 2021 年 3 月 3 日

标题: 爱你们的仇敌

作者: 王振威传道

翻译: 薛秀合姐妹

马太福音 5:43-48

43 你们听见有话说：当爱你的邻舍，恨你的仇敌。44 只是我告诉你们，要爱你们的仇敌，为那逼迫你们的祷告。45 这样就可以作你们天父的儿子；因为他叫日头照好人，也照歹人；降雨给义人，也给不义的人。46 你们若单爱那爱你们的人，有什么赏赐呢？就是税吏不也是这样行么？47 你们若单请你弟兄的安，比人有什么长处呢？就是外邦人不也是这样行么？48 所以，你们要完全，像你们的天父完全一样。

很多时候，我们发现耶稣命令我们要做的事情是一项如此艰巨的任务，很难服从，并且几乎不可能完成。在这些经文中，耶稣呼召我们不仅要宽恕我们的仇敌，而且要爱我们的仇敌并为他们祈祷。我们可能会宽恕甚至为我们的仇敌做一些好事，但并非真诚地希望他们一切顺利。耶稣教导我们，我们“要”完全，因为我们的天父是完全的。祂呼召我们要欣然接受那些反对我们的人，帮助供应他们的需要，为他们祈祷，祝福他们，并在祈祷中表达这些愿望，即使仇敌不在身边。如果我们曾面对生命中最残酷的仇敌，我们将理解到宽恕是一件完全不容易的事，更不用说爱他们了。然而，若我们看看我们的主耶稣、我们的弟兄司提反和使徒保罗，以及其他许多为福音而献出生命的圣徒的榜样，他们的信心和在基督里的行为将会鼓励我们效法他们。

我们想要我们的仇敌得到救恩，并希望他们认识上帝，真正被上帝转化成基督的样式。愿上帝赐我们力量，像使徒保罗为以色列人祷告一样 – 以色列人中有许多给他造成了极大的痛苦，但他仍为他们祈祷：“弟兄们，我心里所愿的，向神所求的，是要以色列人得救。（罗马书 10:1）”为我们的仇敌祷告是我们给予他们最深切的爱的形式之一，这与我们对上帝的顺服是一致的 – 我们的举动仅只意味着我们来到知道我们内心的上帝面前，将仇敌的福祉交托于上帝。

这就是耶稣被挂在十字架上时所说的：“父阿！赦免他们；因为他们所做的，他们不晓得。（路加福音 23: 34）”。司提反被扔着石头时也是如此 – 他跪下，大声喊着说：“主啊，不要将这罪归於他们！（使徒行传 7: 60）”。

祷告

亲爱的天父，

感谢祢差遣耶稣基督 – 祢的独生儿子来到世上，拯救我们免于永恒的死亡，让我们得以与祂一起在天堂。感谢祢赐予我们奇妙的权柄得以称为祢的儿女，使我们能够称祢为“阿爸父”。求祢帮助我们晓得跟随主耶稣基督的榜样，活出顺服祢的生命，并爱别人，包括我们的仇敌 – 就像祂爱他们一样。奉耶稣的名字，阿门。

Thursday, 4 Mar 2021
How Would we Listen?
Pastor Mark Tan
Luke 16:19-31

... ““but if someone from the dead goes to them, they will repent.’ He said to him, ‘If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead.’” (Luke 16: 30-31)

Jesus tells the Story of the Rich Man and Lazarus. It brings together two people from very different worlds, with only three similarities between both of them: they were Jews, they died, and they faced “father Abraham” the patriarch of their faith. The main difference in their eternal consequence was neither their wealth nor stature, but how they listened. While there are no virtues credited to Lazarus, we can learn how to listen from how the rich man did not.

Listen to God’s Provision

The rich man had good things in his life, while Lazarus was given bad things. If the rich man did what God had intended him to do with his wealth, the story would have a very different ending. But because he succumbed to the love for money, greed grew in his heart, not even letting Lazarus have the leftovers of his meal.

Jesus reminds us that if we love the least of these, we love Him therefore. Love others with what He has provided you, for you might ultimately be showing love to Him.

Listen in light of Death.

Death is the greatest equalizer. The rich man, who lived as if he was going to last forever, was abruptly ejected from his party and into eternal torment. If the rich man had only realised that death was always around the corner and that there is more to life than what he had when he was alive, perhaps he would have taken heed before it was too late.

Friends, how gracious God is that despite the pandemic and plague at our doorsteps, we are given this day still to live. Make full use of this day for what matters: preparing for the final destination of our eternal souls.

Listen to His Word

Father Abraham alluded the rich man to Moses (the Law) and the Prophets which basically means the Scriptures. It is interesting to note Abraham saying that “if they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead.” (Luke 16:31). This tells us how important it is to not just marvel at the death and resurrection of Jesus, but wonder and appreciate why Jesus died and rose from the dead i.e. for us, His people. To know that Jesus rose from the dead is only half of it. To know that He rose from the dead as our Lord and Saviour is everything.

PRAYER:

O Lord, strong and mighty, Lord of hosts and King of glory: Cleanse our hearts from sin, keep our hands pure, and turn our minds from what is passing away; so that at the last, we may stand in your holy place and receive your blessing; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. AMEN.

每日灵粮

2021年三月四日，星期四

题目：我们当如何聆听？

作者：陈燕靖传道

翻译：黄姐妹

*路加福音 16: 19-31 *

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他说：我祖亚伯拉罕哪，不是的，若有一个从死里复活的，到他们那里去的，他们必要悔改。 31

亚伯拉罕说：若不听从摩西和先知的話，就是有一个从死里复活的，他们也是不听从。

—（路加福音 16: 30-31）

耶稣讲了财主和拉撒路的比喻。祂讲到这生活在不同世界两种典型的人，而他们之间有三个相似之处：他们是犹太人，他们死了，他们面对信仰祖先的“父亲亚伯拉罕”。他们永恒结局的主要区别即不是他们的财富，也不是他们的身份地位，而是他们的聆听方式。

尽管经文没有形容拉撒路的美德或者缺点，但我们可以从财主的缺乏中学到如何倾听。

聆听上帝的旨意

在“财主和乞丐拉撒路”的比喻里面，财主生前过着奢华的生活；乞丐拉撒路就一直是讨饭的人，生活很贫穷

如果财主做了上帝本打算用他的财富做的事，这个故事的结局就大不相同了。

但是，财主沉溺在钱财的迷惑之中，贪婪在他的心中增长，终日沉迷在罪恶的世界中。他甚至不让乞丐吃他吃剩的食物。

耶稣提醒我们，『我實在告訴你們，這些事你們既不做在我這弟兄中一個最小的身上，就是不做在我身上了。』

然而以祂赋予你的去爱人，就是爱祂的表现。

聆听死亡的醒悟

死亡面前，人人平等。无论何人，从出生开始就面对死亡。

希伯来书 9: 27 按着定命，人人都有一死，死后且有审判。

这位财主，好像他将要永远长寿一样宴乐生活时，突然被死亡从醉生梦死中给唤醒，并陷入了永恒的痛苦中。如果那个财主死前意识到死亡总是在拐角处，而生命的意义比他活着时还拥有更多，那也许他不会后悔为时已晚。。

朋友们，上帝是慈爱的神，尽管今天流感疫情当前，我们仍然幸存而活着。愿我们每一天都竭尽所能：装备自己，将来进入那为我们预备永恒荣耀的国度里。

聆听他的话

亚伯拉罕说：若不听从摩西和先知的話，就是有一个从死里复活的，他们也是不听从。

（路加福音 16:31）

这告诉我们重要的是，不仅惊叹于耶稣的死了三天后复活，而且还思想并感恩耶稣愿意成为代罪羔羊，受死了并从死里复活，为你和我，神的子民。知道耶稣从死里复活只是懂了一半。要知道他已经从死里复活，是要成为我们生命的主宰和救主。

祷告：

主啊！万军之主，荣耀的王阿，求主除掉我们心里的肮脏污秽，保守我们手洁心清。
回转我们的心思意念，好让我们最终可以站在您的圣所，得到您的祝福； 借着我们的
复活主耶稣基督，与你和圣灵同住，并与他作王，直到永远。 阿们

Friday, 5 March, 2021

Title: Are you guilty of the second folly?

by: Ps Cheng Cheung

Luke 12:29 “And don’t be concerned about what to eat and what to drink. Don’t worry about such things.” NLT

Two weeks ago we had a look at the Parable of the Rich Fool. What was his problem? In a few short phrases – his naïve belief that his wealth consisted of earthly treasures, his conceited worldview that excluded God and the presumption that he was in control. Based on this, he was branded a ‘fool’.

Whom would you more likely describe ‘a fool’? One who may not be very clever mentally but who fears God and seeks to live righteously? Or one who is astute in the ways of the world, and therefore prospered, but for whom God does not exist in reality?

How sad. As we reflected that week, this man is in fact, poor, not rich, because of his attitude, and was indeed, a fool.

The next section starts ‘And he said to his disciples, “ For this reason I tell you, do not be anxious for your life . . . ” ’ This was not addressed to the crowd, but His disciples. It appears Jesus is connecting this whole section up to verse 34 to everything He had said just before this, including the parable of the rich fool! What do we make of it?

In the first paragraph above, we had determined what was the problem of the rich fool. Now, if we were to ask ‘ Since Jesus is now speaking to his disciples, what is the concern he is pointing to, which is similar to the issue of earthly wealth, one’s worldview, and the question of who is in control of all of life? ’

Jesus had already cautioned the crowd earlier and he started with a stern warning “Watch Out!” before he proceeded in Luke 12:15b “ . . life does not consist in an abundance of possessions.” He had addressed the first folly of the attitude of the rich fool with a parable. Now, there is a second folly which had entered the thinking of the disciples which Jesus wanted to address. This folly says ” God does not really care for my daily needs. ”

With all this talk about wealth and treasure Jesus could probably sense what was going on in the minds of the disciples and the twelve, who had left all to follow him. Worry might have set in, including concerns about their next meal, where to lay their heads that evening and what to wear when their garments wore out. But what is worry, actually? It is not the presence of appropriate concern for life’s responsibilities. Rather, it is undue care, exaggerated concern. Worry is the emotional distraction and distress that comes from allowing the duties and the unknowns of life to absorb and control us.

Sensing this, Jesus took pains to assure His disciples of many things regarding worry in the statements that followed. In plain terms:

- Worry about clothing and food is misdirected, failing to focus on what is most important. (vv 22-23)
- Worry about food and clothing is foolish, when one considers God’s marvelous provision for His creatures, as seen in nature (vv 22-24)
- Worry is foolish because it is fruitless and futile (vv 25-28)

- Worry about food and clothing is foolish because it shows a lack of faith in God and His promises to provide for his followers. (v 29)

Worry results from an inadequate understanding of our Heavenly Father. He sees, knows, cares and acts. The way we view our Father and the way we understand His ways determines the way we look at life's challenges and this determines whether we worry or not.

In addition to that Jesus wanted to bring the disciples' minds away from the here and now to the eternal, He showed this by realigning their values:

- Life is more than food, and the body more than clothing.
 - Life and the body are of greater importance than food and clothes.
 - We are of greater value to God than birds or the lilies of the field.
 - Treasures on earth are of little value, but heavenly treasures are of great value, because they last.
 - Seeking God's kingdom is much more important than seeking material things.
- The Lord Jesus is a master at perceiving the human heart. If He felt the need for sharing these words which assured the listeners of the Father's care and love, there must have been a good reason.

Perhaps, in the midst of all that has been going on around us in the past year, some of us may be feeling the strain. Let us approach our Heavenly Father and pray and re-affirm that we know He loves us and seeks to draw us closer to His heart and values.

Today's Prayer

Gracious Heavenly Father, we know not what tomorrow will bring. One year ago before the whole country was placed in lockdown, we had no idea what was going on and what the days ahead would bring.

But O mighty Jehovah, we know You hold the days and our lives and the lives of our loved ones in Your mighty hands. Thank you that You care for us. Our Father, our confidence is not in horses and chariots but in You, the Almighty God, the ruler of heaven and earth. Just as You provided for the ravens and the lilies in the fields, we trust that You will provide for us. In the midst of all this, teach us kingdom values.
In Jesus' Name. Amen.

每日灵粮

星期五，2021 年 3 月 5 日

标题：你犯了第二件蠢事吗？

作者：张祯祥传道

翻译：陈月妃

路加福音 12：29“你们不要求吃甚么、喝甚么、也不要挂心。”

两周前，我们看了一个有关无知财主的比喻。他的问题是什么呢？简而言之，他天真地相信自己的财富是由世上的财富所累积而成的，他自负的世界观把上帝排除在外，并认定一切都在他的掌控之中。有鉴于此，他被冠以“无知”的称号。

你会认为哪一类人是属于“无知”的人呢？一个在心智上不是那么聪明，但却敬畏上帝，并寻求公义生活的人？抑或是一个在世界的道路上精明，并因而成功，但在实际生活中却没有上帝的人？

这是多么的悲伤啊。正如我们那周所思想的，由于他的态度，这个人实际上是贫穷而不是富有的，而且的确是个无知的人。

下段开始，耶稣又对门徒说、所以我告诉你们、不要为生命忧虑。这并不是对群众说的，乃是对门徒说的。看来耶稣把这一整段（直到第 34 节），包括无知财主的比喻，并他这之前所说的一切连接起来！我们该如何来理解呢？

在第一段那里，我们已经确定了那无知财主的问题是什么。现在，如果我们要问，既然耶稣现在是在对祂的门徒说话，祂所着重的是什么，是关于世上财富的问题，一个人的世界观，或是人的生命是由谁掌控的问题？

耶稣早些时候已经警告过群众，祂一开始就严厉警告说：“小心！”（在路加福音 12:15 下半节之前）。“因为人的生命、不在乎家道丰富。”祂曾用一个比喻讲述了第一类无知的人，也就是那个无知财主的态度。如今，又有第二类无知的思想，侵入了门徒之中，这是耶稣想对他们说的。这类无知的人说“上帝并不真正关心我的日常需要。”

有了这些关于财富和财宝的谈话，耶稣大概能意识到门徒们的想法，这十二个舍弃了所有跟随祂的人。担心可能已经开始了，包括担心他们的下一顿饭，那天晚上他们放枕头的地方，衣服穿坏了该穿什么。但实际上，什么是担心？它不是对生命责任的适当关注。相反，这是过度的关心，过分的关注。忧虑是一种情绪上的焦躁和痛苦，这些生命中的未知不断的侵蚀和控制我们。

意识到这一点，耶稣在随后的陈述中煞费苦心地向祂的门徒们保证，许多关于忧虑的事情。简单地说：

- 对衣裳和饮食的忧虑是被误导了，以致未能关注更重要的事情。（第 22-23 节）
- 当一个人看到上帝为自然界中的受造物提供了奇妙的食物时，却为饮食和衣裳忧虑是多么的愚蠢（第 22-24 节）
- 忧虑是愚蠢的，因为它是徒然且无意义的（第 25-28 节）
- 为饮食和衣裳忧虑是愚蠢的，因为这显示了一个人对上帝和祂应许必供应祂的追随者的事上缺乏信心。（第 29 节）

忧虑源于对天父的理解不足。祂看到，知道，关心和行动。我们看待天父的方式和我们理解祂的方式决定了我们面对人生挑战的方式，这决定了我们是否应该忧虑。

除此之外，耶稣想把门徒的思想从眼前，当下带到永恒，祂通过重新调整他们的价值观来表明这一点：

-生命胜于饮食、身体胜于衣裳。

-生命和身体比饮食和衣裳更为重要。

-在神眼中，我们比飞鸟和田野的百合花更为贵重。

-地上的财宝没有什么价值，但天上的财宝却有很大的价值，因为它们经久不衰。

-寻求神的国比寻求物质更重要。

主耶稣是洞察人心的大师。如果祂觉得有必要分享这些话，以让听者相信天父的关心和慈爱，那一定有其充分的理由。

也许，在过去一年所发生的一切事情中，我们当中的一些人可能感到了压力。让我们走近我们的天父，祈祷并再次确认，我们知道祂爱我们，并试图使我们更贴近祂的心和价值观。

今天的祷告

慈爱的天父，我们不知道明天会迎来什么。一年前，在整个国家被封锁之前，我们不知道发生了什么事，也不知道未来会发生什么事。

但全能的耶和華啊，我们知道你大能的双手掌握了我们的年日，我们的生命，并我们所爱的人的生命。谢谢你对我们的关心。我们的父啊，我们倚靠的不是马和车，乃是你，全能的神，天地万有的统治者。正如你养活乌鸦和田野的百合花一样，我们相信你会供应我们的需要。在这一切当中，教导我们你国度的价值观。

奉耶稣的名祷告。阿门。

Saturday, 6 March 2021

Title: The Greatest in The Kingdom of Heaven

By: Wong Yoke Ming

Matthew 18:1

“At that time the disciples came to Jesus, saying, “Who is the greatest in the kingdom of heaven?”

There have been many comparisons of human achievement in various fields of ‘activity’ – who is the greatest golfer? who is the greatest boxer? who is the greatest tennis player? and so on. As human beings, we like to make comparisons; and oftentimes, we end up elevating the one we think should be the “greatest” and placing him or her on a pedestal. Who is the GOAT (greatest of all time) – Malaysia’s very own Dato’ Nicole David had that honor recently. But these are comparisons we read about or even know in our own lives and time.

Now, the disciples asked Jesus, “Who is the greatest in the kingdom of heaven?” Well, who had ever been in heaven such that he or she could come back to those on earth and answered that question? The only Person who had ever been there (and came down to earth) answered in two parts, “Truly I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. Whoever humbles himself like this child is the greatest in the kingdom of heaven.”

What did that mean? No one could be the greatest in heaven if they could not even enter it, so Jesus seemed to be saying that there were only children in the kingdom of heaven!! That brings back memories of the Disney movie “Peter Pan” who lived in “Neverland,” where only children lived. Now, that surely cannot be what Jesus meant!!

But let us read what Jesus then said in verses 5-6: “Whoever receives one such child in my name receives me, but whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened around his neck and to be drowned in depth of the sea.”

Thus, the key words are those that I have put in bold italics – “humbles himself like this child” and “who believe in me (Jesus).” So, let us consider a little child. If the father of such a child placed the child by the edge of a swimming pool and told the child to jump, would the child do so? Here is the father telling the child to trust him and jump into the pool; and that is really what it is all about – trusting Jesus with child-like humility.

As we grow up in this world, we learn (sometimes at great cost to ourselves) how the ways of the world can be so cruel and corrupted. We read of scammers preying on the old and the innocent, cheating them of large sums of money or even life savings. Maybe, some of us have also been victims of such cruelty.

Now, Jesus is telling us to let go of what the world has taught us, how the world has victimized us (and how we have learned bitterness through such experiences) and turn from such ways. Jesus tells us to turn to Him – to humble ourselves before Him and to be child-like in our faith in Him.

He is God – the Father in that swimming pool; He is the One who says, “Jump and I’ll catch you.” Through the Bible, how many times has God rescued His covenant people – and not even because of the ‘child-like faith’? He says it’s because He loves us and because He keeps His covenant with the forefathers of His covenant people. And now He says to us, “This is My body broken for you; this is the cup of the New Covenant sealed in My blood. “

So, Brothers and Sisters, remember this each time we partake of the bread and the wine. But the covenant cannot be entered into unless we first believe in Him. Hence, Matthew 18:6 reads 'little ones who believe in me' – the belief and the humility come first, without these, no one can even enter the kingdom of heaven.

Let us pray:

Father, we are reminded, as we partake of the symbols of Your covenant in the blood of Christ tomorrow, how without humility and belief in Christ, we cannot even enter the kingdom of heaven. The kingdom is Yours and we enter by Your Grace. And so we come before You, praying in Jesus' Name. Amen.

每日灵粮

星期六，2021 年 3 月 6 日

标题：天国里最伟大的

作者：黄玉明

翻译：林良億

马太福音 18：1

当时，门徒进前来，问耶稣说：“天国里谁是最大的？”

在“活动”的各个领域中，人类的成就都有许多比较 – 谁是最伟大的高尔夫球手？谁是最伟大的拳击手？谁是最伟大的网球选手？等等。作为人类，我们喜欢比较。有时，我们最终会抬高我们认为应该是“最大”的那个，然后将他或她放在台座上。谁是 G.O.A.T.（Greatest Of All Time 史上最高纪录）？马来西亚的拿督妮可·戴维（Nicole David）最近获了这一殊荣。但是这些是我们在自己的生活和时间中了解，甚至知道的比较。

现在，门徒问耶稣：“天国里谁是最大的？”那么，谁曾去过天国，以至于他或她可以回到地球上回答这个问题呢？唯一曾经去过那里（来到世上）的以两部分来回答：“我实在告诉你们，你们若不回转，变成小孩子的样式，断不得进天国。所以，凡自己谦卑像这小孩子的，他在天国里就是最大的。”

那是什么意思？如果没有人进入天堂，那就没有人可以成为天堂里最大的，所以耶稣似乎在说天堂里只有孩子！这使人们回想起了迪斯尼电影《彼得·潘》（Peter Pan），该片曾在只有孩子居住的“梦幻乐园”中生活过。这肯定不是耶稣所指的意思！！

但是，让我们读一下耶稣在第 5-6 节中所说的话：“凡为我的名接待一个像这小孩子的，就是接待我。凡使这信我的一个小子跌倒的，倒不如把大磨石拴在这人的颈项上，沉在深海里。”

因此，这些关键词是：“谦卑自己像这个孩子”和“谁信我（耶稣）”。因此，让我们考虑一个小孩。如果这样一个孩子的父亲把孩子放在游泳池边上并告诉孩子跳下去，孩子会这样做吗？这是父亲告诉孩子信任他并跳入游泳池；真正的意义就在于此 – 像孩子一样谦卑地相信耶稣基督。

随着我们在这个世界成长，我们（有时付出了巨大的代价）学习到世界的方式 — 如此残酷和腐败。我们读到有骗子在掠夺老人和无辜者，骗取他们大笔金钱甚至他们一生的储蓄。也许，我们当中有些人也曾是这种残酷行为的受害者。

现在，耶稣告诉我们放弃世界教我们的一切，世界如何使我们受害（以及我们如何通过这种经历学到苦涩）并从这种方式转变。耶稣告诉我们转向祂：在祂面前谦卑自己，让我们的信心像孩子一样。

祂是上帝，是泳池中的父亲；祂是一个说“跳进去，我会抓住你”的那位。通过圣经，上帝救了多少次祂的选民，甚至不是因为“孩子般的信心”吗？祂说这是因为祂爱我们，也因为祂与选民的列祖保持了盟约。耶稣对我们说：“祝谢了，就擘开，说：“这是我的身体，为你们舍的；你们要如此行，为的是記念我。”饭后，他也照样拿起杯来，说：“这杯是用我的血所立的新约；你们每逢喝的时候，要如此行，来記念我。”

因此，弟兄姐妹们，每当我们分享饼和葡萄酒时，都要记住这一点。但是除非我们首先信祂，否则我们无法缔结盟约。因此，马太福音 18: 6 说道：“这信我的一个小子”——信心和谦卑首先出现，没有这些，甚至没有人可以进入天堂。

让我们祈祷：阿爸父神啊，提醒我们，明天当我们一起守主餐，象征似地分享基督的宝血，守住基督宝血所立的约时，让我们领略到如果没有谦卑和对基督的信心，我们是无法进入天堂。天国是你的，我们是靠你的恩典进入的。因此，我们来到你跟前，奉耶稣的名祈祷，阿们。

Sunday, 7 March 2021

Title: Gratitude

By Elder Bryan Lee 李惠隆

Luke 17:17-18

17 Then Jesus answered, "Were not ten cleansed? Where are the nine?"

18 Was no one found to return and give praise to God except this foreigner?"

I have a few regrets in life but one stands out. It is my failure to express gratitude to my former headmaster Mr. Ratnasingam who instead of sacking me from school due to my gross misconduct (devotional dated 12/7/2020) chose to be merciful.

Years later, in the 1990s, after his bad car accident, Mr. Ratnasingam used to walk the main streets of Section 17, Petaling Jaya all by himself. And every time I drove pass him I would mention to my wife...

"That is my former headmaster."

Deep in my heart, on many occasions I wanted to stop my car and approach him but for whatever reasons I never got to do that.

A few years later I never saw him again. Whenever I think of my former headmaster I feel a deep sense of gratitude.

Like me, Polish Jew Franciszek Gajonczek never saw the man who showed him mercy ever again. In 1940, he was incarcerated in Auschwitz – that infamous death camp. Four million Jews died there during the Second World War and half a ton of human hair is still preserved for posterity. Prisoners were herded into shower rooms but what rained down wasn't water but poison gas. The showers are still there as a testimony to the utter wickedness of the human heart. In the midst of all the atrocities, Franciscan priest Maximilian Kolbe arrived as a prisoner in February 1941.

In July, a camp prisoner managed to escape and the custom at Auschwitz was to randomly pick 10 prisoners and slowly starve them to death. When Gajonczek was picked, he was heard weeping in agony...

"My wife...my children..."

Hearing his agonising words, Maximilian Kolbe walked up to the camp commandant and requested to take his place.

"I want to die in the place of this prisoner," he said as he pointed at the sobbing Gajonczek. Kolbe's request was granted.

Nicknamed Saint of Auschwitz in the camp, Kolbe died on August 14, 1941.

Gajonczek made it through the Holocaust and returned to his native Poland when the war ended. But every August 14 he went back to Auschwitz to express his deep gratitude to the man who died in his place. (1)

He died in 1995 at the age of 93.

After Jesus healed the ten lepers, only one came back to say "Thank You."

"Where are the nine?" Jesus asked.

Like the lepers, we who are Christians have been healed of the leprosy of sin. Gajonczek had a priest to die in his place. We have our High Priest died for us all. This Lent season as we meditate on the Cross of Calvary leading to Good Friday and Easter, let us wake up every morning and express our gratitude to the One who died in our place...

"Thank You Lord."

Prayer

Dear Lord, thank You for dying in my place. Let me be more aware of what I have than what I don't. Because I have You, I already have the greatest of all treasures. Amen.

1. Story adapted from "Six Hours One Friday" by Max Lucado.

每日灵粮

星期日，2021 年 3 月 7 日

标题：感恩的心

作者：李惠隆

翻译：巫惠如

路 17:17-18 耶稣说：“洁净了的不是十个人吗？那九个在哪里呢？除了这外族人，再没有别人回来归荣耀于神吗？”就对那人说：“起来走吧！你的信救了你了。”

我人生中有一些遗憾，但有一件事是令人格外惋惜。他没有因为我的严重失当而开除我(12/7/2020 的每日灵粮篇)，但我未能亲口感谢我的前任校长，Ratnasingam 先生。

多年后的 90 年代，在发生严重车祸前，Ratnasingam 先生曾独自行走八打灵再也 17 段的主要街道。每次我开车经过他，我都会跟我妻子说：“那是我的前任校长。”在我内心深处，我曾多次想停下车来跟他说话，但不知出于什么原因，我都没那么做。

几年后，我再也没见过他。每当我想起我的前任校长，我都会感激不尽。

像我一样，波兰犹太人弗朗齐谢克·加约尼切克（Franciszek Gajoniczek）再也没有见过那个施恩他的人。1940 年，他被关在奥斯威辛集中营，就是臭名昭著的死亡集中营。第二次世界大战期间，有 400 万犹太人死在那里，5 吨人类头发仍留给后代。囚犯被赶进淋浴间，但淋的不是水，而是毒气。这证明了人心的败坏。1941 年 2 月，方济会的神父马克西莫·科尔贝（Maximilian Kolbe）作为囚犯抵达营中。

那年的 7 月，一名集中营囚犯成功逃脱，而奥斯威辛集中营的习俗是随机挑选 10 名囚犯，然后慢慢将他们饿死。当加约尼切克（Gajoniczek）被选中时，大家听到他痛哭流涕：“我的妻子，我的孩子啊！”

听到他声泪俱下，科尔贝（Kolbe）走到营地指挥官面前，要求代替他。

他指着啜泣的加约尼切克说，“我想死在这个囚犯的地方。”科尔贝的请求被批准。

科尔贝在集中营被戏称为奥斯威辛圣人，于 1941 年 8 月 14 日逝世。

加约尼切克在大屠杀中幸存下来，战争结束后，他回到了祖国波兰。但每年 8 月 14 日，他都回到奥斯威辛集中营，向那个替他而死的人表达深深的感激。(1)

他于 1995 年逝世，享年 93 岁。

耶稣治好十个麻风病人，只有一个回来说“谢谢”。

耶稣问道：“那九个在哪里呢？”

和麻风病患者一样，我们基督徒已经治愈了麻风病。加约尼切克有个牧师替他死。我们的大祭司为我们而死。在这斋戒节期，当我们默想加略山的十字架，接下来的受苦节和复活节，让我们每天早上醒来，对为我们而死的那位说：

“感谢主。”

祈祷：亲爱的主，谢谢你为我而死。求主使我看清我所拥有的，而不是没有的。因为我已得着你，我已经拥有了世上最好的宝藏。阿门。

1.故事内容取自马克斯·卢卡多的《一个星期五的六小时》

Monday, 8 March 2021
Enfolded Truth Unfolded
Ong Hwee Soo
John 20:6-7.

V 6, Then Simon Peter came, following after him and went into the tomb. He saw the linen cloth lying there,

V 7 and the face cloth which had been on Jesus' head, not lying with the linen cloth but folded up in a place by itself. (ESV)

In my 22 February Devotional (on John 20:1-9), I highlighted the Greek word 'theoreo' which translates 'see' (past tense: 'saw' in v 6), meaning 'to be a spectator of'; 'to view attentively', connoting a careful observation of details.

When Peter entered the tomb, arriving there after John, he saw the grave clothes as well as the face cloth (which was folded up) located separately from the burial clothes. Peter's observations caused him to 'theorize' (derivative of the root word) what might be the meaning of the undisturbed grave clothes vis-a-vis the disappearance of Jesus' embalmed body (John 19:39-41). At that point, Peter could not link the linen wrappings with the Lord's resurrection.

Later, we read that the Resurrected Christ appeared to Peter and the remaining disciples (except Thomas). It would be reasonable to conclude that when "Jesus came and stood among them" (20:19-20), Peter would have finally connected the dots, and grasped the significance of the untouched grave clothes with Christ's resurrection.

But what about the meaning of the folded face cloth (KJV: 'napkin'; NKJ: 'handkerchief')? V 7 highlights that the napkin was not lying together with the other grave clothes. It is also noteworthy that the napkin was neatly folded and was located at the head of the stony coffin. The precise positioning of the different cloths is pertinent here, particularly the isolated folded napkin.

Most biblical scholars are agreed that the significance has to be interpreted from a cultural context. In the Hebrew custom of the day, the folded napkin had to do with the master and servant, in a dining setting. When the servant set the dinner table for the master, he ensured that it was exactly the way the master desired it. Once the table was flawlessly furnished, the servant would wait, though out of sight, until the master had finished dining. If the master had finished eating, he would rise from the table, wipe his fingers, mouth and beard, then wad up the napkin and toss it on the table, among the soiled cutlery or dishes. The servant would then clear the table, as the wadded napkin signified 'I have finished'.

However, if the master rose from the table, folded the napkin and placed it beside his plate, the servant would not venture near the table, as the folded napkin meant 'I am not done' and symbolized 'I am coming back'.

Although Jesus had on various previous occasions taught his disciples about His Second Coming, the disciples never caught the lesson, there and then.

One might speculate that when the Resurrected Lord appeared to the disciples, Peter would have thought he had understood the meaning of the folded napkin, now that Jesus had come back to them. However, it was only at the momentous event of Christ's Ascension that Peter fully grasped its monumental import.

Acts 1:10-11, And while they were gazing into heaven as he went, behold two men stood between them in white robes, and said, "Men of Galilee, why do you stand looking into

heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.”

With this complete comprehension, Peter would later conclude his Second Epistle, reminding the readers of the Second Coming of Jesus Christ (practically the whole chapter of II Peter 3). As the connotation of the folded napkin is centred on the master and servant, how are we to serve our Risen Lord while tarrying His Return?

Matthew 25: 35-36 , “For I was hungry and you gave me food, I was thirsty and you gave me drink. I was a stranger and you welcome me. I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.”

Pending the Parousia, Jesus is saying to us, “as you did it to one of the least of these my brothers, you did it to me” (Matthew 25:40)

It is indeed remarkable that before Jesus beckons us to serve Him in helping the needy, the text begins with, “ When the Son of Man comes in his glory and all his angels with him ... (Matthew 25:31). In fact, the whole of Matthew 25 is devoted to His Coming Again. Firstly, Jesus tells the Parable of the Ten Virgins (25:1-13) which concludes with “Watch therefore for you know neither the day nor the hour” of His Return. Secondly, the Parable of the Talents (25:14-30) which is hinged on v 19, “Now after a long time the master of those servants came and settled accounts with them.”

Jesus is the Master of our lives. As His Servants we must serve Him with our lives.

What does Jesus’ Second Coming mean to you? How might you express your hope in Christ’s Return?

Let’s Live the Life, Serving Him, in anticipation of His Coming Again.

PRAYER:

Dear Jesus, our Lord and Master, as we look forward Your Return, helps us to serve you faithfully, as we hope to dine with You at “the marriage supper of the Lamb” (Rev 19:6-9).

MARANATHA

每日灵粮

星期一，2021年3月8日

标题：展开的真相

讲员：翁辉赐弟兄

翻译：郑振隆弟兄

【约 20:6-7】

6 西门彼得随后也到了，进坟墓里去，就看见细麻布还放在那里；

7 又看见耶稣的裹头巾没有和细麻布放在一处，是另在一处卷着。

在我2月22日的灵修中（约翰福音 20:1-9），我强调了希腊语“theoreo”，其翻译为“see”（过去式，第6节中的“saw”），意思为“成为……旁观者”；“专心观看”，意味着对细节的仔细观察。

彼得继约翰之后进了坟墓，看见坟墓里的细麻布与裹头巾(卷着)分开放置。彼得的观察使他“推论”(原词的衍生词)相对于已消失的耶稣被香料裹好的尸体，未受干扰的细麻布可能是什么意思(约翰福音 19:39-41)。在那时，彼得无法将细麻布与主的复活联系起来。

后来，我们看到复活的基督向彼得和其他门徒(除了多马)显现。我们可以合理地得到这样的结论：当“耶稣来站在他们当中”(20:19-20)时，彼得终于能将事件串连起来，并领悟到原封不动的细麻布与基督复活的意义。

但是，卷着的裹头巾(英王钦定本：“餐巾”；新英王钦定本：“手帕”)的意思是什么呢？第七节强调，裹头巾（餐巾）没有与其他细麻布放在一起。同样值得注意的是，裹头巾（餐巾）被整齐地卷着，位于石棺的顶部。这里涉及不同布料的精确定位在这里是相关的，特别是另在一处的裹头巾（餐巾）。

大多数圣经学者都同意，必须从文化背景来解释其意义。在当时的希伯来人习俗中，卷着的餐巾在用餐环境中与主人和仆人有关。当仆人为主人摆好餐桌时，他确保餐桌完全符合主人的要求。一旦桌子摆放得完美无缺了，仆人，虽不在主人视线之内，就会等候主人用餐完毕。如果主人吃完了，他会站起离桌，擦拭手指、嘴巴和胡须，然后把餐巾卷起扔在桌子上，在脏的餐具或盘子间。然后，仆人将把桌子清理干净，因为揉成一团的餐巾表示着“我已经吃完了”。

然而，如果主人站起，卷好餐巾，把它放在盘子旁边，仆人就不会冒然靠近桌子，因为卷着的餐巾意味着“我还没吃完”，意即“我会回来”。

尽管之前耶稣曾多次教导过门徒有关祂第二次降临的事，但是门徒们从未真正领悟到耶稣要教他们的这功课。

可能会有人推测，当复活的主出现在门徒面前时，彼得会认为他已经理解了卷起的裹头巾的含义，因为耶稣已经回到他们身边。然而，只有在基督升天这一重大事件中，彼得才完全领会到其不朽意义。使徒行传 1:10-11：“当他往上去、他们定睛望天的时候、忽然有两个人、身穿白衣、站在旁边、说、

「加利利人哪、你们为甚么站着望天呢。这离开你们被接升天的耶稣、你们见他怎样往天上去、他还要怎样来。」”。

有了这个完整的理解，彼得后来便总结了他的第二封书信，提醒读者耶稣基督的第二次来临(实际上是彼得后书3章的整章)。

正如卷着的餐巾的内涵是以主人和仆人为中心的，我们如何在等待复活主回来的同时服侍祂呢？

马太福音 25:35-36：“因为我饿了、你们给我吃。渴了、你们给我喝。我作客旅、你们留我住。我赤身露体、你们给我穿。我病了、你们看顾我。我在监里、你们来看我。”

在等待基督的第二次降临时，耶稣对我们说：“这些事你们既作在我这弟兄中一个最小的身上，就是作在我身上了。”(马太福音 25:40)。

值得注意的是，在耶稣召唤我们服侍那些有需要帮助的人之前，经文一开始就是这样写的：“当人子在他荣耀里，同着众天使降临的时候……”(马太福音 25:31)。事实上，整个马太福音 25 章都专注于祂的再次降临。首先，耶稣讲述十个童女的比喻(25:1-13)，有关祂的再临，比喻的结语是“你们要警醒，因为那日子、那时辰，你们不知道”。其次，基于第 19 节的按才受托的比喻(25:14-30)说：“过了许久，那些仆人的主人来了，和他们算账。”

耶稣是我们生命的主。作为祂的仆人，我们必须一生服侍祂。

耶稣的第二次降临对您有何意义？您如何表达您对基督再来的盼望？

让我们在期待祂的再来时，活出那服侍祂的生命。

祷告：

亲爱的耶稣，我们的主宰和主人，在我们期待着祢的再来的同时，帮助我们忠心地服侍祢，因为我们盼望在“羔羊的婚宴”(启示录 19:6-9)上与祢共餐。

马拉纳塔（意：主啊，愿祢来！）

Tuesday, 9 March 2021

Title: Behold the Man!

By: Cecilia Tan

John 19:4-5 Pilate went out again and said to them, “See, I am bringing Him out to you that you may know that I find no guilt in Him.” So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Behold the man!”

Shortly before His crucifixion, our Lord Jesus was charged with sedition and insurrection and was brought to appear before the Roman governor, Pontius Pilate. Pilate had Jesus savagely flogged, crowned with thorns, dressed in a purple robe and then paraded before the crowd, instructing them to “Behold the man!”

The Man stood before the hostile crowd, a pitiful figure, enduring excruciating physical pain and emotional torment. For three years He had performed countless acts of mercy and kindness via miracles no one else could do – astounding supernatural works performed effortlessly with His spoken word or touch. He had changed water into wine, healed every disease, sickness and physical disability among the people, fed thousands with a few loaves and fishes, calmed the storm, walked on water and even raised the dead!

So who was this Man whom Pilate instructed the crowd to “behold”? What more do the Scriptures tell us about Him? What do we know about Him that Pilate did not know?

This Man was the Word of God and has the power to create, to bring something into being from nothing, a power possessed by only the Almighty God, Creator of heaven and earth. John 1:1-3 “In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him was not any thing made that was made.” And so He was with God from eternity past and was present at the beginning of creation when God created all things. Genesis 1:1 “In the beginning, God created the heavens and the earth.”

This Man claimed to be God! In John 8:58 He declared, “Before Abraham was, I AM.” This was exactly how the great God of the universe called Himself when communicating with Moses in Exodus 3:14. God said to Moses, “I AM WHO I AM.” And He said, “Say this to the people of Israel: ‘I AM has sent me to you.’” Jesus did not describe Himself as “I WAS” but deliberately used exactly the same words God used to call Himself, “I AM.” By doing so, He claimed to be timeless! Only one Being in the universe is timeless... the timeless God, the God of Abraham, and of Isaac, and of Jacob Who existed before time began, Who is still existing and Who will continue to exist after time as we know it, is no more!

This Man had the authority to forgive sins! When a paralytic was lowered through the roof of a house and placed before Jesus, Jesus first forgave his sins and then healed him (Luke 5:17-26). Jesus pronounced forgiveness upon a sinful woman who anointed His feet by telling her “your sins are forgiven” (Luke 7:36-50). Jesus forgave the sins of a thief crucified beside Him in Luke 23:39-43. The repentant thief asked Jesus to remember him to which Jesus answered, “Today, you will be with me in paradise.” By these acts of forgiveness, Jesus proclaimed to the world that He was God come in the flesh and that He has come to forgive sinners like you and me.

This Man not only claimed to have authority to forgive sins but also claimed to have the power of God. In Matthew 25:31-46 He declared He has the authority to judge the nations. In John 5:25-29 He claimed the authority to raise people from the dead – a feat only God can

achieve. In Matthew 28:18 He declared, “All authority in heaven and on earth has been given to Me.” This Man has an authority unmatched by anyone else so much so that apostle Paul in Philippians 2:9-11 described His status thus: “Therefore God has highly exalted Him and bestowed on Him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.”

This Man was crucified, died to pay the penalty for mankind’s sins and was buried. But He resurrected from the dead after three days in the tomb. In 1 Corinthians 15:3-4 Paul states that the death, burial and resurrection of Jesus are the most important things to believe:

“For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures”. For without the resurrection, Jesus would have been just another human being and we would still be in our sins, helplessly separated from God for all eternity. But Jesus did rise from the dead to prove that He is indeed the Son of God who has defeated death and sin as He had promised earlier to His disciples.

And so we should “BEHOLD THE MAN”...and seriously reflect on Who He really is! The word “behold” is a solemn invitation to look closely and intently upon our Lord Jesus, the Saviour on the cross, and then to receive Him with a penitent heart, so that we may be His redeemed people, restored, spiritually renewed and bound for eternal existence and joy in heaven!

Prayer:

Our Heavenly Father, we give You thanks that we are far more privileged than Pontius Pilate who had no access to Scriptures. From the Scriptures we are able to know so much more about Your Son, our Lord Jesus. That He was the God-man. That He was the eternal God in human flesh Who bore our sins and sorrows on the cross and died so that we can live. That those who receive Him as Lord and Saviour, God will give them the power to become God’s children. And so we pray earnestly for those in our midst who have yet to trust in Jesus, that they will soon trust in Him and rely exclusively on Him for salvation, for there is no other name under heaven given to mankind by which we can be saved. We ask in Jesus’ mighty name! Amen.

每日灵粮

星期二，2021年3月9日

标题：你们看这个人！

作者：陈俊芳姐妹

翻译：陈晓佩姐妹

约翰福音 19:4-5 彼拉多又出来对众人说：“我带他出来见你们、叫你们知道我查不出他有甚么罪来。”耶稣出来，戴着荆棘冠冕，穿着紫袍。彼拉多对他们说：“你们看这个人。”

在祂被钉十字架不久之前，我们的主耶稣被指控犯煽动叛乱之罪，并被带到罗马巡抚本丢·彼拉多面前。彼拉多让耶稣被残酷地鞭打，戴上荆棘的冠冕，披上紫袍之后在众人面前游行，吩咐他们说：“你们看这个人！”

这个人站在充满敌意的人群面前，一个可怜的人物，忍受着身体上极度的痛苦和情感上的折磨。三年来，祂透过没人能做到的神迹奇事行了无数的怜悯和仁慈之举——以祂的言语或触摸毫不费力地作了令人惊叹的超自然的事迹。祂把水变成酒、医治了人的一切疾病和身体的残缺、以几个饼和几条鱼喂饱了几千人、平静了风浪、在水上行走，甚至使人从死里复活！

彼拉多吩咐众人“看”的这个人是谁呢？圣经还告诉了我们什么关于祂的事？关于祂，我们知道什么是彼拉多所不知道的？

这个人是上帝的道并有能力创造，使无变为有，这是一种只有全能的上帝、天地的创造主才拥有的能力。约翰福音 1:1-3 “太初有道，道与神同在，道就是神。这道太初与神同在。万物是藉着祂造的；凡被造的，没有一样不是藉着祂造的。”所以，祂从永恒过去就与上帝同在，并在上帝创造万物之始就已存在了。创世记 1:1 “起初，上帝创造了天地。”

这个人宣称自己是上帝！在约翰福音 8:58，祂宣告：“还没有亚伯拉罕，就有了我（I AM）。”在出埃及记 3:14，宇宙中伟大的上帝在与摩西说话时正是这样称呼自己的。上帝对摩西说：“我是自有永有的（I AM WHO I AM）；又说：你要对以色列人这样说：那自有的（I AM）打发我到你们这里来。”耶稣没有描述自己为“我曾是”（I WAS），而是刻意地使用与上帝用来称呼自己“我是”（I AM）完全相同的字眼。祂这么做是称自己为永恒的！宇宙中只有一个存在是永恒的……那位永恒的上帝，亚伯拉罕、以撒、雅各的上帝，在时间开始之前就存在的那位，祂现在仍然存在，并且在我们所知道的时间不复存在之后，祂还是继续地存在！

这个人有赦罪的权柄！当一个瘫子被人从屋顶缒下并放在耶稣面前时，耶稣首先赦免他的罪，然后治愈了他（路加福音 5:17-26）。耶稣宣布宽恕那位用油抹祂的脚的有罪的女人，向她说“你的罪赦免了”（路加福音 7:36-50）。在路加福音 23:39-43，耶稣赦免了那位在祂旁边同钉十字架的强盗。痛悔的强盗求耶稣纪念他，耶稣回答，“今日你要同我在乐园里了。”通过这些赦罪的行动，耶稣向世人宣告，祂是道成肉身的上帝，并且祂来赦免像您和我这样的罪人。

这个人不只是声称自己有赦罪的权柄，而且宣称自己有上帝的能力。在马太福音 25:31-46 祂宣告自己有审判万国万民的权柄。在约翰福音 5:25-29 祂宣称有权柄使人从

死里复活 – 这是只有上帝才能做到的壮举。在马太福音 28:18 祂宣告：“天上地下所有的权柄都赐给我了。” 这个人的权柄是任何人都无法比拟的，以至于使徒保罗在腓立比书 2:9-11 中如此描述祂的名分：“所以，神将祂升为至高，又赐给祂那超乎万名之上的名，叫一切在天上的、地上的，和地底下的，因耶稣的名无不屈膝，无不口称‘耶稣基督为主’，使荣耀归与父神。”

这个人被钉十字架，为人类付清罪债而死，并且被埋葬了；但祂在坟墓里三天就从死里复活了。在哥林多前书 15:3-4，保罗指出，耶稣的死、埋葬和复活是最重要且要相信的事情：“我当日所领受又传给你们的：第一，就是基督照圣经所说，为我们的罪死了，而且埋葬了；又照圣经所说，第三天复活了”。因为若没有复活，耶稣就只是另一个人，而我们仍然在我们的罪中，无助地与上帝永远隔离。但耶稣确实从死里复活了，证明祂的确是上帝的儿子；祂战胜了死亡和罪恶，正如祂早前对门徒所应许的。

所以我们应该“看这个人”……认真地思考祂到底是谁！“看”这个词是一个庄严的邀请，让我们仔细和专注地看我们的主耶稣，十字架上的救主，然后带着悔改的心接受祂，以使我们成为祂救赎的子民、得以恢复、心灵更新，开往在天堂里的永恒存在和喜乐！

祈祷：

我们天上的父，我们感谢祢，因为我们比无法取得圣经的本丢彼拉多更有特权。从圣经我们可以更多地了解祢的儿子，我们的主耶稣。祂是神人，是道成肉身的永恒上帝，在十字架上背负我们的罪孽和悲伤，并且死了好让我们可以活着；叫那些接受祂为主宰和救主的人，上帝会赐给他们能力成为神的儿女。因此，我们恳切地为我们当中还没有相信耶稣的人祷告，愿他们很快就会相信祂，并且单单依靠祂得救恩，因为在天下人间，没有赐下别的名，我们可以靠着得救。我们奉耶稣大能之名祈求！阿们。

Wednesday, 10 March 2021

Title: Cutting through the noise

By Wong King Wai

Mark 10: 46-49 – 46 And they came to Jericho. And as he was leaving Jericho with his disciples and a great crowd, Bartimaeus, a blind beggar, the son of Timaeus, was sitting by the roadside. 47 And when he heard that it was Jesus of Nazareth, he began to cry out and say, “Jesus, Son of David, have mercy on me!” 48 And many rebuked him, telling him to be silent. But he cried out all the more, “Son of David, have mercy on me!” 49 And Jesus stopped and said, “Call him.” And they called the blind man, saying to him, “Take heart. Get up; he is calling you.”

In Mark 10: 46-52, we read about Jesus healing blind Bartimaeus. This man was a beggar in Jericho and was sitting on the side of the road. He heard Jesus was passing by with his disciples along with a crowd following behind. He started “to cry out” to Jesus to have mercy on him and “many rebuked him” and told him to be silent. Somehow Jesus heard him, called him over, asked him what he wanted, Bartimaeus said he wanted his sight back, Jesus did so and commended him for his faith that healed him.

Before the Movement Control Order, shopping at Midvalley Mall on the weekends was a nightmare. Finding parking was always a challenge and then you had to navigate the crowds of people moving all over the place, enjoying the air-conditioning and a spot of retail therapy. Talking with someone was always a challenge and at times, one had to shout.

I imagine that was the case for Bartimaeus. The passage mentioned a “great crowd” followed Jesus when he was in Jericho. It must have been very noisy with people talking, the sound of many footsteps pounding the pavement along with the din of normal daily activity. And in the midst of all that is blind Bartimaeus, crying out for Jesus to have mercy on him. What’s worse, there were people who were rebuking Bartimaeus to keep quiet. But that only motivated him to cry out even more! Talk about determination.

This passage reveals that Bartimaeus had faith that Jesus could heal him, else he would not have cried out with all his might and he didn’t allow others to stifle his faith and belief.

Sometimes in life, we get crowded out by many things. They could be internal or external sources. But instead of succumbing to them, like Bartimaeus, let us keep our eyes focused on Jesus, and recognise and acknowledge Him as our Lord and Saviour, who died for us and will be with us always.

While we may not know what the future holds but we know Jesus has everything firmly in his hands. We can rest assured that pandemic or otherwise, he has got our back and he will never leave us nor forsake us. Hang in there my brother- and sister-in-Christ; hold onto the hope and love our Almighty God has given us and demonstrated in the sacrifice of His only begotten Son.

PRAYER: My Father in heaven, thank You for sending Jesus to die for me and to help me in my time of need. Guide me Lord to stay the course and to not succumb to internal or external pressures that try to stifle my faith. Give me strength to persevere so that in the end, I may testify of Your goodness and glorify Your name. In Jesus name I pray. AMEN.

每日灵粮

星期三, 2021 年 3 月 10 日

标题: 穿越噪音

作者: 黄经为弟兄

翻译: 陈健萍姐妹

马可福音 10:46-49

46 到了耶利哥，耶稣同门徒并许多人出耶利哥的时候，有一个讨饭的瞎子，是底买的儿子巴底买，坐在路旁。

47 他听见是拿撒勒的耶稣，就喊着说：“大卫的子孙耶稣阿、可怜我吧！”

48 有许多人责备他，不许他作声。他却越发大声喊着说：“大卫的子孙哪，可怜我吧！”

49 耶稣就站住，说：“叫过他来。”他们就叫那瞎子，对他说：“放心，起来，他叫你啦！”

在马可福音 10:46-52，我们看到耶稣治愈失明的巴底买。这人是耶利哥的乞丐，坐在路边。他听说耶稣正和祂的门徒一起经过，后面跟着一群人。他开始向耶稣“呼喊”，求耶稣怜悯他，“许多人责备他”，叫他不要作声。不过，耶稣听见了，把他叫过来，问他想要什么，巴底买说他想要恢复视力，耶稣照做了，并表扬他的信心治愈了他。

在颁布行动管制令（MCO）之前，周末在“谷中城美佳广场”购物是一场噩梦。寻找停车位向来是一项挑战，然后您必须在到处流动的人群中穿梭，享受空调和购物疗法。与人交谈总是一种挑战，有时，人们不得不大喊大叫。

我推想这就是巴底买的情况。经文提到耶稣在耶利哥的时候，有一大群人跟随祂。人们谈话的声音一定非常嘈杂，踏在路面的众多脚步声伴随着日常活动的喧嚣。在这一切之中，瞎子巴底买呼求耶稣怜悯他；更糟的是，有人在斥责巴底买不让他说话。但这只促使他越发大声地呼喊！论到决心，可真不得了。

这段经文揭示，巴底买相信耶稣能医治他，否则他不会竭尽全力呼喊；而且他也不容许别人扼杀他的信心和理念。

在生活中，有时我们会被许多事情所挤垮；它们可能是源自内里或是外来的。但是，别向他们屈服，要像巴底买那样，让我们的目光专注于耶稣，承认祂是我们的主宰和救主，祂为我们而死，并将永远与我们同在。

虽然我们未必知道将来会是什么样，但我们知道耶稣牢牢地掌握一切在祂手中。我们可以放心，无论是大流行疫情或是其他疾病，一切有祂，祂会照看我们，祂永远不会离开我们，也不会撇弃我们。坚持下去，我主内的弟兄姊妹，您要坚守我们全能的上帝已赐给我们并且也已在祂独生子的牺牲中显明的盼望和爱。

祷告：我在天上的父，感谢祢差遣耶稣为我死，并在我需要的时刻帮助我。主啊，请指引我坚持到底，不要屈服于试图扼杀我信心的内外压力。求祢赐我力量，使我能忍耐，使我终能为祢的恩惠作见证，荣耀祢的名。我奉耶稣的名字祈祷。阿们。

Thursday, 11 March 2021

Title: The Destination is Better than the Journey

By Dr. Tho Lye Mun

There is a famous quote that goes, “life is not about the destination, it’s about the journey”. This exhorts the listener to appreciate and enjoy the process rather than constantly fret about the outcome. This alludes to Christian living too, in the sense that our life on earth is a process of sanctification and to carry out the good works laid out for us. However, Jesus clearly instructs us to live our lives here on earth, with a constant eye on heaven. In fact, Jesus mentions heaven numerous times in the New Testament, as if this was an important part of the curriculum He needed to impart to us.

Even though we labour on earth, Jesus tells us not to lay up our treasures here, but in heaven. This will ensure our heart will belong there too (Matthew 6:19-21)

Jesus is clear that our ultimate rewards are bestowed upon us in heaven “Rejoice and be glad, because great is your reward in heaven” (Matthew 5:12)

And Jesus mentions the love of God towards children as “their angels in heaven always see the face of my Father in heaven.” (Matthew 18:10)

The bible tells us “He will wipe every tear from their eyes, and there will be no more death or sorrow or crying or pain. All these things are gone forever.” (NLT Revelations 21:4)

Nobody likes thinking about death, many cultures ascribe “pantangs” surrounding the topic. Not least when someone receives the diagnosis of cancer, which is what I see daily as an oncologist. Some people cope by avoiding the topic and blocking out any negative news whilst focusing on “healing and recovery” which unfortunately, is not to be. Some become disheartened when God does not answer their prayers for healing, and worse, blame themselves for not having enough faith to believe that He can indeed cure them.

I think we can rest assured, that God will never leave us nor forsake us. And He is closer to us in our time of trials, more than we realise. I think we can rest assured that our journey in life will end one day, but this will mark the beginning of our journey in heaven. Death is frequently characterised by the pain of loss especially separation from our closest and most loved. But let us be assured Jesus felt this pain too... and “he wept” (John 11:35). Be assured knowing all this, He has a better plan for all of us. And that plan will be revealed one day, just have faith.

每日灵粮

2021 年 3 月 11 日，星期四*

题目：终点胜于旅程

作者：陶乃文医生

翻译：吴淑娉姐妹

有句名言："人生不在乎终点，在乎于旅程。"（不要担心是否能到达终点，要尽量欣赏及享受沿途上的风景），这鼓励人不需为事情的结果而担心，要着重于做事的经过。这态度可以引申到基督徒生活，因为在某种意义上，我们在世的生活是一个要成为圣洁（成圣，*sanctification*）的过程、并要完成一些上帝委派给我们的差事。但是，耶稣很明确的作出提醒，我们即使处身于俗世，却要时刻放眼天国。在新约圣经中，耶稣曾多次提及天国，就好像是祂对我们的教诲其中重要的一环。

即使我们在世上辛劳工作，耶稣告诉我们不要把财宝贮在这里，要把它放在天国，这将确保我们的心也属于那里。（马太福音 6：19-21）

耶稣非常清楚，我们将会在天国领受最大的奖励，"应当欢喜快乐，因为你们在天上的赏赐是大的。"（马太福音 5：12）

耶稣提到了上帝对孩子的爱："你们不可轻看这小子（即小孩子）里的一个，我告诉你们，他们的使者在天上常见我天父的面。"（马太福音 18：10）

圣经告诉我们："上帝要擦去他们一切的眼泪，不再有死亡、也不再有悲哀、哭号或疼痛，因为以前的事都过去了。"（启示录 21：4）

没有人喜欢思考死亡，而"死亡"这话题也是多种文化的忌讳，尤其是当某人被诊断患上癌症时——这是我作为一个肿瘤科医生每天遇到的情形，一些人的反应是：回避这话题，掩耳不听任何负面的资讯，"只专注治疗和康复"，不幸的是，他们所期待的康复没有实现；有人因上帝没有答允他们要求治愈的祷告而感到灰心沮丧，更糟糕的是，他们以为这是因为自己信心不足而怪责自己。

我认为我们可以放心：上帝永远不会离开或抛弃我们，当我们遇到试炼时，祂会与我们、甚至比我们想像中更加亲近；我们可以放心，因为当有一天我们在世上的旅程结束时，通往天国的行程亦旋即为我们展开；死亡带给人最大的痛楚是"失去"的感觉，要与至亲至爱分离，但请你放心，耶稣能体会这巨大的痛楚——祂哭了（约翰福音 11：35），不要担心：耶稣为我们各人准备了更美好的计划，这计划将在某一天公布，只要信。

Friday, 12 March 2021

Bruised

Prathab V

Mathew 12:20

It was a difficult and stressful season. Spiritually bruised, it had been almost two years since I spoke to a family member. To say our relationship had been difficult is an understatement. The relationship was almost fractured beyond repair. As I look back, it was difficult to point to a single reason for the estrangement. But it was a gradual deterioration, interspersed with many “skirmishes” and pain.

Perhaps it was also my fault for not showing enough patience, care or understanding. Perhaps my standards were just too high. Or perhaps it was the perceived lack of respect towards me.

But I also needed to repent for my actions. In the heat of the moment, words were said that I utterly regret. I had failed to control my tongue.

I decided to look to Jesus for help. He is gentle, sacrificial and loving. However, I am aware that Jesus too had gotten angry and upset. Jesus unleashed harsh words against the Pharisees and scribes. On a few occasions, Jesus even scolded his disciples for having little faith.

But He was always forgiving and patient. Jesus preached forgiveness, love and repentance. He preached reconciliation of mankind to God.

Why can't I be more like Jesus? I truly want to walk in obedience, but it is not easy.

I admit that two years of silence was just too long. It is not healthy. During those days, I agonised much over the estranged relationship. “This must not be allowed to continue,” I said to myself. Thankfully, my wife then decided to intervene and mediate. By God's grace, we were eventually reconciled.

Jesus opposes pride. He opposes hypocrisy. He led a humble life among the regular people, reaching out to those who were thirsty for God's love. Jesus said: “Those who are well don't need a doctor, but the sick do need one. I didn't come to call the righteous, but sinners.” (Mark 2:17)

Perhaps that's why the author of Matthew quoted Isaiah 42:1-4, saying “a bruised reed He will not break, and a smouldering wick he will not snuff out”.

I am no saint. We are all sinners. Works in progress.

I sometimes struggle with showing patience. So I pray and often ask for strength to forgive others earnestly, to love unconditionally. Since Jesus accepted a lesser bruised reed like me, shouldn't I do the same for others?

However, I am also aware that I should balance my attitude. Forgiveness and repentance go hand in hand together. Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death (2 Cor 7:10).

Repentance is necessary for forgiveness. To those who continuously show an unrepentant attitude, we must be cautious not to be overzealous by extending cheap grace. As Dietrich

Bonhoeffer described, cheap grace is “the preaching of forgiveness without requiring repentance.”

Today, if you are facing a similar estranged relationship with a family or church member, don't despair. Trying to analyse who is at fault, is usually a futile exercise. Why not chose to forgive freely, as we ourselves have been forgiven? God's glory is magnified when brothers and sisters live together in harmony (Ps 133:1).

Forgiveness should emerge from the bottom of our hearts, not from the lips alone (Matthew 18:15). I pray that you will have the courage to seek forgiveness, forgive unconditionally and seek reconciliation. Like me, you may be spiritually bruised. But I pray that the Lord will bless your many endeavours as you bring glory to Him and Him alone.

Prayer:

Lord Jesus, forgive me for my sins when I delay forgiveness to others. Teach me to truly forgive others from the bottom of my heart. In Your name alone I ask, AMEN.

每日灵粮

星期五，2021 年 3 月 12 日

标题：受了伤

作者：Prathab V

翻译：巫惠如

马太福音 12:20

那是一段艰难而紧张的季节。当时的我内心悲痛，至少两年的时间没有与一位家庭成员说活了。说我们的关系一直处于紧绷状态就过于轻描淡写。这段关系几乎破裂，无法修复。当我回首往事时，很难指出彼此疏远的主要原因。但这是一种逐渐恶化的局面，其间夹杂着许多小冲突和痛苦。

也许，我没有表现出足够的耐心、关心或理解也是我的错。也许我的标准太高了。又或许是我感到不被尊重。

但我也需要悔改。在盛怒之下，我说了不该说的话。我控制不住舌头。

我决定求耶稣帮助。他温柔、为他人舍身且满有慈爱。然而，我也知道耶稣曾感到愤怒和沮丧。耶稣严厉地斥责法利赛人和文士。有几次，耶稣甚至责备门徒没有信心。

但他总是宽容，有耐心。他也教导宽恕、爱和悔改。他教导人们与上帝和好。

为什么我不能更像耶稣？我真的想顺服，但这并不容易。

我承认，两年的沉默实在是太长了。这并不健康。在那段时间，我为渐行渐远的关系痛苦不已。我对自己说，“这不能继续下去。”感谢主，我妻子后来决定介入此事，做中间人。在上帝的恩典下，我们最终和解了。

耶稣反对骄傲。他反对伪善。他在普通人中过着卑微的生活，向渴望上帝爱的人伸出援手。耶稣说：“康健的人用不着医生，有病的人才用得着。我来本不是召义人，乃是召罪人。”（可 2:17）

或许正因为如此，马太福音的作者引用了以赛亚书 42:1-4，“压伤的芦苇他不折断，将残的灯火他不吹灭，等他施行公理，叫公理得胜。”

我不是圣人。我们都是罪人，就像正在进行的工程。

我有时很难表现出耐心。所以我祈祷，并且经常要求主赐力量去真诚地原谅他人，无条件地爱。既然耶稣接受了像我这样伤得较轻的芦苇，我难道不应该也照样对他人吗？

但是，我也意识到，我应该平衡自己的态度。宽恕和悔改是同时发生的：“因为依着上帝的意思忧愁，就生出没有后悔的懊悔来，以致得救；但世俗的忧愁是叫人死”。（林后 7:10）

懊悔是宽恕的必要条件。对于那些持不悔改态度的人，我们必须谨慎，不要过度热心而施予廉价的恩典。正如迪特里希·潘霍华尔所描述的，廉价的恩典是“叫人不需悔改但必须饶恕。”

如今，如果你与家人或教会成员面临类似的疏远关系，不要绝望。想办法分析谁有错，通常是徒劳的。为什么不选择自由地原谅呢？弟兄姐妹和睦共处(诗 133:1)就是高举上帝的荣耀。

宽恕应该是发自内心的，而不仅仅是口头上的（太 18：15）。我祈祷你有勇气求宽恕、无条件地原谅并与人和好。和我一样，你可能内心悲痛，但我祈求当你一心要荣耀上帝时，他必赐福你。

祈祷：主耶稣，当我拖延原谅他人时，请原谅我的罪。教我从心底真正原谅别人。奉你的名求，阿门。

Saturday, 13 March 2021

Title: Eradicate the poisonous root of judging

Author: Pastor Johnson Chong

Translator: Irene Hong

Mathew 7:1-5; 12

1 “Do not judge, or you too will be judged. 2 For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you. 3 “Why do you look at the speck of sawdust in your brother’s eye and pay no attention to the plank in your own eye? 4 How can you say to your brother, ‘Let me take the speck out of your eye,’ when all the time there is a plank in your own eye? 5 You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother’s eye.

12 So in everything, do to others what you would have them do to you, for these sums up the Law and the Prophets.

We often hear sermons in the church with topic on “Not to Judge”, yet judging does not end after the preaching. It seems that “judging” is still very much “alive” in the church. In the development of interpersonal relationships, the most common and most harmful thing is judging. I have an opinion of you, and I’m afraid that it will offend you if I confront you directly. So I privately express my dissatisfaction of you to another person, and this is called judging. Sometimes I feel that it is really not easy to differentiate between malicious criticism and constructive suggestions in the current modern society which has extremely complex interpersonal relationships.

The crowds and disciples that Jesus encountered had entered into history, but human nature had not changed much in this two thousand years, people still like to judge. Many disputes, misunderstandings, and injuries in interpersonal relationships arise from judging. The lives of brothers and sisters in the church are like a body where Christ is the head of the church. Apart from coordinating among different parts of the body, there should be no excuses to judge others for any form of conflict.

When we judge others, a gap that hinder interaction will be formed and even make ourselves easy to be rebound back. When judging, we always feel that we are better than others, because if we are equally lousy, we will not judge others. To judge others is seeing the wrong of others, but do not see the same wrong in us, so when judging others, we will also be judged.

There are three reasons why we should not judge others:

1. We do not know much about other’s motives and matters that are involved;
2. It is difficult for us to be impartial as subconsciously we have emotional reactions and prejudices;
3. Only God has the power and wisdom to judge people. Not judging does not means that we are ignoring others’ wrong doing or accepting whatever they do, it is simply to deal with the plank in our own eyes first.

Mathew 7:3 “Why do you look at the speck of sawdust in your brother’s eye and pay no attention to the plank in your own eye?” “Specks of sawdust” are small chips peeled from wood; “plank” are thick wood. “speck”, originally referred to small pieces peeled off from the wood, is now used to refer to the subtler mistakes. Plank, originally referred to be used in the construction of houses, is now being used to refer to the more obvious big mistakes. To be honest, “speck” will only make people feel hurt, but “plank” will crush people to death.

The previous section refers to the consequences of judging others, and this section refers to the unsuitability of judging others. Generally when judging others, people often only see the small weaknesses of others, but they fail to see their own greater weaknesses.

1. If you can't see what is missing in yourself, you are not qualified to criticize what is missing in others.
2. Whenever we are picky on other's faults, we must think that we ourselves may have greater faults.
3. The more filthier one is, the easier it is to see the filthiness in others; the more holy one is, the less likely one is to find the fault in others.

Mathew 7:4 "How can you say to your brother, 'Let me take the speck out of your eye,' when all the time there is a plank in your own eye?" You have plank in your own eye": "Plank" not only refer to your own serious mistakes, but also refers to being prejudiced against others, resulting in blinding your eyes and lose sight of the truth. "How to say to your brother": It means that it is impossible for him to have a fair judgment at all. Therefore, believers should look at themselves before judging others. The more they know themselves, the less they dare to condemn others casually.

Mathew 7:5 "You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye."

1. We must get rid of the desire to criticize, and cast away the ungodly picky habits before we can see the truth clearly;
2. Others will use the same standard that we use to look at them to look at us, perhaps even more;
3. What our eyes need to see clearly is not the "specks" in the eyes of others, but how to "remove" the specks. To get rid of the specks in the eyes of others, the important thing is not to see the specks clearly, but to make ourselves be acceptable in the eyes of others, and naturally the specks will be removed.
4. We must be dealt with by the Lord first before dealing with others; our true help to others is based on our personal experience. The lesson of the cross always starts with oneself first.

Mathew 7:12 "So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets."

"So": is a continuation of the meaning of the above, which means that the words of the previous verses are the foundation of this verse, and its meaning includes the proper relationship between man and God, and is the basis of the proper relationship between man and man.

Some people often think that others treat him badly, but seldom think of how he treats others. If you feel that others treat you badly, it is the same reaction you treat others; how others treat you is a mirror, an echo, and a survey. How you treat people is reflected in how others treat you. How you love others, you will surely get the same love back. How you respect people, you get their respect. On the contrary, if you hate others, you will definitely be hated; if you insult others, you will be insulted; if you are considerate, help others, and relieve others, you will also receive consideration, help, and relief from others. If you despise, deceive, and defraud people, you will also be despised, deceived, and defrauded. In short, how you treat people, people will treat you the same way.

So how you want others to treat you, you have to treat them the same way. Even if this person does not treat you in the same way, someone else will treat you like this. You will not be judged if you don't judge others. You won't be convicted if you don't condemn others. If you forgive others, you will be forgiven. If you give to someone, you will be given, and even with a good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you. Even if no one else repays you like this, God will surely repay you. This is the doctrine of the law and the prophets, and it is the first thing you should obey.

Here is the golden rule of discipleship: "So in everything, do to others what you would have them do to you"(v12) This is more positive than what the Chinese say: "Do not do to others what you do not want others to do to you." This is exactly what you want to do to others. Jesus related our relationship with God to our relationship with man in his conclusion, proving once again that if we have a good relationship with God, our relationship with people will also be good.

If you treat others well and others treat you badly, then you are blessed. Because if you can love the enemy and pray for those who persecute you, turn your face to the left, give your coat, and walk two miles, and you will give it if others ask, and you will lend and not expect return, then you will be a son of God, completely and wholly, like your Heavenly Father.

Prayer:

Dear Abba Father, we want to thank you and praise you. Lord, your word enlightens us, please help each one of us to completely eradicate the poisonous root of judging, that you God may be glorified, others be benefited and we ourselves be moulded. May we be able to come before you, to be determined to never slander others; may we be able to reject serving Satan, not to be tools of Satan, not to spread seeds of suspicion and jealousy; may we learn to control our tongue, only speak words that are pleasing to you; may we be able to act with integrity; may our Holy God cleanse our lips, that we will not judge others indiscriminately, unjustly, out of nothing and irresponsibly, may we be saints that conform to God's will. Make us tolerate each other, accept each other, love each other, that we may bear with each other's and enable us to live out the glory of God. Thank you and we pray all this in the name of our Lord Jesus Christ, Amen

每日灵粮

星期六，2021年3月13日

题目：拔除论断的毒根

作者：张胜牧师

马太福音 7：1~5; 12

1 你们不要论断人，免得你们被论断。

2 因为你们怎样论断人，也必怎样被论断。你们用什么量器量给人，也必用什么量器量给你们。

3 为什么看见你弟兄眼中有刺，却不想自己眼中有梁木呢？

4 你自己眼中有梁木，怎能对你弟兄说，容我去掉你眼中的刺呢？

5 你这假冒为善的人，先去掉自己眼中的梁木，然后才能看得清楚，去掉你弟兄眼中的刺。

12 所以无论何事，你们愿意人怎样待你们，你们也要怎样待人。因为这就是律法和先知的道理。

我们常常在教会里听到叫人不要论断的讲道，但论断却没有因此而终止，似乎“论断”一直还在教会“活”着。在人际关系的发展中，最常见到的，最具伤害性的事情就是论断。我对你有意见，怕当面责问会得罪你，于是便在私下的场合，对着另一个人发表我对你的不满，这就叫论断。有时候感觉到，在现代社会极其复杂的人际关系里，要在恶意的批评与善意的建议之间做一分别，还真不是一件容易的事。

当年耶稣所面对的群众与门徒早已走进了历史，可是在两千多年以来，人的本性并没有多大的改变，人们仍然是性好论断。人际关系中的许多纠纷、误会、伤害都由此而起。弟兄姐妹彼此之间，在教会里的生活，就像是肢体，基督是教会的头，肢体之间的相处，除了协调之外，实在是不应该为任何形式的冲突，找论断人的借口。

当我们论断别人时，就形成鸿沟，妨碍相交，甚至令自己容易处处反弹。论断的时候，我们总觉得自己比别人好，因为自己若是同样糟糕，就不会论断别人。论断别人，就是看见别人错的地方，却看不见自己有同样的错，所以论断别人时，自己也会被论断。

不要论断人的原因有三：第一，我们对别人的动机及牵涉到的事，一知半解。第二，我们很难公正，在潜意识中有情绪的反应及偏见。第三只有神有能力和智慧去论断人。不论断不等於对别人的错处不闻不问或照单全收，乃是先对付自己眼中的梁木。

马太福音 7：3「为甚么看见你弟兄眼中有刺，却不想自己眼中有梁木呢？」「刺」从木材上剥离的细小屑片；「梁木」粗大的木料。「刺」：原指从木头上剥落的小片，转用来指较细微的小过错。原指房屋建筑上所用的梁木，转用来指较明显的大过错。说实在的，『刺』只会叫人觉得伤痛，『梁木』却会压死人。

前节是说论断人的后果，本节是说论断人的不合式。一般论断人者，往往只看见别人的小弱点，却看不见自己更大的过失。(一)看不见自己身上缺失的人，就没有资格批评别人身上的缺失。(二)每逢我们挑剔别人的过错时，必须想到自己可能有更大的过错。(三)越是污秽的人，越容易从别人的身上看出污秽来；越是圣洁的人，越不容易找出别人的错。

马太福音 7: 4「你自己眼中有梁木，怎能对你弟兄说：『容我去掉你眼中的刺』呢？」「你自己眼中有梁木」：『梁木』不单指自己的严重错误，也指对别人怀有成见，以致遮蔽了眼光，看不清事实真相。「怎能对你弟兄说」：表示他根本不可能有公正的论断。所以信徒在评判别人之前，应先查看自己，越认识自己的人，越不敢随便定罪别人。

马太福音 7: 5「你这假冒为善的人！先去掉自己眼中的梁木，然后才能看得清楚，去掉你弟兄眼中的刺。」(一)我们先去掉爱好批评的恶欲，抛弃那种不敬虔的挑剔恶习，然后才能看清楚事实真相。(二)我们以怎样的标准来看待别人，别人也以甚么样的标准加倍看待我们。(三)我们的眼睛所要看得清楚的，不是别人眼中的「刺」，而是如何「去掉」刺。要去掉别人眼中的刺，要紧的不是把那刺看得真切，而是使我们在别人的眼中显得可爱，自然而然就会把那根刺化除了。(四)自己先受主的对付，然后才能对付别人；我们对人真实的帮助，乃是根据我们亲身的经历。十字架的功课，总是先从自己身上开始的。

马太福音 7: 12 所以无论何事，你们愿意人怎样待你们，你们也要怎样待人。因为这就是律法和先知的道理。「所以」：是承接上文的意思，表示前面几节的话是本节的根基，其含意包括着人与神之间正当的关系，是人与人之间正当关系的基础。

有的人常常想到别人待他不好，却很少想到他是怎样待别人的。如果你觉得别人待你不好，那正是你待别人的反应；别人如何待你就是面镜子，一种回声，和一个测验表，你如何对待人，就从别人如何对待你之中反映出来。你如何爱人，就必定得到人的爱。你如何尊敬人，就得到人的尊敬。反之，你恨人就必定被人恨；你侮慢人，就必被侮慢；你体贴人、帮助人、救济人，也会得到人的体贴、帮助和救济。你藐视人、欺骗人、亏负人，也会受到人的藐视、欺骗和亏负。总之你怎样待人，人也怎样待你。

所以你愿意别人怎样对待你，你就要怎样对待人。即或这个人没有同样的回报你，但另外有人会这样对待你。你不论断人就不被论断。你不定人的罪就不被定罪。你若饶恕人就必蒙饶恕。你若给人就必有给你的，甚至上尖下流的倒在你怀里。因为你用什么量器量给人，也必用什么量器量给你。即使连别人也没有这样还报你，但是神要报答你。这就是律法和先知的道理，是你首先应当听从的。

这里有门徒处事的金科玉律：「所以无论何事，你们愿意人怎样待你们，你们也要怎样待人」（12节）。这个比中国人所说：「己所不欲，勿施於人」来得更积极。这正是「己之所欲，施之於人」。耶稣把我们与神的关系，在结论的时候回归与人的关系，再次证明，与神关系好，与人的关系也会好。

如果你待人好，人反而待你坏，那你就有福了。因为你若能爱仇敌，为那逼迫你们的祷告，转左脸，送外衣，走二里，求则必给，借不望还，那样你就作神的儿子，完全像天父完全了。

祷告：

亲爱的阿爸天父，我们要感谢和赞美你。主啊，你的话语一打开，就有亮光，求主帮助我们每一个人都能够彻底拔除论断的毒根，好叫神得荣耀，人得益处，己得造就。但愿我们在你面前，立志永不发出诽谤人的恶言；但愿我们都拒绝事奉撒但，不再称

为撒旦的工具，不再散播猜疑和嫉妒的种子;但愿我们学会如何扼制自己的舌头，只讲能蒙上帝悦纳的话语，但愿我们为人处事洁身自好，求圣洁的上帝洁净我们的口，让我们不随意的、无端的、无中生有的、不负责任的论断别人，做合神心意的圣徒。使我们彼此包容，彼此接纳，彼此相爱，使我们彼此担当，使我们能够活出神的荣耀。感谢祷告祈求，是奉我主耶稣基督的圣名，阿门。

Sunday, 14 March 2021

Title: Well done, good and faithful servant!

By Elder Yu Chin Shie

Matthew 25:23

His master replied, "Well done, good and faithful servant!

You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness!"

Most of us have attended wake and funeral services of a dear friend or family members.

During the services, you would have heard eulogies given by family members and friends. In most cases, you would likely be moved to tears by the fond memories expressed and the tribute given in honor of the deceased who has gone before us to a much better place. There is no greater accolade given to the deceased than to hear someone utter, Jesus will welcome him / her with the greeting "Well done, good and faithful servant!"

The above utterance by Jesus is taken from Matthew 25:14-30 which many of us are familiar with as it is found in the Parable of the Talents. Jesus gave this parable to His disciples to warn them of His Second coming at any time. He told them earlier "Therefore keep watch, because you do not know on what day your Lord will come." Matthew 24:42

This parable is also intended to teach the disciples stewardship. The three servants were given varying amounts of money to invest while the master went on a journey. On his return, he had his servants account for the money entrusted to them. As we read from the story, two of the servants doubled their investments and the last servant didn't do anything with the money and left it idle. As expected, the master rewarded the two faithful servants and punished the lazy servant.

What can we learn from this parable?

We learn that we should order our lives so that when we meet the Master, He will say to us

"Well done, good and faithful servant!"

The person our Master and Lord, Jesus will honor has the following characteristics

1. He is trustworthy – he can be trusted to do what the Lord asked him to do. He gets the work Done He will be "doers of the word, and not hearers only, deceiving yourselves." James 1:22
2. He gives his best – he will do his best in whatever the Lord entrusts him to do as he counts it as a privilege and great honor to serve His Master. His work will be Well done!
3. He is of good character – he would be the opposite of evil, displaying virtues of righteousness, holiness and goodness. Although he is not expected to live the perfect life, he is living in the Spirit (contrast to carnal living) and produces the fruit of the Spirit. Gal 5:22
4. He is faithful – he is dependable, reliable, loyal and steadfast. A lament from the book of Proverbs – "A faithful person who can find?" Proverbs 20:6. A faithful person will exhibit his faithfulness in his commitment to the Lord, his spouse, his family, his church and to the gifts and callings of the Lord in his life.
5. He has a servant attitude – he seeks to serve like his Master rather than to be served. "For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." Mark 10:45

The bible commands us to “examine ourselves” 2 Corinthians 13:5. I hope our reflection of the above five characteristics will cause us to take stock of our lives and respond accordingly. When we meet our Saviour and Lord, I pray we will hear Him greet us:

“Well done, good and faithful servant! Come and share your Master’s happiness.”

Prayer –

Heavenly Father,

We come to you in thanksgiving, acknowledging that all we are and all that we have is a gift from you. Help us to hear your call to be good stewards, caretakers, and managers of all your gifts by sharing them for your purpose. May our faithful stewardship be a witness to the love of Jesus Christ in our lives.

In Jesus name we pray,

Amen

每日灵粮

星期日，2021 年 3 月 14 日

題目：好！良善又忠心的仆人

作者：余清熹长老

翻译：王靖端姐妹

马太福音 25:23

主人说：“好！你這又良善又忠心的仆人；你在不多的事上有忠心，我要把许多事派你管理；可以進來享受你主人的快樂。”

我们大部分人都曾参加亲爱的朋友或家人的追思会和葬礼。在仪式中，您会听到逝者的家人和朋友的悼词。在大多数情况下，您可能会被所表达的美好记忆，和对已逝而去了更美好的地方的死者的敬意而感動。给予死者任何的荣誉都比不上听到某人說，耶稣将以“好！又良善又忠心的仆人！”的问候欢迎他/她。

耶稣的上述话语摘自马太福音 25：14-30，正如在僕人才幹的比喻中所記載的那樣，我们中的许多人都很熟悉。耶稣對门徒說此比喻，是警惕他们，祂的第二次降臨隨時會來到。他先前对他们说：“所以你们要儆醒，因為不知道你們的主是那一天來到。”

（马太福音 24:42）

这个比喻也教导门徒作管家之道。当主人去旅行时，他給三个仆人不同数量的钱来投资。归国后，僕人的主人和他们算賬。从故事中读到：其中两个仆人的投资翻了一番，最后一个仆人对这笔钱没有做任何事情，就把它闲置了。正如所料，主人奖励了两个忠实的仆人，并惩罚了那懒惰的仆人。

我们可以从这个比喻中学到什么？

我们了解到，我们应该规划自己的生活，以便我们与主人见面时，他会对我们说：

“好！你這又良善又忠心的仆人！”

被我们的主人和主耶稣所稱贊的人，具有以下特征：

1. 他值得信赖-他可以被信賴的去做所有上帝托付的事情。他完成了所托付的工作,如雅各书 1：22 “只是你们要行道，不要單單听道，自己欺哄自己”；
2. 他尽力而为-尽主所托，竭盡所能。他认为服务他的”主子”是一种特權和荣幸。他的工作将“做得好”！
3. ”他具有“好”的品格-他将成为罪惡的对立面，表现出正义，圣洁和善良的美德，尽管他不能期望自己过上完美的生活，他生活在圣灵中（与肉体生活相反），并結出圣灵的果子（加拉太書 5:22）。
4. 他忠实-他是可靠，可信賴，忠诚和坚定不移。箴言中的感叹：“但忠信人誰能遇着呢？”（箴言 20：6）。一个忠实的人将在他对主、他的配偶、他的家庭、他的教会以及他一生中对主的恩赐和呼召的承诺中表现出忠实。
5. 他有一种“仆人”的态度-他寻求像他主人一样，去服事別人而不是受人的服事。馬可福音 10：45 “因為人子來，並不是要受人服事，乃是要服事人，并且要捨命，作多人的贖價。

圣经命令我们根据哥林多後書 13：5 “审视自己”。我希望我们对以上五个特征的反思，将使我们審查自己的生活，并作出相應的回應。当我们遇见我們的救贖主和主时，我祈祷我们会听到他向我们打招呼：“好！你這又良善而又忠心的仆人，可以進來享受你主人的快乐。”

祷告-

天父，我们在感恩中来到你身边，坦承我们和所拥有的一切都是祢给的礼物。祈求祢来帮助我们听到祢的呼召，成个好管家，看护人和管理者的礼物，为着祢和众人分享。愿我们忠实的管理成为我们生命中耶稣基督之爱的见证。我们奉耶稣的名祷告，阿们。

Monday 15th March 2021
The Parable of the Talents
Pastor Soong Kok Kee
Matthew 25: 14-30

The above parable can be divided into 4 parts:

- a. How a businessman, about to go abroad, distributed his talents among his servants (verses 14-15).
- b. What use they severally made of them (verses 16-18).
- c. The reckoning that took place when the “master” returned (verses 19-27).
- d. The lesson here taught (verses 28-30).

The master “entrusted” to each of his 3 servants five, two and one talent “each according to his ability”. God has given ALL of us time, gifts, and other resources according to our abilities. 1 Pet 4:10 says “Each one should use whatever gift he has received to serve others, faithfully administering God’s grace in its various forms.” No Christian can say he has not been given anything. True, some less and some more, but all have been given.

At once the servant who had received five talents went and put them to work and gained five more. So also the servant who had two gained two more. But the servant who received one talent went off, dug a hole in the ground, and hid his master’s money.

When the master returned, a reckoning took place. The servant who had received five talents came forward, brought five additional talents, and said, “Master, five talents you placed in my hands; look, an additional five talents I have gained!” His master said to him, “Well done, good and faithful servant. Over a small amount you have been faithful, over much I am going to put you in charge; come, share your master’s happiness.” He who had received the two talents also came forward, and said, “Master, two talents you placed in my hands; look, an additional two talents I have gained.” His master said to him, “Well done, good and faithful servant. Over a small amount you have been faithful, over much I am going to put you in charge; come, share your master’s happiness.”

But the servant who had received the one talent came forward and said, “Master, I always knew that you were a hard man, reaping where you did not sow, and gathering where you did not scatter; so, being afraid, I went away and hid your talent in the ground. Look, here you have what is yours.”

But the master answered and said to him, “You wicked and lazy servant! Did you know that I reap where I did not sow, and gather where I did not scatter? Then you should have invested my money with the bankers, and upon my return I would have received what was mine plus interest. Take the talent from him and give it to the one who has ten talents. For to everyone who has shall more be given, and he shall have plenty; but from him who does not have, even what he has shall be taken away.”

What we can learn from this parable is that all of us should be “faithful” in using whatever our Lord has given to us. The one who had earned two talents had the same praise from his master “Thou good and faithful servant”. I am sure if the servant who had been given one talent had earned another one, he would have had the same praise from his master. It’s not the

amount earned that matters, it's being "faithful" in using all that our Lord has given to us. Doing the "best" we can with what our Lord had "entrusted" to us. That's faithfulness.

The apostle Paul lived that kind of life and that's the reason at the end of his journey he could say "I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day – and not only to me, but also to all who have longed for his appearing." 2 Tim 4:7-8.

PRAYER: Lord, help us to be faithful in living our lives here on earth before you call us home. To live our lives for your glory and honor. Help us not to short change or cut corners with our lives but to live it honestly and faithfully to the very best we can. In the name of our precious Lord Jesus we pray, AMEN.

每日灵粮

星期一，2021 年 3 月 15 日

标题：按才干受托的比喻

讲员：宋国基牧师

翻译：郑振隆弟兄

马太福音 25:14-30

以上比喻可分为四个部分：

- a. 一个即将往外国去的商人如何在他的仆人之间按才干分配他的家业(第 14-15 节)。
- b. 他们各自怎么样使用它们 (第 16-18 节)。
- c. “主人”回来后和他们算账 (第 19-27 节)。
- d. 这里所教导的功课(第 28-30 节)。

主人“按着各人的才干”“委托”他的三位仆人，分别领受了五千、二千和一千银子。上帝根据我们的才干给了我们所有人时间、恩赐和其他资源。彼得前书第 4 章 10 节：“各人应用所得的恩赐服事他人，以各种形式忠心管理神的恩典。”任何基督徒都不能说他什么都没有得到。是的，有些领受较少的，有些领受较多的，但都已分配给所有人了。

领受了五千的仆人随即拿去做买卖，另外赚了五千。那领二千的也照样另赚了二千。但是，那领受了一千的仆人，去掘开地，把主人的银子埋藏了。

主人回来时，和仆人们算账。那领五千的，带着那另外的五千来，说：“主阿，你交给我五千银子，请看，我又赚了五千。”主人对他说：“好，你这又善良又忠心的仆人，你在不多的事上有忠心，我要派你管理许多的事，进来享受你主人的快乐！”。那领二千的仆人也来，说：“主阿、你交给我二千，请看，我又赚了二千。”主人对他说：“好，你这又善良又忠心的仆人，你在不多的事上有忠心，我要派你管理许多的事，进来享受你主人的快乐！”

可是，那领了一千的仆人进前来说：“主阿，我知道你是忍心的人，没有种的地方要收割，没有散的地方要聚敛。我就害怕，去把你的一千银子埋藏在地里，请看，你的原银子在这里。”

但是主人回答说：“你这又恶又懒的仆人！你既知道我没有种的地方要收割，没有散的地方要聚敛，就当把我的银子放给兑换银钱的人，到我来的时候，可以连本带利收回。夺过他这一千来，给那有一万的。因为凡有的，还要加给他，叫他有余；没有的，连他所有的也要夺过来。”

我们可以从这个比喻中学到的是，我们所有人都应该“忠心”地运用主所赐给我们的一切。那个赚了二千的仆人，得到了他的主人同样的赞扬：“你这又善良又忠心的仆人”。我可以肯定，如果那被赋予一千的仆人又赚了另一千，他也会得到主人给予他同样的称赞。这与赚取的数量无关，而是我们是否“忠心”地使用我们的主所赐给我们的一切。运用我们的主所“托付”给我们的，尽我们所能做到“最好”，这就是“忠心”。

使徒保罗就是过着这样的生活，这就是为什么他可以在人生旅途结束时说：“那美好的仗我已经打过了，当跑的路我已经跑尽了，所信的道我已经守住了。从此以后，有公义的冠冕为我存留，就是按着公义审判的主到了那日要赐给我的，不但赐给我，也赐给凡爱慕他显现的人。”（提摩太后书 4:7-8）。

祷告：主啊，在祢召唤我们回天家之前，求祢帮助我们忠心地活在世上；为祢的荣耀和尊荣而活。帮助我们不亏待人或走捷径，而要尽我们所能真诚而忠实地生活。奉主耶稣的宝贵名祷告，阿门。

Tuesday, 16 March 2021

Title: As The Father Sent Me, So Send I You

By: Pastor Isaac Yim

Text: John 20:21

In my last devotional, I wrote about the presence of Christ bringing peace – “shalom” – to the troubled disciples. The presence of Jesus also reconciled His relationship with His disciples in turbulent times during the post resurrection of Jesus. Jesus went on to give those much disheartened and discouraged disciples a renewed purpose and direction. He commissioned them, and sent them forth with these words, “As the Father sent me, so send I you.”

“Him who sent me” is a constant theme in the Gospel of John. Jesus did not come on His own accord but He was authorized by His Father. He represents His Father, as an agent of His Father. He does not act independent of His Father. He only says what His Father tells Him to say and do what He tells Him to do (John 5:19). As the Father’s representative, He has the power and authority of the Father to perform miracles to reveal the character of God the Father. He was one with the Father to carry out the Father’s mission to die on the cross to redeem the sinful world.

Now, Jesus passes this commission to His disciples. We cannot duplicate His mission as the Son of God dying on the cross to redeem the world. Jesus did it once and for all. It is sufficient for the sins of the world. We are commissioned instead, to spread the message of redemption of what Jesus Christ has done to save the world until He returns.

The Father sent Jesus. Jesus sent His disciples. Jesus now sends us. This is a spiritual relay of passing the redemptive message from one generation to another. As recipients of the grace of salvation from Jesus, we are responsible to pass on this responsibility to those who follow us. Thus, “As you sent me into the world, I have sent them into the world.” (John 17:18)

The Apostle Paul, taught this commission and he passed it on to early Christians as well as to Timothy his spiritual son:

“For we speak as messengers approved by God to be entrusted with the Good News. Our purpose is to please God, not people. He alone examines the motives of our hearts.” (1 Thessalonians 2:4 NLT)

“You have heard me teach things that have been confirmed by many reliable witnesses. Now teach these truths to other trustworthy people who will be able to pass them on to others.” (2 Timothy 2:2 NLT)

Jesus’ parting words with His disciples culminates as the “The Great Commission.” “As the Father sent me,” He told His disciples to go in the same authority that was given to Him to the whole world. They were to make disciples, to baptize them and to obey Jesus:

“Jesus came and told his disciples, “I have been given all authority in heaven and on earth. Therefore, go and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit. Teach these new disciples to obey all the commands I have given you. And be sure of this: I am with you always, even to the end of the age.” (Matthew 28:18-20 NLT)

Today Jesus is sending you and I to share this Good News. We are under orders just like Jesus had been. We are to bring the message accurately and clearly to our family and friends. We are His messengers to bear this message of hope and redemption to this broken and suffering world.

Prayer for today

One of the greatest short prayer in the Bible says, “Here I am, send me.” Jesus has commissioned us. But are we ready to go?

Lord Jesus, teach us to walk intimately with You each day. Thank You for speaking to us through Your prompting of Your Holy Spirit through Your Word. We have heard perhaps many times, “So send I you.” For various reasons, we have not responded to You, “Here I am, send me”. Lord, help us to take the first step of faith today. Hold our hands, lead the way, right where we live, where we work, and where we play. Use us for Your Name sake to give glory and praise to Your Holy Name. In Jesus’ Name. Amen.

The next devotion will be on Power to carry out His Commission

每日灵粮

星期二, 2021 年 3 月 16 日

标题：父怎样差遣了我，我也照样差遣你们

作者：严以撒牧师

翻译：陈健萍姐妹

经文：约翰福音 20:21

在我上一则的灵修中，我写道基督的同在带来平安 -“shalom” – 给忧愁的门徒；耶稣的同在也谐调了祂复活后动荡时期与门徒的关系。耶稣接着给那些沮丧气馁的门徒一个新的目标和方向。祂任命他们，差遣他们出去，说：“父怎样差遣了我，我也照样差遣你们。”

“那差我来者”是约翰福音中不变的主题。耶稣并不是自行决定来到世上，而是被祂的父授权的。祂代表祂的父，乃祂父的代理人。祂行事皆受父的支配；祂只说父叫祂说的话，做父叫祂做的事(约翰福音 5:19)。作为天父的代表，祂有天父的能力和权柄，可以施行神迹奇事，显明天父上帝的品格。祂与天父原为一，祂执行天父的使命，死在十字架上以救赎这罪恶的世界。

如今，耶稣把这个使命交给祂的门徒。我们不能复制祂作为上帝之子死在十字架上救赎世人的使命，耶稣已一次过且永远地完成了这使命。对于世人的罪孽，这已经足够了。反之，我们是受命传扬耶稣基督为拯救世人所做的一切的救赎信息，直到祂回来。

天父差耶稣来到世上；耶稣差遣了祂的门徒，耶稣现在差遣我们。这是一个将救赎信息代代相传的属灵接力。既为耶稣救赎恩典的领受者，我们要负责将这责任传递给跟随我们的人。因此，“你怎样差我到世上，我也照样差他们到世上。”（约翰福音 17:18）

使徒保罗教导了这使命的委托，他把它托付了早期的基督徒和他属灵的儿子提摩太：“但神既然验中了我们，把福音托付我们，我们就照样讲，不是要讨人喜欢，乃是要讨那察验我们心的神喜欢。(帖撒罗尼迦前书 2:4)

“你在许多见证人面前听见我所教训的，也要交托那忠心能教导别人的人。”(提摩太后书 2:2)

耶稣与门徒临别的话最终被称为“大使命”。“父怎样差遣了我，”祂吩咐门徒，要照所授予祂整个世界的权柄去行。他们要使人作门徒，给他们施洗，并且遵从耶稣：

耶稣进前来，对他们说：“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)

今天，耶稣差派您和我去分享这个好消息。我们是在奉命行事，就像耶稣昔日一样。我们要把这一信息准确而清楚地带给我们的家人和朋友。我们是祂的使者，向这个破碎和痛苦的世界传递希望和救赎的信息。

今天的祷告

圣经中最伟大而简短的祷告之一说：“我在这里，请差遣我。”耶稣已委托我们，但是，我们准备好前去了吗？

主耶稣，求祢教导我们每天与祢亲密同行。感谢祢以祢的话语通过圣灵的提示对我们说话。我们可能已经听过很多次了：“我也照样差遣你们。”由于种种原因，我们没有回应：“我在这里，请差遣我”。主啊，帮助我们今天就踏出信心的第一步。牵着我们的手，引领前路，就在我们生活的地方，我们工作的地方，我们玩乐的地方。求祢为祢的名使用我们，使祢的圣名得荣耀和赞美。奉耶稣的名。阿们。

下一次的灵修将是执行祂的使命的能力。

Wednesday, 17 March 2021

Title: We are so valuable to God.

Author: Pastor Wallace Ong

“Are not two sparrows sold for a penny? Yet not one of them will fall to the ground outside your Father’s care. And even the very hairs of your head are all numbered. So don’t be afraid; you are worth more than many sparrows.” (Matthew 10:29-31)

Many of us appreciate beauty in God’s creation and goodness in other people. However, not everyone of us acknowledges and recognizes there is a God. Even among those who believe there is a God, they might not fully comprehend the GOD who loves them so much and has received them as His own children (Acts 17:28).

Our GOD is characterized as follows – “He is the God who made the world. He also made everything in it. He is the Lord of heaven and earth. He doesn’t live in temples built by human hands. He is not served by human hands. He doesn’t need anything. Instead, he himself gives life and breath to all people. He also gives them everything else they have. From one man he made all the people of the world. Now they live all over the earth. He decided exactly when they should live. And he decided exactly where they should live. God did this so that people would seek him. And perhaps they would reach out for him and find him...” (ACTS 17:24-27)

The Bible declares to us, “Are not two sparrows sold for a penny? Yet not one of them will fall to the ground outside your Father’s care. And even the very hairs of your head are all numbered. So don’t be afraid; you are worth more than many sparrows.” (Matthew 10:29-31)

The God who created heaven and earth cares for us and loves us to the extent that the “hairs of our head are all numbered” by him. He sees us as His own children, and we are so valuable to Him. Very often we lose sight of how valuable and precious we are to God. Some of us get stuck and struggle with feelings of low self-worth, insecurity, and do not know our TRUE value in God’s sight. We are influenced by the world value that teaches us to measure our self-esteem, dignity, and value with job position, success, wealth, ability, talent, and social status that we have achieved. However, the Bible teaches us to see ourselves through the eyes of God who created the heaven and the earth.

Today, if you are struggling with self-worth, self-confidence and insecurity, let Jesus’ words bring comfort and rest to your soul. Take a peek at the birds flying outside your window, and consider how wonderfully God has cared for them. Consider how much more he would care for you every day; How much more valuable you are in His sight. Think of the great plans and purposes he has for you, in comparison to the birds in the air. Surely you can step out in faith, trusting and believing the great value that Jesus has placed on you.

Prayer:

Dear Lord Jesus,

As I meditate on the truth of Your Word, help me to realize my great value in Your eyes. Help me to overcome feelings of low self-worth and insecurity. Help me to believe “I am greatly valued by You.” Thank you Jesus! In Jesus’ name, I ask and pray, Amen.

每日灵粮星

期三, 2021 年 3 月 17 日

标题: 上帝看我们极为宝贵

作者: 王振威传道

翻译: 薛秀合姐妹

“两个麻雀不是卖一分银子么？若是你们的父不许，一个也不能掉在地上；就是你们的头发也都被数过了。所以，不要惧怕，你们比许多麻雀还贵重！”（马太福音 10:29-31）

我们很多人都欣赏上帝创造的荣美和他人的美善，然而，不是每个人都承认并认识有一位上帝。即使在那些相信上帝存在的人当中，他们也可能无法完全理解这位如此爱他们的上帝，已接纳他们如同祂自己的儿女（使徒行传 17:28）。

我们的上帝的特征如下：“祂是创造宇宙的上帝，祂也创造了其中的万物。祂是天地的主，祂不住在人手所造的殿宇，也不用人手服侍。祂什么都不缺乏，自己反倒将生命、气息、万物，赐给万人。祂从一个本源造出万族的人，现今他们遍布在全地上；祂定准他们的年限和所住的疆界。上帝所作的是要人来寻求祂，或许他们可以揣摩而得，……（使徒行传 17:24-27）

圣经告诉我们：“两个麻雀不是卖一分银子么？若是你们的父不许，一个也不能掉在地上；就是你们的头发也都被数过了。所以，不要惧怕，你们比许多麻雀还贵重！”（马太福音 10:29-31）

创造天地的上帝关心我们，爱我们，以至于“我们的头发也都被祂数过了”。祂看我们为祂自己的孩子，对于祂，我们是如此的珍贵。很多时候，我们忘记了自己对上帝有多么贵重和宝贵。我们当中有些人陷入低自我价值观和缺乏安全感的斗争，不知道自己在上帝眼中的真正价值。我们受到世界价值观的影响，这种价值观教我们用我们所取得的工作地位、成功、财富、能力、才干和社会地位来衡量我们的自尊、尊严和价值。然而，圣经教导我们要透过创造天地的上帝的眼光来看待自己。

今天，要是您在自我价值、自信和缺乏安全感中挣扎，请让耶稣的话语为您的心灵带来安慰和安息。看看窗外飞翔的鸟儿，想想上帝是多么奇妙地照顾它们；细想祂每天将会如何更加地眷顾您，在祂眼中的您更加贵重。与空中的飞鸟相比，想想祂为您制定的伟大计划 and 目标。您一定能踏出信心的步伐，坚信耶稣赋予您极其贵重的价值。

祈祷：

亲爱的主耶稣，

当我默想祢话语的真理时，求祢帮助我认识到我在祢眼中贵重的价值。帮助我克服自我价值感低下和缺乏安全感的感觉。求祢帮助我坚信“我为祢所珍视”。感谢耶稣！我奉耶稣的名祈求，阿门。

Thursday 18 Mar 2021

The Witnesses.

Pastor Mark Tan

John 5:31-47

You study the Scriptures diligently because you think that in them you have eternal life.

These are the very Scriptures that testify about me,... (John 5:39)

Like one who is being prosecuted in court, Jesus brings four witnesses against the unbelief of those who did not believe Him and were against Him. Each witness reminds us

1) who Jesus is and

2) how we should live.

Witness 1: John the Baptist

John the Baptist, who was regarded as a good teacher by many, did not seek to be wealthy or famous but dedicated his entire life to be the one to point out Jesus and say "Look, the Lamb of God, who takes away the sin of the world! (John 1:29)

We ought to live our lives focused on Jesus who is the One who would take all our sins upon Himself so that we may live forever with Him.

Witness 2: God the Father

God the Father, the Almighty, the Creator of Heaven and earth, had in a number of occasions claimed Jesus as His own and even commanded us:

"This is my Son, whom I love; with him I am well pleased. Listen to him!" – Matthew 17:5

We ought to live our lives focused on Jesus because God Himself had pointed to Him and commanded us to listen to Him and no one else.

Witness 3: Jesus' Actions and Intent

Jesus dares us to see how He lived and what He lived for: not for glory upon Himself, but for the sake of His Father's glory and that we may be saved.

The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full. – John 10:10

We should live our lives focused on Jesus because His life was not for Himself but for God's glory and for our eternal life.

Witness 4: The Scriptures and Moses

The Scriptures, especially Moses, tells us that the Law condemns us to death while Jesus gives us eternal life. Jesus – not Scripture – imparts life. The Pharisees definitely did not understand the Scriptures because ironically they used the law of Moses to condemn Jesus to death. We all know of course that this did not last:

⁵⁵ "Where, O death, is your victory? Where, O death, is your sting?" ⁵⁶ The sting of death is sin, and the power of sin is the law. ⁵⁷ But thanks be to God! He gives us the victory through our Lord Jesus Christ.

1 Corinthians 15:55-57 .

We should live our lives focused on Jesus because the very Scriptures which condemn us to death also testifies that Jesus is the giver of eternal life.

¹Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles. And let us run with perseverance the race marked out for us, ² fixing our eyes on Jesus, the pioneer and perfecter of faith. For the joy set before him he endured the cross, scorning its shame, and sat down at the right hand of the throne of God. ³ Consider him who endured such opposition from sinners, so that you will not grow weary and lose heart. Hebrews 12:1-3

PRAYER

Almighty and most merciful God, drive from us all weakness of body, mind, and spirit; that, being restored to wholeness, we may with free hearts become what you intend us to be and

accomplish what you want us to do; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever, Amen.

每日灵粮

2021 年 3 月 18 日，星期四

题目：见证人

作者：陈燕靖传道

翻译：黄姐妹

经文：约翰福音 5: 31- 47

你们查考圣经，因你们以为其中有永生；而这经正是为我作见证的。（约翰福音 5:39）

像一般在法庭上受到起诉的情况一样，耶稣带来了四位证人，回应那些不信他并反对他的人。

每个见证人都提醒我们

1) 耶稣是谁，

2) 我们应该如何生活。

见证 1：施洗约翰

施洗约翰曾被许多人视为好老师，他并未寻求致富或成名，而是一生致力于指出耶稣，并说：“看，上帝的羔羊，除去世人罪孽的！”（*约翰福音 1: 29 *）

我们应该注目耶稣而生活，耶稣就是那位将世人所有罪孽都承担在自己身上的人，以至我们可以永远与他同住。

见证 2：父神

全能的父神，天地的创造者，曾多次宣称耶稣是他自己的，甚至命令我们说：

“这是我的爱子，我所喜悦的。你们要听他！”— *马太福音 17: 5 *

我们应该以耶稣为中心生活，因为上帝的旨意和命令。

见证 3：耶稣的行动和用意*

耶稣让我们看到他的生活以及他为什么而活：不是为了荣耀自己，而是为了父的荣耀，以至我们得蒙救赎。

*约翰福音 10: 10 *

“盗贼来，无非要偷窃，杀害，毁坏；我来了，是要叫羊（或作：人）得生命，并且得的更丰盛。”

我们的生命应该注目在耶稣身上，因为他的生命不是为了他自己，而是为了神的荣耀和我们的永生。

见证 4：经文和摩西*

圣经，特别是摩西告诉我们，律法谴责我们至死，而耶稣却赐给我们永生。耶稣（而不是圣经）赋予生命。法利赛人肯定不理解圣经，并很讽刺的用摩西的律法谴责而判耶稣死刑。我们当然都知道这种情况不会持续下去：

歌林多前书 15: 55-57

死啊！你得勝的權勢在哪裏？

死啊！你的毒鉤在哪裏？

死的毒鉤就是罪，罪的權勢就是律法。

感謝上帝，使我們藉著我們的主耶穌基督得勝。

我们的生命应该注目在耶稣身上，因为圣经里斥责死亡的毒勾并也证明了耶稣是永生的赐予者。

1. 我們既有這許多的見證人，如同雲彩圍著我們，就當放下各樣的重擔，脫去容易纏累我們的罪，存心忍耐，奔那擺在我們前頭的路程，
2. 仰望為我們信心創始成終的耶穌。他因那擺在前面的喜樂，就輕看羞辱，忍受了十字架的苦難，便坐在上帝寶座的右邊。
3. 那忍受罪人這樣頂撞的，你們要思想，免得疲倦灰心。
(希伯來書 12: 1-3)

禱告：

全能与慈爱的上帝，使我们摆脱身体，思想和精神上的一切软弱，更新我们，使我们心意更新而变化, 成为您想要我们成为的人，并完成您想要我们做的事；借着主耶稣基督与你和圣灵同在同荣，独一的真神，直到永永远远。阿们。

Friday, 19 March, 2021

Title: Do you seek to be poor?

By: Ps Cheng Cheung

Matthew 5: 3 "Blessed are the poor in spirit,
For theirs is the kingdom of heaven.

It has been said the "Beatitudes" found in Matthew 5: 3-10 are commonly used to describe how each of these attitudes should "be" part of the Christian's behaviour. They are the "Be Attitudes" that should be in each of our lives and give a glimpse of the Kingdom of Heaven.

This first Beatitude sets the tone for the Beatitudes that follow. Each beatitude gives a character trait and then a promise. The first and last beatitude end with the same promise – "For theirs is the kingdom of heaven" (v. 3 and 10). This is a great and wonderful promise. The question we need to ask "Is the character trait demanded achievable?"

What does Jesus mean when he says
"Blessed are the poor in spirit,
For theirs is the kingdom of heaven."?
What does it mean to be blessed ?

'Blessed' reflected an inward contentedness that was not affected by circumstances. God is the truly blessed one, deserving of all our praise and adoration. So, man can only receive this blessing – and divine happiness which follows – from God. Out of His benevolence, He desires each of his children to experience divine blessedness.

Sadly, people often think true happiness comes from possessions, positive circumstances, or relationships. However, true happiness or blessedness is Divine – something only given by God to those living righteously. In addition, the world regularly seeks happiness in sin and the fruits thereof, but true happiness cannot be attained without holiness. There may be a temporary gratification in the pleasures of sin, but ultimately, it brings God's curse and not his blessing.

Though "blessed" can be translated "happy," it cannot be reduced to only happiness. Happiness ultimately comes because of being blessed by God. The word "blessed" also has the sense of being approved. Those who have these characteristics and are growing in them have God's approval – they make God smile. He enjoys them and approves of their behaviour. Therefore, if that is your ultimate desire in life – to please God – then you should observe each of these Beatitudes closely and pursue them through God's grace, to give God pleasure.

There is also a third sense of the word "blessed." Not only does God approve of these people and bestow Divine happiness upon them, he also favours them. He lavishly bestows grace, mercy, and peace upon their lives. He favours them in a myriad of ways. Psalm 23:6 says, - "goodness and mercy" – shall follow them all the days of their lives. Those who personify the Beatitudes are truly blessed by God.

What does it mean to be poor in spirit?

The Greek word 'poor' was used of those who were destitute with no resources (and therefore had to resort to begging). In Luke 16:20, it was used of Lazarus who lay at the gate of a rich man's house, longing to eat crumbs that fell from his table. Such beggars often would hold one hand out for money and hide their face with the other hand because of shame.

The word 'poor' here means "to shrink, cower, or cringe," even as beggars did. In fact, a good translation for this word is the "beggarly poor."

Now, try not to interpret the meaning of this word "poor" literally but figuratively and spiritually. When Christ says, "the kingdom of heaven belongs to them," "them" is emphatic in the Greek—literally meaning "them alone." That is, only those who approach God recognising His greatness, purity, holiness, supreme grace and our own unworthiness, utter sinfulness, extreme woe, and inability to save ourselves (hence to shrink in shame) will enter the kingdom of heaven.

"Poor in spirit" does not mean that these people think they are worthless. That wouldn't be true. All people are Divine image bearers and therefore have unimaginable worth. Rather, it refers to an awareness and admission of one's utter sinfulness and lack of virtue before God. It is a recognition of one's spiritual bankruptcy.

The great apostle Paul, despite all his achievements, demonstrated this poverty of spirit as he declared that nothing good dwelled in his flesh (Rom 7:18), that he was chief of sinners (1 Tim 1:15), and least of all God's people (Eph 3:8).

Spiritual poverty is necessary for salvation and sanctification. This is placed first in the Beatitudes, as it is both the doorway to the kingdom of heaven and the other attitudes. No one can enter the kingdom of heaven unless they have first come to a place where they recognize their inability to please God and be accepted by him on their own merit.

LET US PRAY

Heavenly Father, help me grow in spiritual poverty by knowing You more. As I know You better, may I see my own spiritual poverty clearer and therefore my need for Your mercy and grace. Help me focus on your Word, prayer and serving your people.

Remove from me the prideful and selfish spirit of this world. Help me to recognise my own wretchedness like Paul did and create in me a pure heart.
In Jesus' Name. Amen.

Themes taken from "The Sermon on the Mount: Experiencing God's Kingdom on Earth" by Gregory Brown (Author)

每日灵粮

星期五，2021 年 3 月 19 日

标题：你想成为虚心的人吗

作者：张祯祥传道

翻译：巫惠如姐妹

有人说，马太福音 5:3-10 中的“八福”通常用来描述这些态度应如何“成为”基督徒行为的一部分。它们是我们每个人应有的生活态度，以让我们可以一瞥天国的风采。

八福的第一部分为第二部分定了调子。每段福都提到一个品格，然后是一个应许。第一和最后的福都是以同样的应许为收尾：“因为天国是他们的”（第 3 和第 10 节）。这是一个极为美好的应许。我们需要问的是，“有可能实践所提到的品格吗？”

当耶稣说，“虚心的人有福了！因为天国是他们的”，这福意味着什么？

“有福了”反映了内心的满足，而且不受环境的影响。上帝是真正有福的，值得我们的赞扬和尊崇。因此，人类只能从上帝那里得到这类的福份，以及那随之而来的神圣喜乐。因他的慈爱，他希望他的每个孩子都体验到从他而来的福份。

悲哀的是，人们常常认为真正的福来自财产、良好的环境或关系。然而，真正的幸福或快乐是上帝所赐的——只有上帝才能给予那些正直的人。此外，属世的人经常在罪恶及其果实中寻求幸福，但真正的福份只有透过圣洁而得到。人在罪恶的快乐中也许有一种暂时的满足感，但最终，它带来了的是上帝的诅咒，而不是祝福。

尽管“有福”可以被翻译为“快乐”，但它不能只被降格为此而已。快乐最终也是由上帝赐予的。“有福了”在字眼上也有被认可的意思。那些拥有这些特质并在其中成长的人得到了上帝的认可——上帝对他们微笑。他喜欢他们，并赞同他们的行为。因此，如果这是你在生活中的终极愿望是讨上帝喜悦，那么你就应该仔细观察八福，以上帝的恩典去追求实践它们，讨上帝喜悦。

“有福了”还有第三种意思。上帝不仅认同这些人，赐他们从他而来的福份，而且蒙上帝的恩惠。他慷慨地赐他们恩惠、仁慈和平安。他以多种方式恩待他们。诗篇 23:6 提到，“我一生一世必有恩惠、慈爱随着我，我且要住在耶和华的殿中，直到永远。”那些活出八福的人真的受上帝的祝福。

“虚心”意味着什么？

希腊语中的“虚”是指那些穷困潦倒、没有资源（因此不得不乞讨）的人。在路 16:20，拉撒路躺在富翁门口，渴望吃剩下的饭菜。这些乞讨者往往会一手抓钱，另一手又因羞耻而遮脸。这里的“虚”意味着“缩小、缩减或畏缩”，乞丐也是如此。事实上，这个词可以翻译为“乞讨般的穷”。

现在，试着不去从字面上解释“虚心”这个词的含义而是从比喻和属灵层面解释。当基督说“因为天国是他们的”时，“他们”在希腊语中是为了强调的效果：字面意思是“唯独他们”。也就是说，只有那些向上帝承认他伟大、圣洁、至高无上的恩典和我们自身的无能、彻底的罪孽、极度的苦难和无力拯救自己（因此在耻辱中退缩）的人，才会进入天国。

“虚心的人”并不意味着这些人认为自己毫无价值。那不是事实。所有人都是上帝的形象造的，因此具有难以想象的价值。相反，它指的是在上帝面前意识到并承认自己的绝对罪性和缺乏美德。这是承认自己灵命破产。

伟大的使徒保罗尽管取得了巨大成就，但却表现出这种属灵的贫乏，他宣称，他的肉体里没有良善（罗 7:18），他是个罪魁（提前 1:15），比众圣徒中最小的还小（弗 3:8）。

灵命的贫穷是救恩和成圣的必要条件。这是被摆在八福的第一顺序，因为它既是通往天国的大门，也是其他品质的门。没有人能进入天国，除非他们首先来到一个他们承认他们无法讨上帝喜悦并且不能靠自己的所作所为被上帝接受。

让我们祈祷：天父，让我更认识你，学习成为虚心的人。当我更认识你，求主使我更清楚地看到自己灵命的贫乏，因此我需要你的仁慈和宽恕。助我专心阅读你话语，祈祷，并服侍你的子民。

求主从我身上抹去这个世界的傲慢和自私。帮助我如同保罗那样认识到自己的罪恶，并为我造一颗清洁的心。 奉耶稣的名祷告，阿门。

主题取自格雷戈里·布朗的《登山宝训：在世上体验上帝的天国》

Saturday, 20 March 2021

Title: Reverse Fortunes

By: Chan Yew Thai

The rich man and Lazarus – Luke 16:19-31 (ESV)

In his lifetime, the rich man clothed in purple and fine linen having sumptuous meals daily was in an enviable position while Lazarus, a beggar at his gate, who was covered with sores and wished to be fed with the crumbs that fell from the rich man's table was in the opposite. As Pastor Mark Tan mentioned in his devotion on the same scripture that death is the greatest equaliser. When they both died, their fortunes were reversed. The rich man could not bring any of his wealth with him, neither could he buy himself a place where Father Abraham and Lazarus were. In the same way, Lazarus could not bring his sores and misery with him.

WHY?

The second commandment according to Jesus in Matthew 22:39 is "Love your neighbour as yourself."

While he was alive, the rich man had no compassion or love for others. Seeing Lazarus at his gate yet, he did not even give Lazarus the leftover of his meals. He could have done this act of kindness without having to go out of his way as Lazarus was at his gate, neither would it cost him anything. His actions tell us that he had not obeyed the second commandment. He probably found security in his wealth and position, and did not believe or trust in God till it was too late. Besides, he must have enjoyed life so much that he had forgotten that there is an end to life.

On the contrary, Lazarus must have been a godly man who suffered in silence. Scripture did not tell us that he complained or cursed his situation or the rich man who would not even share the leftover of his meal.

Upon their death, the rich man was in Hades being tormented while Lazarus was at the side of Abraham enjoying eternal life.

In Matthew 25:45-46, Jesus said, "Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me. And these will go away into eternal punishment, but the righteous into eternal life." This passage does not imply that our salvation is by works. Salvation is by grace through faith. It is saying, that having the Holy Spirit indwelling in us we will have the heart of Jesus to be compassionate, merciful, and loving which means it should move us to help others in need.

Matthew 25:45-46 further affirms the seriousness of the second commandment, and as believers with transformed lives, we are to have compassion for those in need. Brothers and Sisters, may we not harden our hearts like the rich man who did not move a finger to help the needy person. In this current situation, with the Covid-19 pandemic many have lost their jobs or businesses. May we do our little bit, whether financial or physical, to help relieve the pain of those found in such circumstances, lest on Judgement Day we are sent by the King into eternal punishment.

Prayer:

Dear Lord Jesus, forgive us for being callous and oblivious to the sufferings around us. May You open our eyes and hearts to the needs in our midst. May we be compassionate for those

in need and do our part to help others. May we learn to share the burden of family and friends and lend a shoulder so that no one need to suffer alone. By these simple acts, may many come to know You and Your name be glorified. In Your mighty name we pray. Amen.

每日灵粮

星期六，2021 年 3 月 20 日

题目：逆境

作者：陈有娣

翻译：林良億

有钱人和拉撒路 – 路加福音 16: 19-31

在他一生中，穿紫色袍和细麻布衣服的富人每天都吃着丰盛的饭菜，这是令人羡慕的位置。相反的，乞丐拉撒路身生疮，被人放在财主门口，希望能吃富人家桌子掉下来的碎屑。正如陈燕靖传道在对同一经文的分享中所提到的那样，死亡是最大的平衡器。当他们俩都去世时，他们的命运被扭转了。那个有钱人不能带上他的任何财富，也不能给花钱买亚伯拉罕和拉撒路所在的地方。同样，拉撒路也无法带走他的疮痛和痛苦。

为什么？

耶稣在马太福音 22:39 中的第二条诫命是“爱邻舍如己。”

富翁在世时，对别人没有同情心或爱心。看到拉撒路在门口，他甚至没有给拉撒路剩下的饭菜。他本可以很简单做这种善举，因为拉撒路就在门口，他也不必付出任何代价。他的举动告诉我们他没有遵守第二条诫命。他可能在自己的财富和地位上找到了安全感，直到为时已晚，才信靠上帝。此外，他一定过得很愉快，以至于忘记了生命的终结是不能避免的。

相反，拉撒路一定是一个虔诚的人，在沉默中受苦。圣经没有告诉我们他诅咒自己的处境或抱怨富人不愿分享他剩下的饭菜。

他们死后，富翁在阴间受痛苦，遭受折磨，而拉撒路在亚伯拉罕的身边享受着永生。

耶稣在马太福音 25: 45-46 中说：“谁是忠心有见识的仆人，为主人所派管理家里的人，按时分粮给他们呢？主人来到，看见他这样行，那仆人就有福了。”这段经文并不意味着我们的得救是靠行为完成的。救恩是凭着信心得到的恩典。就是说，有了圣灵住在我们里面，我们就会有耶稣的心 — 充满同情心，仁慈和爱心，这意味着圣灵应该感动我们来帮助需要帮助的人。

马太福音 25: 45-46 进一步肯定了第二条诫命的严重性，作为一个重生信徒，我们应该对有需要的人有同情心。兄弟姐妹们，也许我们像富人那样硬了心，连一根手指也不动，不帮助有需要的人。在当前形势，新冠肺炎疫情使许多人失业或商业倒闭。愿我们尽力而为，减轻在这种情况下的痛苦，以免我们在审判日被君王送入永恒的刑罚。

祷告：亲爱的主耶稣，请原谅我们对周围的苦难无动以衷。愿你开我们的眼和心，让我们能够看到我们当中的需求。愿我们对有需要的人充满同情心，并尽己力帮助他人。愿我们学会分担家人和朋友的重担，并肩负起重担，这样就没有人需要一个人受苦了。通过这些简单举动，也让许多人认识你，并且荣耀了你的圣名。我们以你大能之名祈祷，阿们。

Sunday, 21 March 2021

Topic: Living the Life in the World

By Elder Tan Seng Kee

Bible Verses: Matt 4:8-10

In my monthly devotions, I have been sharing on PBC's 2021 church theme "Living the Life" and in my first devotion in January 2021, I shared on Living the Life in the church. In church I encouraged all of us to live a life trusting God fully for every situation and timing and to be confident that God always welcomes us into His presence and He will answer our prayers. In the February 2021 devotion, I shared that Living the Life in the family requires that I listen and speak more to my family members. I must also work on developing the fruit of the Spirit already within me so that I can live the life of obedience to Jesus in my family.

Today, I will share on Living the Life in the world. In Matthew 4:8, in the 3rd temptation from the devil, the devil took Jesus to the peak of a very high mountain and there the devil "showed him the nations of the world and all their glory." And in verse 9, the devil told Jesus that "I will give it all to you" he said, "If you will only kneel down and worship me." The devil offered Jesus all the wealth and riches of the whole world on condition Jesus acknowledge and worship the devil. So often in the world and especially if we are young men and women just starting out in life, we will naturally be in a hurry to gather as much wealth and riches as possible in order that we can amass resources to accomplish more or to be set up for life without struggling every step of the way. Gathering wealth is not wrong if we have some of the following perspectives towards money and prosperity:

1. In Matt 6:33, Jesus tells us to live for the glory of God in obedience to Him, and daily, to make the Kingdom of God our primary concern and focus. In other words, in everything we do each day, we must determine to live out the life of a disciple/follower of Jesus. From the first day we became a Christian and more so, with time as the Holy Spirit sanctifies us as disciples of Jesus, we will be more awakened to what is right and wrong. I must therefore check what I see, I must watch out for what I say and I must flee from what is wrong and is a sin. I have to work hard for a living but I must not sacrifice my life as a Christian for the sake of worldly success and glory.
2. In Matt 16:26, Jesus asks us "How will we benefit if you gain the whole world but lose your soul in the process...?" Loving and serving God is finally the ultimate and most purposeful objective of a human being created in the image of God. Rejecting God for temporary earthly pleasures and wealth is foolish compared to heavenly splendor for all eternity with God and everyone we loved in Jesus. So today, let us choose wisely "to worship the Lord our God and only Him shall we serve" was Jesus' reply to the devil in Matt 4:10. Let us, together as a church, check that our worshipping life is lived in tandem to a serving life as well. Be involved in PBC's many ministries.
3. Proverbs 10:22 says "The blessing of the Lord makes a person rich, and he adds no sorrow with it." God's blessings may not be seen in physical wealth and material riches where there are much sorrow and pains in our lives accompanying such acquired wealth and riches. The blessings of peace, joy and assurance of His presence will see us through more storms in life than material blessings. Both, however, have a place in our life in this world but Jesus mentions the hundred times blessings in Mark 10:30 that comes from a life of putting our faith totally in Jesus in spite of persecutions. When we fully trust God and patiently wait for Him without compromising our faith, He will make up to us, on earth, many times more than what we may seem to have given up for Jesus in terms of time, resources, energy, skills and whatever we hold on as precious. Material possessions are necessary in our daily lives

and we can be happy and rejoice in such blessings when we continue to walk close with God, to serve Him and depend on Him for all our needs. As in the case of Jesus after He resisted the three temptations from the devil in Matt 4, the bible records that “angels came and cared for Jesus” (Matt 4:11). Let us all resolve to Live the Life well in the world and trust the angels of God to come and care for each one of us.

Prayer:

God please help us all to live the life in the world with unwavering focus to seek first Your kingdom and Your righteousness and then fully trusting that Your angels will continue to be there for us and to care for us at all times. In today’s turmoil and in whatever situation I am in right now, I want to trust You Jesus that You will care for me and bless me in areas I need so much. Amen.

每日灵粮

星期日，2021 年 3 月 21 日

题目：在世上活出生命

作者：陈诚基长老

翻译：杨仕涵弟兄

马太福音 4:8-10

魔鬼又带他上了一座最高的山，将世上的万国与万国的荣华都指给他看，对他说：“你若俯伏拜我，我就把这一切都赐给你。”耶稣说：“撒旦，退去吧！因为经上记着说：‘当拜主你的神，单要侍奉他。’”

我在每月的灵修中分享了我们 PBC 教会 2021 年的主题“活出生命”，并在 2021 年 1 月的第一次灵修中，我分享了“在教会里活出生命”。在教会里，我鼓励我们所有人过上每时每刻都对上帝完全信靠的生活，并确信上帝都一直邀请我们进入祂的同在，也将回答我们的祈祷。在 2021 年 2 月的灵修中，我分享了“在家庭里活出生命”需要我多与家人沟通。我还必须努力操练已存在我里面的圣灵果子，以便我可以在我的家庭中过着顺服耶稣的一个生命。

今天，我将分享如何在世上活出生命。在马太福音 4:8 中，在魔鬼的第三次试探中，魔鬼把耶稣带到了一座高山的顶峰，魔鬼“将世上的万国与万国的荣华都指给他看”。而在第 9 节中，魔鬼告诉耶稣说：“你若俯伏拜我，我就把这一切都赐给你。”耶稣若承认并崇拜魔鬼，魔鬼必将所有的财富都赐给他。经常，尤其是刚刚起步的年轻人，男或女，我们自然会急着尽可能地积累财富，以便我们的资源可让我们无挣扎地完成更多的工作或定下的目标。如果我们对金钱和财富有以下一些看法，那么积累财富并没有错：

1. 耶稣在马太福音 6:33 中告诉我们，活着要顺服上帝荣耀祂，每日关心、专注于上帝国度的事。换句话说，我们每天要做的每一件事，都必须活出耶稣的门徒/跟随者的一个生命。从我们作基督徒的第一天起，随着圣灵不断使我们成圣，更像耶稣，我们将更加能够分辨是非。因此，我必须省察自己所看的、说的，并且必须逃避犯罪，离开那些不讨神喜悦的事情。我应该努力工作，但我决不能为了世俗的成功和荣耀而牺牲了自己作为基督徒的生命。
2. 耶稣在马太福音 16:26 中问我们：“人若赚得全世界，赔上自己的生命，有什么益处呢？”最终，爱和侍奉上帝是一个按上帝形象被造的人最终、最有价值的目标。拒绝上帝天上的荣光、与上帝和所有爱耶稣的人同在，而追求短暂世界的享受和财富，是何等的愚昧。因此，今天，让我们有智慧，选择“拜主我们的神，单要侍奉他”，这也是耶稣在马太福音 4:10 中对魔鬼的回答。让我们一个教会，检查我们的敬拜生活是否与事奉生活同时存在。鼓励我们都参与我们教会的事奉。
3. 箴言 10:22 说：“耶和华所赐的福使人富足，并不加上忧虑。”主的祝福可能不在世俗的财富和物质上的富足能看见。这些财富可能伴随着悲伤和痛苦。与主同在有的平安、喜乐和保障能够使我们胜过生活中的风暴，过于物质上的祝福所能给的。然而，这两者在我们这个世界的生活中都可共存，但耶稣在马可福音 10:30 中提到了百倍的祝福，这是来自一生遭受迫害而完全信靠耶稣的生命。当我们完全信靠上帝并耐心等候祂而不妥协我们的信仰时，就时间、资源、精力、技能和能力而言，上帝将在地上补偿我们，高过于我们为耶稣所放下的。物质的财富在我们的日常生活中是必不可少的。当我们继续与上帝亲

近，侍奉祂并依靠祂会满足我们的需求时，我们可以为这些祝福感恩和感到喜乐。就像耶稣在马太福音 4 章胜过魔鬼的三个试探之后，圣经记载“有天使来伺候他”（太 4:11）。让我们大家下定决心，在世上活出生命，并相信，必有上帝的天使来看顾我们每一位。

祷告

上帝啊，求祢帮助我们坚定不移地先求祢的国和祢的义，也坚信祢的天使必继续的看顾着我们，使我们在世上能以活出生命来。在今世的动荡中，我们所在的任何境况中，我们要相信祢耶稣，相信祢必看顾我，并在我有需要的地方祝福我。阿们。

Monday, 22 March 2021
What It Means to Be 'World-Class'?
Ong Hwee Soo
John3:17, 17:18, 20:21.

A key word in the Gospel of John is 'world', which is used 78 times in the book. Perhaps the most famous verse in the Bible in that it is the most recognised, most memorized and most cherished verse is John 3:16.

The first text in our Devotional today is the verse following, which shows us the reason God sent Jesus into the world.

John 3:17 , " For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. "

While Jesus was accomplishing His mission on earth, He prayed to God, the Father, for His disciples, knowing that He will shortly return to heaven, " As you sent me into the world, so I have sent them into the world. " (John 17:18). Later on, after His Resurrection and before His Ascension, Jesus spoke directly to His disciples, "As the Father has sent me, even so I am sending you." (John 20:21).

If you came across a title in a bookshop or online site, "How To be A World-Class Christian", what would you reckon the book is about?

The entertainment world parades to us 'world-class' actors/actresses as well as musicians and singers. Sport networks acclaims 'world-class' athletes. MNCs compete in the global market by attaining the elite distinction of being 'world-class'.

The adjective 'world-class' now describes architecture, automobiles, computer technology, cuisines, fashion, lifestyle etc.

If the business, sports and entertainment world endeavour to compete on a 'world-class' scale, how would we describe a 'world-class' Christian? Should we too be striving for 'world-class' excellence in our obedience to God's call?

The author of the above-mentioned book, Paul Borthwick gives his definition in the book: "A world-class Christian is one whose lifestyle and obedience are compatible, in cooperation, and in accord with what God is doing and wants to do in our world."

Apostle John continues his theme on the 'world' in his First Epistle. 1 John 2:15-16 , "Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world – the desires of the flesh and the desires of the eyes and the pride in possessions – is not from the Father but is from the world."

We are called not to be 'Worldly Christians' but rather to be 'World Christians'. John Piper in his book 'Let The Nations Be Glad' puts it this way:

"Not every Christian is called to be a missionary, but every follower of Christ is called to be a world Christian. A world Christian is someone who is so gripped by the glory of God and the glory of his global purpose that he chooses to align himself with God's mission to fill the earth with the knowledge of his glory as the waters cover the sea (Hab.2:14). Everything a world Christian does is with a view to the hallowing of God's name and the coming of God's kingdom among all the people of the earth."

The world Christian is one who is ever ready to bring the John 3:16 verse (which is perhaps the greatest text in the Bible to encapsulate the Gospel in a few simple words) to the world around us.

“For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.”

If this is the first time you are reading this verse, let me encourage you to read it over again a few more times. However, reciting or memorizing the verse would not save you. You must believe word for word what the verse says and you will receive everlasting life.

Mark 8:36 stresses “For what does it profit a man to gain the whole world and forfeit his life?”

Come, believe in Jesus Christ and live the abundant life.

For those of us who know John 3:16 by heart, let us have the heart to share it with the peoples around us.

Herbert Marshall McLuhan (1911-1980) who predicted the World Wide Web almost 30 years before it was invented, also foretold that our world would become a ‘global village’ which is now a reality.

Air travel, international trade and industry as well as trans-border networking have shrunk the world. Globalization and mass migrations have simultaneously brought the nations to our shores.

The world-class perspective challenges us to focus on a global God who calls us into His team, as Christ has sent us into the world. He invites us to join Him in His world-class action. How will we respond?

The endeavour of becoming world-class propels us into a world where we must trust God. Whether it means praying for more funds for an international mission project/partnership or reaching a migrant community or to foreign students, an outward orientation of our faith encourages us to trust God in direct and practical ways.

What would you do this week that has eternal implications for yourself as well as for others around you? How can you use your earthly treasures as investments in God’s Kingdom?

Let’s Live the Life, of A World-Class Christian.

PRAYER:

Father God, as You have brought peoples of the world to our doorstep, help us Lord to bring Your love to them, in practical ways, yet having everlasting impact upon their lives. In Jesus’ Name. Amen.

每日灵粮

星期一，2021 年 3 月 22 日

标题：“世界级”意味着什么？

讲员：翁辉赐弟兄

翻译：郑振隆弟兄

约翰福音 3:17, 17:18, 20:21

约翰福音中的一个关键词是“世界/世上”，在书中使用了 78 次。约翰福音 3:16 也许是圣经中最为著名的一节经文，因为它是最为人所知、熟记，且最受珍视的一节经文。

今天我们灵修的第一节经文是下面的经文，它向我们展示了上帝差耶稣来到这个世上的原因。

约翰福音 3:17 “因为神差他的儿子降世，不是要定世人的罪，乃是要叫世人因他得救。”

当耶稣完成祂在地上的使命时，祂为祂的门徒向父上帝祈祷，因为祂知道祂即将返回天堂：“你怎样差我到世上，我也照样差他们到世上。”（约翰福音 17:18）。后来，在祂复活之后和升天之前，耶稣直接对祂的门徒说：“父怎样差遣了我，我也照样差遣你们。”（约翰福音 20:21）。

如果您在书店或网站上看到一本书名为《如何成为一个世界级的基督徒》，您会认为这本书是关于什么的？

娱乐界向我们展示了“世界级”的演员、音乐家和歌手；体育网络盛赞“世界级”运动员；跨国公司通过获得“世界级”的精英称号，在全球市场上展开竞争。

“世界级”这个形容词现在用来描述建筑、汽车、电脑技术、烹饪、时尚、生活方式等。

如果商界、体育界和娱乐界都努力在“世界级”的规模上竞争，我们将如何形容一个“世界级”的基督徒呢？我们是否也应该在顺服上帝的召唤中追求“世界级”的卓越？

上述书籍的作者保罗·博思威克（Paul Borthwick）在书中给出了他的定义：“一个世界级的基督徒，他的生活方式和顺服是相容的，是协和的，是与上帝在我们这个世界上所做的和想要做的相一致的。”

使徒约翰在他的第一封书信中继续他关于“世界”的主题。约翰一书 2:15-16 “不要爱世界和世界上的事。人若爱世界，爱父的心就不在他里面了。因为凡世界上的事，就像肉体的情欲，眼目的情欲，并今生的骄傲，都不是从父来的，乃是从世界来的。”

我们蒙召不是要做“世俗的基督徒”，而是要做“世上的基督徒”。约翰·派珀(John Piper)在他的书《万国欢呼》中这样写道：

“不是每个基督徒都被呼召为宣教士，但每个基督的追随者都被呼召成为世上的基督徒。一个世上的基督徒是一个被上帝的荣耀和祂的全球使命的荣耀所吸引，以至于他选择与上帝的使命对齐，让祂荣耀的知识充满遍地，好像水充满洋海一般（哈 2:14）。

一个世上的基督徒所做的每一件事，都是着眼于上帝的名被尊为圣，上帝的国度降临人间。”

一个世上的基督徒总是准备好把 约翰福音 3:16 (这也许是圣经中仅以几个简单的词概括福音的最伟大的经文)带给我们周围的人。

“神爱世人，甚至将他的独生子赐给他们，叫一切信他的，不至灭亡，反得永生。”

如果这是您第一次阅读这节经文，让我鼓励您再读几遍。然而，背诵或熟记这节经文并不能拯救您。您必须一字不差地相信经文所说的，您将会获得永生。

马可福音 8:36 强调：“人就是赚得全世界，赔上自己的生命，有甚么益处呢？”

来吧，相信耶稣基督，过丰盛的生活。

对于我们熟记 约翰福音 3:16 的人，让我们有一颗与我们周围的人分享的心。

赫伯特·马歇尔·麦克卢汉(Herbert Marshall McLuhan, 1911-1980)在万维网被发明之前近 30 年就已预言了它，他也预言，我们的世界将成为一个“地球村”，如今这已成为现实了。

航空旅行、国际贸易和工业以及跨境联网已经缩小了世界范围。全球化和大规模移民同时已将万国带到我们的国家。

世界级的观点挑战我们要专注于一位全球的上帝，祂召唤我们进入祂的团队，因为基督已经差派我们进入这个世界。祂邀请我们参与祂的世界级行动。我们会如何回应？

达至世界级的努力促使我们进入一个我们必须相信上帝的世界。无论是为国际宣教项目/伙伴关系祈求更多的资金，还是为接触移民社区或外国留学生祈祷，我们信仰的外在取向都鼓励我们以直接和实际的方式信靠上帝。

本周您会做些什么对您自己以及您周围的人都有永恒的影响？您怎么用您在地上的财宝作为对上帝国度的投资呢？

让我们活出世界级基督徒的生活。

祷告：

父上帝，当祢将世界各国人民带到我们家门前，求主帮助我们以实际的方式把祢的爱带给他们，并且对他们的生命产生永恒的影响。奉耶稣的名祷告。阿们。

Tuesday, 23 March 2021

Title: Twelve Ordinary Men!

By: Cecilia Tan

Luke 6:12-13 “In these days He went out to the mountain to pray, and all night He continued in prayer to God. And when day came, He called His disciples and chose from them twelve, whom He named apostles.”

Our Lord Jesus spent the whole night praying to God the Father. The next morning He faced a critically significant moment in His ministry – out of the large crowd that followed Him, He would choose twelve to be His apostles. This would be one of the most important decisions He would ever make as these twelve men were to be the future leaders and foundation of the early church!

Probably Jesus spent a prolonged time giving thought to each name and took each name before His Father’s throne. These twelve names were not of highly educated or of powerful people of His day with powerful networks that would expedite the growth of His ministry. They were mere fishermen and simple men from the working class. Could they possibly change all of history for the kingdom of God?

Only God alone knew the answer. And so Jesus knew He had to depend on His Father to lead Him to the right men. An all-night prayer was not too high a cost to pay, to ensure that He was perfectly attuned to His Father’s will, in order that all the twelve names would be the ones His Father Himself would choose.

So who were these twelve men? Peter, Andrew, James and John were fishermen. Matthew was a tax collector. The vocations of the rest – Philip, Bartholomew, James the son of Alphaeus, Thomas, Judas the son of James, Simon the Zealot and Judas Iscariot – are unknown. The message and emphasis of the four Gospels was on Jesus and not the apostles. Therefore little is known about most of them except Peter, James and John who formed the “Inner Circle” of apostles to whom Jesus revealed things to, that were not revealed to the rest.

Were these twelve men with huge potential to be great leaders? Most certainly not! Peter denied knowing Jesus not once, but thrice! He lacked the courage to stand up for Jesus. He was impulsive, often saying and doing things without due thought! His brother Andrew was rather blur and slow to figure out who Jesus was, despite having witnessed Jesus perform many miracles. In the miraculous feeding of the five thousand, he pointed out to Jesus the presence of a young boy with five loaves and two fish, and asked, “...what good are these for so many?” (John 6:9b)

What about James and John? Both had their character indicated by the name “Boanerges” or Sons of Thunder, given by Jesus. They showed their fiery temper against a certain man casting out devils in the name of Jesus. John told Jesus, “We tried to stop him, because he does not follow with us.” (Luke 9:49). When the Samaritans refused to receive Jesus, they said angrily, “Lord, do you want us to tell fire to come down from heaven and consume them?” (Luke 9:54). In fact they were even guilty of seeking personal glory when they asked Jesus in Mark 10:37 “Grant us to sit, one at your right hand and one at your left, in your glory.” Such pride and audacity!

Matthew was a tax collector before He followed Jesus. He would have collected and pocketed a lot more in taxes from people than was forwarded to Rome. Doubting Thomas

would only believe in the resurrection of Jesus if he could put his fingers into the wounds the nails made and put his hand into Jesus' side.

Judas Iscariot who was the group's treasurer, often stole money from the funds collected, for his personal use. When Mary of Bethany wiped Jesus' feet with a very expensive perfume, he grumbled that Mary was wasting money which could be used to feed the poor, even though he himself cared little about helping them. He eventually betrayed Jesus with a kiss in the Garden of Gethsemane. Overcome with guilt after Jesus was arrested, he returned the thirty pieces of silver (his fee for betraying Jesus) and then hanged himself. After his death, Matthias was chosen to replace him as the twelfth apostle.

And yet all the apostles except Judas Iscariot became great men of God despite their humble and unpromising beginnings! They changed the course of human history by bringing the message of Jesus' death, burial and resurrection to a world cut off from God by sin. Thanks to their dedicated self-sacrificial early efforts, Wikipedia lists Christianity as the most widely practised religion in the world today with 2.38 billion adherents, comprising 31.1% of the world's population!

Like the TWELVE ORDINARY MEN, we are all ordinary men and women. We may not leave behind extraordinary legacies like they did! But we can seek to emulate their examples by being faithful, available and teachable (F.A.T.) disciples, and do what we can, wherever we are, with whatever resources God has blessed us with. In the words of D.L. Moody, "I am only one, but I am one. I cannot do everything, but I can do something. What I can do, I ought to do. What I ought to do, by the grace of God, I will do."

Prayer:

Our Heavenly Father, we thank You that there is much hope for all of us! Twelve ordinary men put their lives into Your hands and with Your enabling power, the course of human history has been changed for the glory of Your name! We pray that with each one of our ordinary lives, we will seek, with Your enabling power, to make a difference wherever You have placed us, and bring much glory to Your name! In the mighty name of Jesus, we pray. Amen.

每日灵粮

星期二，2021 年 3 月 23 日

标题：十二个普通的人！

作者：陈俊芳姐妹

翻译：陈晓佩姐妹

路加福音 6:12-13 “那时，耶稣出去，上山祷告，整夜祷告神；到了天亮，叫祂的门徒来，就从他们中间挑选十二个人，称他们为使徒。”

我们的主耶稣花了整夜的时间向天父祷告。第二天早晨祂面对祂事工里一个至关重要的时刻——在跟随祂的大批群众中，祂将拣选十二位作祂的使徒。这将是祂做过的最重要的决定之一，因为这十二个人将成为早期教会未来的领袖和根基！

耶稣也许花了相当长的时间去考虑每一个的名字并把每个名字带到天父的宝座前。这十二个名字不是祂那个时代受过高等教育、有权势、拥有强大的关系网，可以加速祂事工的发展的人的名字，他们只不过是渔夫和普通工作阶级的人。他们有可能为上帝的国度改变历史吗？

唯独上帝知道这答案。因此，耶稣知道祂必须仰赖祂的父将祂引向正确的人。为确保祂完全符合祂的父的旨意，以使所有的十二个名字都是祂父自己拣选的，一个通宵达旦的祷告不是太高的代价。

那么，这十二个人是谁呢？彼得、安得烈、雅各和约翰是渔夫，马太是税吏。其余的人，就是腓力、巴多罗买、亚勒腓的儿子雅各、多马、雅各的儿子犹大、奋锐党的西门和加略人犹大，他们的职业则不详。四福音的信息和重点是在耶稣，不在使徒。因此，除了彼得、雅各和约翰组成使徒的“核心圈子”之外，人们对他们之中的大多数人知之甚少，耶稣向他们启示了一些没有透露给其他人的事情。

这 12 个人具备了成为伟大领袖的巨大潜力吗？肯定不是！彼得不认主不只一次，而是三次！他缺乏为耶稣挺身而出的勇气。他浮躁，常常没有好好思考就说话和做事情！他的兄弟安德烈虽然目睹了耶稣行了许多神迹，但他相当模糊，迟迟未能识别耶稣是谁。在喂饱五千人的神迹事件里，他指向一个带着五个大麦饼、两条鱼的孩童，对耶稣说：“……分给这许多人，还算什么呢？”（约翰福音 6:9b）

雅各和约翰又如何？这两个人的名字都带有他们性格的含义“半尼其”或“雷子”，是耶稣给他们取的名字。他们向一个奉耶稣之名赶鬼的人大发雷霆。约翰说：“夫子，我们看见一个人奉你的名赶鬼，我们就禁止他，因为他不与我们一同跟从你。”（路加福音 9:49）当撒马利亚人拒绝接受耶稣时，他们愤怒地说：“主啊，你要我们吩咐火从天上降下来烧灭他们，像以利亚所做的吗？”（路加福音 9:54）。事实上，在马可福音 10:37，他们甚至犯了追求个人荣耀的罪。他们请求耶稣说：“赐我们在你的荣耀里，一个坐在你右边，一个坐在你左边。”如此的傲慢和大胆！

马太在跟随耶稣之前是个税吏。他从人们那里收取的税款比转交给罗马的多而又多。多疑的多马只有把他的指头探入耶稣的钉痕里和用手探入耶稣的肋旁，才会相信耶稣的复活。

加略人犹大是这团队的财政，时常偷取收到的钱供他个人的用途。当抹大拉马利亚用昂贵的香膏抹耶稣的脚时，他抱怨马利亚浪费了那本可以周济穷人的钱，尽管他自己并不关心帮助他们。他最终在客西马尼园以与耶稣亲嘴背叛了耶稣。耶稣被捕后，他内疚万分，归还了那三十块银子(他出卖耶稣的酬金)，然后上吊了。他死后，马提亚被选出接替他成为第十二个使徒。

然而，所有的使徒，除了加略人犹大，都成了上帝所用的伟人，尽管他们起初出身卑微且前景渺茫！他们改变了人类历史的进程，将耶稣的死、埋葬和复活的信息带到一个因罪恶而与上帝隔绝的世界。感谢他们早期自我牺牲的不懈努力，维基百科将基督教列为当今世界上最广泛信奉的宗教，有 23.8 亿追随者，占世界人口的 31.1%！

如这十二个普通的人一样，我们也是普通的人。我们可能不像他们那样留下非凡的伟业！但我们可以效仿他们的榜样，作忠心（Faithful）、可供使用（Available）并受教（Teachable）（F.A.T.）的门徒，无论我们身在何处，用上帝赐予我们的一切资源，做我们力所能及的事。慕迪(D.L.Moody)说：“我只是一人，我不能做所有的事情；虽只是我一人，但我能做一些事情。我可以做的，我应当去做。我应当去做的，靠着上帝的恩典，我会去做。”

愿这首赞美诗成为我们的主题曲：

“虔诚奉献我全生，
静候主命谨遵行；
虔诚奉献我光阴，
赞美歌声永不停，
赞美歌声永不停。

祈祷：

我们天上的父，我们感谢祢让我们每个人都存有很多的希望！十二个普通的人把他们的生命交到了祢的手中，有了祢赋予的力量，人类历史的进程已因祢的名字的荣耀而改变了！我们祈求在我们每一个平凡的生命中，我们都能以祢的力量，觅求在祢安置我们的地方有所作为，为祢的名带来大的荣耀！奉耶稣大能之名祷告。阿们。

Wednesday, 24 March 2021

Title: Friends are important

By Wong King Wai

Mark 2: 3 & 4 – 3 And they came, bringing to him (Jesus) a paralytic carried by four men. 4 And when they could not get near him because of the crowd, they removed the roof above him, and when they had made an opening, they let down the bed on which the paralytic lay.

In Mark 2: 1-12, we read of Jesus healing a paralytic man, who was brought to him by four men. Because of a great crowd listening to Jesus preach the word, they decided the best way to get their friend to Jesus was to make a hole in the roof of the house, which at that time was easy to do, and lower the man down to Jesus. Seeing their faith, Jesus eventually healed the man.

When I read this passage, I marvel at the men that helped their friend to see Jesus. And they did it together as a team. The coordination to carry the bed is one thing, but to carry it up to the roof and then lower it down together with such control so that it didn't fall on top of people's heads is amazing. This bunch will certainly be friends for life.

I have a group of close university friends. I've been to all their weddings, met their children and other halves and have been informed of the milestones in their lives. We don't see each other much because they are in Singapore and one is in the Netherlands, and I'm here in Malaysia. But we keep in touch via Whatsapp nearly everyday. And when we do meet face to face, the conversation just flows and we tease each other, laugh and listen to each other, and take a lot of photos. I believe they will be my friends for life.

Due to the pandemic I have come to realise the importance of fellowship and connection. Not that I didn't know it before but I never truly understood the value and the significance of human connection until I didn't have it. Also, it highlighted how loneliness and separation from others can lead to depression and anxiety. Having someone to talk to, connect with or just laugh with is important for a person's wellbeing.

While university friends are just one group of people I stay in touch with, my Care Group is also a group I spend much time with at least weekly, as we meet every Friday. Before the MCO, we met physically in church and often met up for meals or gatherings to build stronger bonds. During the MCO we continued to meet on Zoom. Besides bible study, we also prayed for each other. While it can be tiring after a long day at work to join the meetings, I have found it spiritually helpful as I am reminded of how great our God is.

How about you? Have you a group of people you can turn to to support and help you during challenging times? I would encourage anyone, especially if you're a Christian to join a fellowship group that meets regularly so you can have support and pray together. It also helps to keep one accountable and the testimonies of God's goodness keep us encouraged to stay the course as the world is prone to distract us and lead us astray.

If you are not a member of a Care Group, but would like to be in one, do get in touch with the church office who can help direct you to contact the relevant parties. I hope you will find secure friendships with people in church who can help you, pray with you and encourage you in our walk with God until He comes again.

PRAYER: My Father in heaven, thank You for giving me brothers and sisters in Christ who can help me in my walk with You. Guide me to where I should be so I can develop friendships and community. Thank You for all things. In Jesus name I pray. AMEN.

每日灵粮

星期三, 2021 年 3 月 24 日

标题: 朋友是重要的

作者: 黄经为弟兄

翻译: 陈健萍姐妹

【马可福音 2:3-4】

3 有人带着一个瘫子来见耶稣，是用四个人抬来的。

4 因为人多，不得近前，就把耶稣所在的房子，拆了房顶，既拆通了，就把瘫子连所躺卧的褥子都缒下来。

马可福音 2:1-12，我们看到耶稣治愈了一个瘫子，这瘫子是由四个人带到耶稣面前的。因为有一大群人在听耶稣讲道，他们决定最好的办法就是在房顶上凿一个洞，这在当时是很容易做到的，然后把那个人缒下，放在耶稣面前。耶稣见他们的信心，最终治愈了这个人。

当我阅读这段经文时，我惊叹于那些帮助他们的朋友见到耶稣的人。他们作为一个团队一起完成了这件事。搬运所躺卧的褥子的协调是一回事，但把它抬到房顶，然后须控制得当地将它缒下去，以致它不会掉到人的头上，这是令人惊异的。这一班人肯定会是终生的朋友。

我有一群亲密的大学朋友。我去过了他们每一位的婚礼，见过他们的孩子与配偶，也知悉他们生命中的转捩点。我们不常见面，因为他们在新加坡，一个在荷兰，我则在马来西亚；但我们几乎每天都通过 WhatsApp 保持联系。当我们见面时，我们的交谈很顺畅，我们互相打趣、戏笑、聆听对方说话，也会拍下很多照片。我相信他们会是我终生的朋友。

由于这场大流行，我开始意识到友谊和联系的重要性；并不是我以前不知道，但直到我失去了它，我才真正了解人际联系的价值和意义。此外，它强调了孤独和与他人隔离会导致抑郁和焦虑。有人与之交谈、联系或只是一起欢笑，对一个人的福祉是很重要的。

大学朋友只是我保持联系的一群人，我的关爱小组也是一个我至少每周都会花大量时间的一组人，因为我们每个周五都会见面。在行动管制令(MCO)实施之前，我们在教堂见面，也经常一起用餐或聚会，以建立更牢固的联系。在行管期间，我们继续透过 Zoom 云端视讯会面。除了研读圣经，我们也互相代祷。虽然在漫长的一天工作后参加聚会可能会很累，但我发现这在属灵上是有帮助的，因为这让我常记念我们的上帝是多么伟大。

您呢？您有一组人可以在您面临挑战的时候支持您和帮助您吗？我会鼓励您们每一位，尤其如果您是基督徒，加入一个定期聚会的团契小组，这样您就可以得到支持，并且一起祈祷。这也有助于让一个人负起责任，而且上帝的恩惠的见证鼓励我们坚持到底，因为这个世界很容易让我们分心，把我们引入歧途。

如果您不是关爱小组的成员，但想加入关爱小组，请联系教会办公室，他们可以帮助您联络相关的团体。我希望您能与教会中可以帮助您的人建立稳固的友谊，与您一起祈祷，并鼓励您与上帝同行，直到祂再来。

祷告：我在天上的父，感谢祢赐给我在基督里的弟兄姊妹，他们能帮助我与祢同行。求引领我去我应该去的地方，以致我能发展友谊和社区。感谢祢所作的一切。我奉耶稣的名祈祷，阿们。

Thursday, 25 March 2021

Title: An Easter Story

By Dr. Tho Lye Mun

The palace grounds of Eternia was packed, a sea of noblemen and noblewomen in shining armour and resplendent regalia met the eye at every corner. Right at the front, near the throne, gathered His Majesty's top generals, battle-hardened warriors, wise as they were fierce. They had never been defeated in battle and were feared throughout the nations. They were led by His Majesty's own Son, Jesus, some called him the Lion of Judah.

It seems His Majesty was about to make an announcement today, an important one, one which clearly required all His subjects to be in attendance. Rumour had it that it would concern General Lucifer. Many moons ago, General Lucifer led a rebellion against the King which did not succeed and he was banished to a far away colony. General Lucifer had gone on to ruthlessly conquer the colony, he ruled it in cruelty and enslaved all its inhabitants. He was reportedly gathering his forces to challenge the King once again.

As His Majesty spoke, a deadly silence befell the crowd, "I am concerned about the colony General Lucifer has taken over. Much evil is coming from the land."

Immediately, General Michael spoke up, "Your Majesty, I fully agree! It is time we wipe them out before their evil spreads and infects the rest of our nation!" A roar of agreement arose.

"Michael, you are my trusted warrior. No army can stand against you. But this is a rescue mission."

A rescue mission? Bewildered faces stared at each other.

His Majesty continued, "We need to save my people. Most of them have gotten so used to life under Lucifer, they don't even remember they belong to Eternia." He added, "The few who do remember, have sent us urgent requests for help, I have heard the cry of my people."

The crowd murmured in anticipation, "Who will He send?!" This would be the most dangerous mission ever conceived. Surely, He will send His fiercest warriors.

"I will send Jesus."

"Your Majesty, we will prepare the battalions at once. We will select only the best men, and they will be equipped with the best weapons and armour. No harm will come to your Son, Your Majesty. We will make sure of that!" General Michael assured the King. "I will personally lead the way."

The whole gathering of generals stood to attention. "Yes, Sir!"

His Majesty was quiet. He looked at Jesus, who sat beside Him.

"No, Jesus will go alone."

The generals were in disbelief. "But, Your Majesty, if Jesus goes alone... Your Majesty... they will harm Him."

The King was silent for a moment. Pain was in His eyes, but strength came through His breath. He looked at Jesus, who now stood straight and tall, head bowed in obedience. “Yes, I know.”

“I know they will harm my Son. But Jesus will succeed. And He will bring my people home.”

General Michael looked hard at the King. “Your Majesty... Why?”

The King replied, “Because I love them.”

Reflection:

This Easter may we reflect on the words of the Book of John Chapter 3 which tells us “16 For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. 17 For God did not send his Son into the world to condemn the world, but to save the world through him.”

2021 年 3 月 25 日，星期四

题目：复活节的故事

作者：陶乃文医生

翻译：吴淑娉姐妹

永恒之地(Eternia)的宫殿今天人山人海，每个角落都可见衣著华丽，或穿着闪亮盔甲的男女贵族。国王的宝座前，一众高级将领及战士齐立，这些骁勇善战、百战百胜的将军战士，深受国内及各国人民的敬畏，他们由国王的儿子，有 " 犹大之狮 " 称号的耶稣亲自带领。

看来国王将有一项重要宣布，所以召集国内所有臣民前来，传说这与魔鬼将军 (General Lucifer) 有关。多个月前，魔鬼将军在境内发动叛乱，但不成功，国王将他放逐到一个遥远的殖民地。魔鬼将军以残酷的手法征服该地，继而采用铁腕政策，劳役当地居民，据报道，他正在鞏固实力，再次图谋作反。

国王致词时，众人都保持肃静，国王续说： " 我很关注魔鬼将军佔领殖民地一事，他使这地充满邪恶。 "

迈克尔将军立即接道： " 陛下，我完全同意！现在该是消灭他的时候了，以免邪恶继续蔓延，势力在国内扩大！ " 附和之声如雷贯耳地响起。

" 迈克尔，你是我信任的战士，没有任何军队可以和你抗衡，但这是一项救援任务。 "

救援任务？众将军茫然对望。

国王续说道 " 我要拯救我的子民，他们当中大多数已习惯了魔鬼统治下的生活，甚至忘记了自己本属于永恒之地。 " 他补充说： " 只有少数人还记得，更向我发出紧急救援请求，我听到人民的呼求哀嚎！ "

众人低声议论纷纷： " 他会差遣谁？ " 这是有史以来最危险的任务，他一定会差遣最勇猛的战士。

" 我将差遣耶稣。 "

" 陛下，我们立即准备军营装备，选拔最精壮的兵士，配以最好的武器和盔甲，我们担保，你的儿子不会受到丝毫损伤！ " 迈克尔将军向国王保证： " 我会亲自带军！ "

众人肃立，齐说： " 遵命，将军！ "

国王默然，凝视坐在身旁的耶稣。

" 不，耶稣将独自前往。 "

众将军觉得难以置信： " 但是，陛下，如果耶稣独自一人.....陛下.....他们会伤害他。 "

国王静默片刻，眼中满是痛苦，看着耶稣，现正挺直地站着，服从的低着头——坚定的说： " 是的，我知道。 "

" 我知道他们会伤害我的儿子，但是耶稣会成功，他将带我的人民回家。 "

迈克尔将军深深地看着国王： " 陛下.....为什么？ "

国王回答说： " 因为我爱他们。 "

反思：

复活节期间，我们可以思考约翰福音 13 章 16、17 节经文的真正意义：16 " 上帝爱世人，甚至把他的独生子赐给他们，叫一切信他的，不至灭亡，反得永生。17 因为上帝差他的儿子到世上来，不是要定世人的罪，而是要使世人借着祂得救。 "

Friday, 26 March 2021

Learning to live

By : Prathab V

Matthew 10: 8b (NIV)

“Freely you have received, freely give”

Growing up in a religious but non-Christian home, I was exposed early in life to spiritual matters. My gods then had many shapes. Some seemed kind and some were fierce. I was raised knowing that I need to do many things to appease the gods. This is because, as I was told, I may have done something wrong, and may have upset the gods. As a result, I was told that I needed to make offerings to appease their displeasure and anger to me.

I grew up being very religious. Offered flowers, said the mantras daily. I obeyed as much as I could. I also fasted and did many studies in the ancient scriptures. I wanted to please the gods as much as possible. I tried very hard.

But the eternal God had other plans – he sent me to Boys’ Brigade instead! It’s another story, but going to Boys’ Brigade changed my life.

There I learned about a man who loved children. A man who was humble, meek but strong in His spirit. A man who was powerful to heal the sick, raise the dead and drive evil spirits away. That man eventually bore the guilt of the world on His shoulders on Calvary in Jerusalem.

I was amazed that the man, called Christ by my Sunday School teachers, would readily lay down His life, even though He was powerful enough to calm the seas and the winds. “There is something about this man. Something immensely different about Him,” I then thought to myself.

Comparing Christ to my gods, my heart was often touched by the warmth of His words. Attracted to Jesus, I was slowly longing for His love.

In the Boys’ Brigade, I was surprised that people called Him “Lord” and “Saviour”. “What is that I need to be saved from?” I often pondered. In the midst of the many questions and fears, each time I looked to Jesus, I felt encouraged in my heart. I just knew that He cared for me too.

By then, I was a secret admirer of Jesus. I prayed in silence. It took me many more years to muster enough courage to openly declare that Jesus is my Lord.

Those days, I was made aware that Jesus does not require any offering from us. Instead, He gave His life as an offering. Jesus does not want us to be selfish. “Freely you have received, freely give,” Jesus said. Yes, I had fallen in love with Jesus. He alone is the Christ! There is none like Him. He saw my wretched state and died for me and for you.

Now, with a little more understanding, Jesus’ life and death made a lot of sense to me.

I realise that to live for Christ means that I must be prepared to die for Him. Therein lies the conundrum : to die for Christ means that I must first live for Christ. There is no point in declaring that I am willing to die for Christ if I don’t live for Christ every day in my daily walk.

Jesus forgives all who come to Him freely.

The gods of my childhood days were easily upset and angry. But the God of the Bible, through Jesus, was loving and forgiving.

I had received His grace freely. And now, I must live the life that Jesus wants me to live.

Prayer:

Lord Jesus. Let me not forget You. Let me walk in love and share this love that You gave me to others freely. Help me to find the courage to share Your love with others and live the life that you want me to live. In Your name alone I ask, AMEN.

每日灵粮

星期五，2021 年 3 月 26 日

题目: 学习如何活

作者: Prathab V

翻译: 林良億

马太福音 10: 8 下 “你们无条件地得来，也应当无条件地给人”

我成长于一个有宗教信仰但非基督教的家庭，从小就接触过有灵的生活。那时我的神有许多形状。有些看起来很友善，有些则很凶猛。我从小就知道自己需要做许多事情来安抚众神。这是因为我做错了事，可能招惹众神。结果，我被告知我需要奉献来安抚他们对我的不满和愤怒。

我从小就非常虔诚。每天都献花，讲咒语。我尽可能地服从。我也禁食，研究古代经文，并做了很多可能取悦诸神的。我非常努力。

但是永恒的神还有其他计划 – 祂派我去了基督少年军！这是另一个故事，但是去基督少年军改变了我的生命。

在那儿，我学习及了解到一个爱孩子的人。一个谦卑温顺但灵里坚强的人。一个有能力治愈病人，复活死者并驱赶邪灵的人。那个人最终在耶路撒冷的各各他，担负起了全世界的罪。

我很惊讶，这个被我的主日学老师称为基督的人，即使祂足够强大，可以平息大海和风，也愿意放弃祂的生命。“这个人很特别，与众不同。”当时我就这样想。

将基督与我的众神相提并论，我的心经常被祂的温暖话语所感动。被耶稣吸引了，我慢慢地渴望着祂的爱。

在基督少年军中，我惊讶于人们称祂为“主”和“救主”。“我需要从中得救什么？”我经常在想。在许多疑问和恐惧中，每次我仰望耶稣时，我都会感到内心的鼓舞。我只知道祂也照顾我。

那时，我是耶稣基督的秘密仰慕者。我默默地祈祷。我花了很多年的时间才鼓起勇气公开宣布主耶稣基督是我的主。

那些日子，我意识到主耶稣基督不需要我们任何奉献。相反，祂献出了自己的生命作为献祭。耶稣不希望我们自私。耶稣说：“你无条件地得到了，无条件地给予了。”是的，我爱上了耶稣。就祂一个人是基督！没有像祂这样的人。祂看到了我的不幸状态，为我和你而死。

现在，有了更多的了解，耶稣的生与死对我来说意义非凡。

我意识到为基督而活意味着我必须准备为祂而死。其中存在一个难题：为基督而死意味着我必须首先为基督而活。宣告我如果每天不为基督而活，我愿意为基督而死是没有意义的。

耶稣宽恕了所有自由愿意来到祂身边的人。

我童年时代的众神很容易触犯和生气。但是圣经的神通过耶稣，是充满爱和宽恕的。

我无条件地得到了祂的恩典。现在，我必须过主耶稣基督要我过的生活。

祷告：主耶稣基督。让我不要忘记你。在你的爱里，让我分享你无条件的爱。帮助我找到勇气与他人分享你的爱，过上你希望我过的生活。感谢祷告是奉主耶稣基督的圣名祈求，阿门。

Saturday, March 27th 2021

Title : Be children of God

Author: Pastor Andrew Lim

Translator: Irene Hong

In the Chinese history of imperial power and royal succession, each prince used all means to compete for the throne. For man to want to become a child of God, there is no need to think of any kinds of means, no violence needed to rob, no blood needed to shed. Anyone who would like to become the son of God, the son of heaven, will become one, through the authority or rights given by God. This is the promise and gift of God. It is available to anyone who believes in the name of Jesus.

The Bible says: Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God

Since ancient times, was there anyone who dared to call God our Father?

In man's opinion, we are separated very far away from God: He is so high that we are unable to reach, unable to even draw near to Him. Now we can call God our Father, this address reveals how intimate our relationship is with the Most High. God let us be His heirs, to become children of the Almighty one, thus we share all the privileges as Children of God have, what an honour we have that we are able to enter and share the blessings and joy of being in God's family. Becoming a child of God is like a hundred times an elevation of status, as we are able to inherit the spiritual blessings of heaven; others are unable to understand and unable to enjoy the intimate relationship of this inheritance that only children can have.

The worldly father treats his children as he wishes, which means how he treats his children depends on his mood, depends on his educational level, depends on his upbringing. But when we know God is our Heavenly father, then surely He is different from the earthly father. When we are able to call God as our father, we know that we are accepted by God, and valued by Him, treasured by him, cherished by Him.

Originally we have no relationship with God, but when we are willing to accept, willing to believe in His son Jesus Christ, we become children of God through His promise, and we begin to build a very intimate relationship with God. This joy and happiness that is felt in our hearts is an intimate feeling that is beyond words.

Men fear God because men do not know God. Paul said: "God lives in unapproachable light, whom no one has seen or can see." When men came before God and called upon Him, their hearts would be filled with fear, reverent and at times feeling at loss; but when God recognized them as His children, their moods changed. "The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your adoption to sonship. And by him we cry, 'Abba, Father'." We can call God "Abba Father". When men were able to call God as father, their hearts would instead be filled with joy and happiness, and have a close intimate feeling that desires to draw near to Him. We no longer fear God, but have become intimate with Him, and able to come before His presence to talk to Him fearlessly.

In the eyes of men, or in the eyes of parents, relative and friends, or even in your own eyes, you can be dissatisfied with yourself or look down at yourself, but when you come before God, you must know that He is your father, and He values you because you are His children,

He sees you as His precious treasure. This type of relationship by itself is honour and glory—this identity and status surpass all relationship of the world.

Earthly parents may be disappointed with their children because they did not reach their expectations, they may even distance themselves from their children, or vent their feelings at their children, but God would never do so.

He will never give up on us, will never treat us arbitrarily. The Bible said: His love to us is wide and long and high and deep, His love to us never change, He promised that goodness and love will follow us. Thus we only need to come before Him each time with a heart of thanksgiving instead of being fearful and frightened.

Prayer: Our Father who is in heaven, we want to praise you from the bottom of our hearts, who are we, that you have chosen us to become your children; and valued, and treasured, and cherished in the palm of your hands. That we are able to enjoy the peace and joy and status of our identity on earth, and we are able to inherit the heavenly blessing and able to draw your eternal grace at any time. We want to spend each day of our lives in thanksgiving. Thank you, and in Jesus name, Amen.

每日灵粮

星期六

2021年3月27

题目:成为上帝的儿女

作者:林金儀

在中国历史奪嫡中，皇子們各个為奪取皇位，盡出各種手段。人要成为上帝的儿女，不用手段盡出，不用激烈强奪，不需要头破血流，人要成为天子，上天的儿子，是藉着上帝的权柄或权利的授与，这是上帝应许，赐给凡是相信耶稣名的人就都可以得到。

圣经说：凡接待他的，就是信他名的人，他就赐他们权柄，作神的儿女

自古以来有谁敢称上帝是我们的父呢？

在人的观念中，上帝与我们离天隔九洲，高不可攀，不容易接近的那一位。如今，我们竟然可以称上帝为我们的父，就表明了我和至高者之间的关系的密切。上帝立我们为嗣，成为全能主宰的儿女，我们从此拥有神儿女名份而有的所有权利，得以进入并享受神家的福乐，这是何等的荣幸。成为神孩子的身份如“鲤鱼跳龙门，身价百倍”；并能够繼承天上所有属灵福气；儿女所能够承继的关系之密切，是其他人所难以明白，也不能享受的。

地上的父亲是随自己的意思对待孩子，意思是：随着他的喜怒哀乐对待我们、随着他的教育程度对待我们、随着他的原生家庭方式对待我们。但是当知道上帝是我们天上的父亲时，就肯定跟地上的父亲不一样，我们可以呼叫上帝为父亲时，我们就知道我们是被上帝所接纳的、是祂非常看重的、是祂所非常宝贝的、是祂所非常疼惜的。我们原本与上帝毫无关系，但是当我们将自己肯接受，肯相信祂的儿子耶稣基督时，我们因应许成了上帝的儿女，我们从此就跟上帝建立了亲密无比的关系，这种心里欣喜快乐，亲密无比的感觉真的是无法形容。

人因为不认识上帝而对祂原有一颗惧怕的心。保罗说：“上帝住在人所不能靠近的光中，人也不能见上帝”。人来到上帝面前呼叫上帝为神时，心里面总是带着惧怕、敬畏，有时甚至不知所措；但当上帝承认我们为祂儿女时，心情就改变了。“你们所受的，不是奴仆的心，仍旧害怕。所受的乃是儿子的心，因此我们呼叫阿爸父”。我们可以“称呼上帝为阿爸天父”。当人们可以称呼上帝为父亲时，心里的感觉转换成为欣喜快乐，有无比的亲密感，会喜欢亲近祂，我们不再惧怕上帝，乃是变成与上帝亲密；并可以随时坦然无惧地进到祂面前向祂倾诉。

在世人眼中，或者在父母亲朋的眼中，甚至在你自己的眼中，你都可能对自己有诸多的不满意，看轻自己，但是当你来到上帝面前的时候，你当知道，祂是你的父，祂重视你，因为你是祂的儿女，祂视你为心肝宝贝。这种关系本身就是尊贵和荣耀，这一身份和地位超越了世上一切的关系。

地上的父母可能因为子女没有达到自己的期望和要求，而心生失望，甚至会疏远自己的子女。会把自己的情绪发泄在子女的身上，但上帝不会。祂绝不会放弃我们，不会任意对待我们。圣经说：祂对我们的爱是长阔高深，祂对我

们的爱永不改变，祂应许祂会以恩惠与慈爱环绕我们。因此，我们每次来到祂面前的时候，不必带着恐惧和害怕的心，只要心存感恩。

祷告：我们在天上的父，我们要从心灵深处发出赞美，我们何能何德，竟然被你拣选、被你重视、被你宝贝，竟然被捧在你手心上珍惜，能成为你的孩子。在地上能够享受你所赐的平安与喜乐与身份地位。在天上能够继承属天的所有福气并可以随时支取你无限的恩典。我们要以感恩过每一天的生活。诚心感谢是奉耶稣的名，阿门。

Date: Sunday, 28 March 2021

PRAYING TOGETHER

Abraham Verghese

Text : Matthew 18 : 19 , 20 Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. For where two or three are gathered in my name, there am I among them.

Matthew 7 : 7 Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

The apostles learned their leadership patterns from our Lord Jesus . Go through the Gospels for Jesus' teaching and practice of prayer, and you will identify many (some scholars say 37 verses – I have not counted !) . Of those many instances in which Jesus refers to prayer, most (some scholars say 33 – again I have not counted) of them are in the plural rather than singular . These verses show that Jesus' instruction decisively leaned toward praying with others, not just praying in private.

Take, for example, Matt. 7:7 We read “you” in that verse and immediately think it's singular, referring to an individual. In fact, it is a plural “you,” meaning Jesus is urging a gathering of believers to ask, seek, and knock.

Jesus seems to deliberately emphasise the importance of praying together. In Matt. 18:19 Jesus said “If two of you on earth agree...” instead of “If anyone asks...;” He chose to emphasise a group gathered for prayer. This focus of Jesus' on more than one praying indicates that there is a design of God's in such gatherings..

Praying together was a priority for the apostles

The example of the apostles in Acts points to the priority praying together held for them.

Every occurrence of prayer in Acts preceding Chapter 6 (1:14, 24; 2:42; 3:1; 4:23-31) pictures the apostles leading others in prayer. Not one reference points to their private prayer time; the focus is on God's people praying together. So by testimony and by example, it is clear that the apostles placed a high premium on the people of God praying together. They considered guiding the corporate prayer life of the church just as critical a priority as the preaching/teaching of God's Word. God has sovereignly ordained the corporate praying of a church, such that His mighty workings increase exponentially and His purposes are accelerated when we pray together.

The Book of Acts records the mighty works of God for and through His church in its early years, and clearly connects them to unified, corporate prayer.

The 120 were gathered in an upper room praying in one accord when Pentecost comes (Acts 1:13; 2:1). The disciples prayed for wisdom in knowing who Judas' replacement should be (Acts 1:24). When Peter and John reported the Sanhedrin's threats, those gathered cried out to God in one accord for boldness, and the place was shaken where they prayed (Acts 4:24, 31). The church prayed over the seven men appointed to serve the widows (Acts 6:6). After James was martyred and Peter imprisoned by Herod, the church was fervently praying, and God miraculously delivered Peter from his cell (Acts 12:1-11). While the prophets and teachers were praying and fasting, the Holy Spirit called Paul and Barnabas to go on their first missionary journey (Acts 13:1-2). Paul and Silas were praying when God sent an earthquake that resulted in the conversion of the jailer and their release (Acts 16:25).

What is our attitude towards corporate prayer – which is now online on Saturday mornings or on third Sundays like we used to have when we had physical services? Do we view prayer meetings as optional – something to drop by or log on to view once in a while ? Can we not consider changing the the timing of some of our worldly activities to enable us to attend our

corporate prayer sessions ? If we have not managed to attend any corporate prayer , can we take steps forward in our participation and confidence in prayer, not just as individuals, but with other believers, gathered together with the purpose of seeing God's glory manifested. After we start , we pray that the Spirit will move us to make it regular in our calendar.

As a church , PBC has been blessed in many ways . Can we become a praying church , praying together and letting God set the direction as to how we should serve Him? May we move as the Spirit moves us so more than ever .

Prayer : Heavenly Father , we pray that more of Your people in PBC will be moved to gather together to pray corporately . May You move us to know how we can serve You more and more each day to the glory and honour of Your Name. In Jesus' name . Amen!

每日靈糧

星期日，2021 年 3 月 28 日

題目:一同祈禱

作者:亞伯拉罕·韋爾蓋塞 (Abraham Verghese)

翻譯:王靖端姐妹

馬太福音 18:19-20

19 我又告訴你們,若是你們中間兩個人在地上,同心合意的求甚麼事,我在天上的父,必為他們成全。

20 因為無論在那裡,有兩三個人奉我的名聚會,那裡就有我在他們中間。

馬太福音 7: 7 你們祈求,就給你們;尋找,就尋見;叩門,就給你們開門。

使徒們從我們的主耶穌學會了領導的方式。查看福音書,您將會發現很多有關耶穌教導如何禱告的經文(一些學者說 37 節經文-我沒有數過!)。在耶穌提到禱告的許多經文中,大多數(有些學者說 33 處,我沒數過)是複數形式,而不是單數形式。這些經文闡明,耶穌明確的指示我們與他人一起祈禱,而不僅僅是個人私下禱告。

以馬太福音 7: 7 為例,耶穌正敦促一群信徒祈求,尋找和叩門。耶穌似乎特意強調了一起禱告的重要性。在馬太福音 18:19 中,耶穌說:“若是你們中間兩個人在地上,同心合意……”,而不是“如果有人祈求……”。他重視群體在一起祈禱。耶穌對群體祈禱的關注,表明這樣的聚會合乎上帝的旨意。

使徒們在使徒行傳所立下的榜樣說明了他們以共同祈禱為重心。在第 6 章(徒 1:14, 24; 2:42; 3: 1; 4: 23-31)之前的使徒行傳中,每次禱告都描繪了使徒帶領眾人一同禱告。沒有提到他們的私人祈禱時間,重點是上帝的子民一起禱告。因此,通過見證和榜樣,使徒們很明顯的十分重視上帝的子民在一起禱告。他們認為教導教會的集體祈禱生活,與宣講或教導上帝的話一樣重要。上帝以他的主權確認了教會的集體祈禱,以致當我們一起祈禱時,祂的大能工作翻倍增長,也加速達到祂設定的目標。

使徒行傳記錄了上帝為早期的教會和透過其教會所做的偉大工作,並清楚地將它們與門徒的集體祈禱聯繫在一起。

五旬節到來時,這 120 人聚集在所住的一間樓房裡祈禱(徒 1: 13; 2: 1)。門徒們祈求智慧,好知道誰應該代替猶大(徒 1: 24)。當彼得和約翰報告關於公会议的威脅時,聚集在一起的人就同心合意的,高聲地向神呼喊,他們聚會的地方震動了(徒 4:24, 31)。教會為任命的七個照顧寡婦的人禱告(徒 6: 6)。當雅各殉道並彼得被希律王囚禁之後,教會為他切切地禱告,上帝奇蹟般地將彼得從他的牢房中救了出來(徒 12: 1-11)。當先知和老師祈禱並禁食時,聖靈差遣保羅和巴拿巴進行他們的第一次宣教之旅(使徒行傳 13: 1-2)。保羅和西拉在祈禱時,上帝發動地震,導致獄卒歸主和他倆被釋放(使徒行傳 16:25)。

我們對會眾集體禱告的態度是什麼—像現在每週六早上通過網絡時那樣,或是像以前在實體崇拜時的第三個星期日?我們是否將禱告聚會,視作是可選擇的-有空時參與或上網查看的聚會嗎?我們是否可以考慮改變一些世俗活動的時間安排,以使我們能夠參加會眾集体的禱告會?如果我們還沒有參加任何集體祈禱,那麼我們是否可以向前邁出一步,參與和對祈禱充滿信心,不僅是個人,而且是與其他信徒聚集在一起,來

彰顯上帝的榮耀。集体祈祷開始之後，我們祈求聖靈促使我們，使其成為我們的日曆中的一項固定的活動項目。

作為一座教堂，班底浸信教会在許多方面受到祝福。我們可以成為一個祈禱的教會，一同祈禱，讓上帝指引我們如何服侍他嗎？願我們跟隨聖靈來推動我們前進。

禱告：天父，我們祈禱在班底浸信教会你的子民們中，有更多的人被感動，而聚集在一起共同祈禱。願你感動我們，使我們知道每天如何為榮耀和尊崇你的名，而能更加服事你。奉耶穌的名，阿們！

Date: 29 March 2021

Title: The Sin of Unbridled Anger

Writer: Richard YW Yeoh

Verse: Matthew 5:22 (ESV) "But I say to you that everyone who is angry with his brother will be liable to judgement; whoever insults his brother will be liable to the council; and whoever says, 'you fool!' will be liable to the hell of fire."

The Bible is replete with exhortations and advice on the sin of anger. Indeed, in every book there are many verses cautioning us on the dangers of uncontrolled anger.

Then as now, we are reminded not to sin in our anger, to not let the sun go down on our anger and to not grieve the Holy Spirit. For the anger of man does not produce the righteousness of God. Therefore, be quick to hear, slow to speak, and slow to anger. We are reminded to put away anger, wrath, malice, slander and obscene talk.

Why is anger given prominence in God's Word? It is a fact that uncontrolled anger gives rise to dire consequences. We read daily of how people who are consumed by anger commit serious crimes – from road rage, murders, to abuse, torture and killing, even within the confines of the family home. Habitual and excessive anger in the home poisons the whole family atmosphere and is a form of generational curse as children learn this conduct from parents and repeat the same in their own adult lives resulting in generations of quarrelsome families, robbed of the joys of family life intended for us by the Lord.

Every one of us has experienced anger at some point in our lives but anger must not take over our thoughts and actions and cause us to lose control. Being aware is the first step towards being victorious over this weakness with God's help.

Feelings of anger is not the real sin – it's what we do and how we manage our anger that is the issue. Many a time, habitual anger has root causes in early life (e.g. childhood abuse or harsh treatment) that needs to be resolved through counselling, therapy and prayer.

We need to daily pray for patience and understanding in our relationship with others and not be quick to judge or lash out at others. Anger often stems from a misplaced sense of superiority, righteousness, or pride.

Within the family, let's resolve to be more patient and understanding. As the late American Management guru Steve Covey teaches, "Seek first to understand, then to be understood".

Practical home applications that I practise include:

- Never scold or nag at anyone at meal times. Gatherings at the dining table should be a time to bond and not be associated with anger and strife.
- Where disciplining is required, do so in love, never in anger. This includes not shouting at or hitting anyone or speaking in harsh tones.
- When we have wronged or hurt someone with our anger, be quick to apologize and show love to restore the breach. Be mindful that harsh words spoken in anger can cut like a knife and hurt loved ones for a long time.

Finally, I would strongly recommend that we all embrace and display the fruit of the Spirit namely, love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control and commit all our relationships to the guidance of the Lord.

Prayer: Our Father in Heaven. May your peace fill our hearts and displace all feelings of anger and resentment within us. Give us a Spirit of patience and understanding. Look upon us and cause Your face to shine upon us. Help us to forgive those who have hurt us in their anger and forgive us for sinning in our anger.
In Jesus' Name. Amen.

每日灵粮

星期一，2021年3月29日

标题：肆无忌惮的愤怒之罪

讲员：杨勇伟弟兄

翻译：郑振隆弟兄

经节：马太福音 5:22 “只是我告诉你们：凡向弟兄动怒的，难免受审判。凡骂弟兄是拉加的，难免公会的审断；凡骂弟兄是魔利的，难免地狱的火。”

圣经充满了对愤怒之罪的劝诫和忠告。事实上，每卷书中都有许多经文告诫我们，不加控制的愤怒的危险。

那时，就像现在一样，我们被提醒生气却不要犯罪，不可含怒到日落，也不要叫圣灵担忧；因为人的怒气并不成就神的义。因此，要快地听，慢慢地说，慢慢地动怒。我们被提醒要放下怒气、愤怒、恶意、诽谤和淫秽言论。

为什么在上帝的话语中，愤怒被放在突出位置？失控的愤怒会导致可怕的后果，这是事实。我们每天都阅读到被愤怒吞噬的人是如何犯下严重的罪行 – 从公路暴怒、谋杀，到虐待、折磨和杀戮，甚至在家庭中。家庭中习惯性和过度的愤怒毒化了整个家庭气氛，是一种代代相传的诅咒，因为孩子们从父母那里学到了这种行为，并在自己的成年生活中重复这种行为，导致了代代争吵的家庭，剥夺了上帝原本打算赐给我们的家庭生活的乐趣。

我们每个人在生活中的某个时候都经历过愤怒，但不能让愤怒掌控我们的思想和行为，使我们失去控制。意识到这点便是在上帝的帮助下战胜这一弱点的第一步。

愤怒的感觉并不是真正的罪过，问题在于我们做了什么，以及我们如何管理我们的愤怒。很多时候，习惯性愤怒在早年生活中有根源(例如童年虐待或严厉对待)，需要通过咨询、治疗和祈祷来解决。

在与他人的关系中，我们需要每天祈求耐心和谅解，不要急于批判或抨击他人。愤怒往往源于错位的优越感、正义感或自豪感。

在家庭中，让我们下定决心要更加耐心和理解。正如已故美国管理学大师史蒂夫·科维(Steve Covey)所教导的那样，“先寻求理解，然后才寻求被理解”。

我实践的实用家庭应用程序包括：

- 切勿在进餐时责骂或唠叨任何人。餐桌上的相聚应该是一个联结的时间，而不是与愤怒和纷争联系在一起。
 - 当需要管教时，以爱为准，切勿发怒。这包括不要对任何人大喊大叫或殴打，也不要使用刺耳的语气说话。
 - 当我们因愤怒而冤枉或伤害了别人时，要迅速道歉，并表现出爱来修复破口。请记住，愤怒时说的刻薄的话会像刀子一样锋利，伤害亲人很长一段时间。
- 最后，我极力建议大家拥抱并展示圣灵的果子，即仁爱、喜乐、和平、忍耐、恩慈、良善、信实、温柔和节制，并把我们的关系都交由主来引导。

祷告：我们的天父，愿祢的平安充满我们的心，消除我们心中所有的愤怒和怨恨；赐给我们耐心和理解的精神。求祢顾念我们，使祢的脸光照我们。帮助我们原谅那些因愤怒而伤害我们的人，并赦免我们因愤怒所犯的罪。

奉耶稣的名，阿们

Tuesday, 30 March 2021

Title: Serpent And Dove

By: Amanda Foo

Matthew 10:16 (ESV)

“Behold, I am sending you out as sheep in the midst of wolves, so be wise as serpents and innocent as doves.”

This phrase had always intrigued me. Why did Jesus combine two contrasting animals when commissioning the Apostles? I understand the need to be wise, but a serpent? The serpent did after all play a key role in the fall of man, deceiving Eve into eating the forbidden fruit. Having said that, we know that Jesus never makes a mistake and is intentional in all that He does (and says).

In Matthew 10, as Jesus prepares to send the twelve Apostles out in pairs to preach the good news and do His work, He warns them that they will be treated the way wolves treat sheep. Sheep are largely defenceless, naturally nervous and easily frightened; however, Jesus counters the notion by asking the apostles to “be wise as serpents”. According to snake experts, avoidance is the most common form of self-protection by snakes. They are quick to slither away; they bite humans usually only in self-defence. Jesus is not suggesting that we stoop to deception but to model some of the serpent’s famous shrewdness in a positive way. Proverbs 27:12 says: “The prudent sees danger and hides himself, but the simple go on and suffer for it.”

Not only that, Jesus tells the Apostles to be as innocent (or “harmless” as translated in KJV) as doves. The apostles (and us) are called to reflect the gentle and humble spirit of doves, not giving others a legitimate reason to accuse us of injustice or immorality. Too often I find myself not listening well or with respect; eager to show the folly in others’ viewpoint. However, that may not be the most effective way of witnessing. According to 2 Timothy 2:24-25, “And the Lord’s servant must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil, correcting his opponents with gentleness. God may perhaps grant them repentance leading to a knowledge of the truth.”

The world needs to hear the message of Jesus and sometimes that may result in persecution. However, that shouldn’t stop us from telling people about Jesus. As we take the gospel to a hostile world, let us be courageous yet vulnerable, non-combative, sheep-like witnesses. Also, let us strive to keep our conduct honourable, so that those who see our good deeds may glorify God (1 Peter 2:12).

Prayer:

Heavenly Father, we seek to be effective ambassadors of Christ today. Help us to not be intimidated by the persecution that awaits us, but instead set our eyes on the things above and the joy that is set before us. When difficult moments arise, help us to lean on You for wisdom and strength.

In Jesus’ name, Amen.

每日灵粮

星期二 2021 年 3 月 30 日

标题：蛇和鸽子

作者：符伟敏姐妹

翻译：陈晓佩

马太福音 10:16 “我差你们去，如同羊进入狼群；所以你们要灵巧像蛇，驯良像鸽子。”（和合本）

这句话一直让我感到好奇。耶稣差遣使徒的时候，为何把两种截然不同的动物组合在一起？我明白灵巧的必要性，可是为何是蛇呢？毕竟，蛇在人类的堕落里起了关键作用，它欺哄夏娃吃下了禁果。话虽如此，我们知道耶稣从不会失误，祂所做的一切(和所说的)都是有意图的。

在马太福音第 10 章，耶稣准备差遣十二个使徒两人一组地去传福音和做祂的工作时，祂警告他们将会受到狼对待羊一般的对待。羊基本上是没有防御力，它们天生胆小并且容易受到惊吓；然而，耶稣要使徒“灵巧像蛇”来反驳这一观点。根据蛇专家的说法，躲避是蛇最常见的自我保护形式。它们迅速地滑走；它们通常只是出于自卫才咬人。耶稣并不是建议我们堕落到欺骗的地步，而是以一种积极的方式来模仿蛇的一些著称的机灵。箴言 27:12 “通达人见祸藏躲；愚蒙人前往受害。”

不仅如此，耶稣还告诉使徒要驯良（或“没有恶意的”(harmless)英王钦定本的翻译) 像鸽子。使徒(和我们)被召体现鸽子温顺和谦卑的性情，而不是给别人一个合理的理由来指控我们不公平或不道德。很多时候，我发觉自己没有好好地或没有带着尊重地去聆听；急于揭示他人的谬论。然而，这未必是一个作见证的最有效的方法。依据提摩太后书 2:24-25，“然而主的仆人不可争竞，只要温温和和地待众人，善于教导，存心忍耐，用温柔劝戒那抵挡的人；或者神给他们悔改的心，可以明白真道。”

世界需要听到耶稣的信息，有时这可能会引致迫害。然而，这不应阻止我们向人们讲述耶稣。当我们把福音带到一个充满敌意的世界时，让我们作勇敢即使我们是易受伤、不好斗，如绵羊般的样式的见证人。同时，让我们竭力保持我们的品行端正，以至那些看见我们的好行为的人，归荣耀给上帝。（彼得前书 2:12）

祈祷：

天父，我们寻求今天成为基督的有效使者。帮助我们不要因着那将临到我们的迫害而畏缩，而要着眼于天上的事和摆在我们面前的喜乐。当困难的时刻出现时，帮助我们依靠祢的智慧和力量。

奉耶稣的名，阿们。

Wednesday, 31 March 2021

Title: Jesus Crossing Over for Us

Author: Pastor Wallace Ong

Mark 6:53-56

When they had crossed over, they came to land at Gennesaret and moored to the shore. And when they got out of the boat, the people immediately recognized him and ran about the whole region and began to bring the sick people on their beds to wherever they heard he was. And wherever he came, in villages, cities, or countryside, they laid the sick in the marketplaces and implored him that they might touch even the fringe of his garment. And as many as touched it were made well.

This is one of my favorite passages in the bible – a short paragraph with only 3 verses. In the past, I have read through this passage many times, but it never stands out to me. It is just another miracle Jesus did. However, in 2018, when I was preparing the bible study for my cell group, these verses simply came alive to me! I could imagine there was great celebration, rejoicing, hugging and crying with joy, laughter and dancing in jubilation. I could hear praises rising up to God, and the name of Jesus being lifted up high! The sick people brought in from every place were made well! People who were sick and bedridden for years were instantly healed by a touch on Jesus' garment. I am sure their loved ones would definitely rejoice and celebrate with them in abounding joy! What an incredible scene this must have been!

However, I believe there were many in that time who continued in their illnesses, living under the dark shadows of weariness, suffering, sadness, and pains. These are the ones who have failed to run to Jesus. They either did not RECOGNIZE or know Jesus, or did not believe in what they had heard about Him, and their friends and relatives did not bring them to meet Jesus.

Verse 53 says Jesus “had crossed over,” – this phrase emphasized that Jesus is always “crossing over” to come near to humankind. Being the very God Himself, He crosses over to meet all those who are in need and restores them, bringing God's abundant love and riches to them wherever they are. Notwithstanding where you are today – in the midst of the familiar challenging daily routine, stuck in a momentous crisis, or struggling with difficulties. Jesus is here with you. He is eager to meet with you, wherever you may be. Run to Him and reach out to Him, bring your friends and family members and relatives along, so that all of you who are weary and lost can be made well, find rest and celebrate with great joy. The Lord Jesus Christ does not turn away anyone who comes to Him in genuine humility.

For those who have already recognized or knew Jesus, when was the last time you ran to Jesus? When was the last time you brought your friends and family members who had been suffering from the oppressions of this world to Jesus? When was the last time you rejoiced and celebrated with someone you knew had been made well by Jesus? We have so much today that it is often hard for us to recognize our desperate need for God. Try running to Jesus in your prayers for yourself and others. You will surely find new strength in Him and restoration through Him. And perhaps you will participate in great celebration and joy with someone you brought to Him.

Prayer:

Dear Lord Jesus,

Thank you for searching for, seeking out, and finding all those who are lost or in need. O Lord, help us to believe in faith, knowing that you so love us, and that you will come to us in our time of need. Give us a compassionate heart to bring our family members and friends to

come to know you because that is the only way they will be saved from the oppression of the evil one, find hope in their hopelessness, and break free from the eternal dead. Thank You Lord, for Your amazing grace and abounding love to all of us! Thank you!
In Jesus' name, Amen.

每日灵粮

星期三, 2021 年 3 月 31 日

标题: 耶稣向我们渡过来

作者: 王振威传道

翻译: 陈健萍姐妹

马可福音 6:53-56

既渡过去，来到革尼撒勒地方，就靠了岸。一下船，众人认得是耶稣，就跑遍那一带地方，听见他在何处，便将有病的人用褥子抬到那里。凡耶稣所到的地方，或村中、或城里、或乡间，他们都将病人放在街市上，求耶稣只容他们摸他的衣裳繸子，凡摸着的人就都好了。

这是圣经中我最喜欢的段落之一 – 只有 3 节经文的一小段。过去，我曾多次阅读这段经文，但它从来没有引起过我的注意；这只是耶稣所行的另一个神迹。然而，在 2018 年，当我在为我的细胞小组准备查经时，这些经文简直活现在我眼前！我可以想象那是一场盛大的庆典，充满欢欣雀跃、拥抱并喜极而泣、欢声笑语且欢腾起舞。我能听见赞美声上达上帝的面前，耶稣的名被高举！从各地被送来的病人都痊愈了！患病的以及卧床不起多年的人，只要摸耶稣的衣服，就能立即痊愈。我相信他们的亲人一定会欣喜若狂，和他们一起欢庆！这是多么不可思议的一幕啊！

不过，我相信在那个时期，还有许多人仍继续活在疾患中，生活在疲惫、苦难、悲伤和痛楚的阴影下。他们便是那些没有奔向耶稣的人。他们要么不认得或不知道耶稣，要么不相信他们所听到关于祂的事情，而且他们的亲戚朋友也没有带他们去见耶稣。

第 53 节说耶稣“渡过去” – 这短语强调了耶稣总是“渡过去”亲近人群。祂自己既为上帝，祂渡过去与所有需要帮助的人相遇，并使他们复原，无论他们在哪里，祂都把上帝丰盛的爱和丰足带给他们。不管您今天身处何方 – 在熟悉的具有挑战性的日常生活中、身陷重大危机中，或在困难中挣扎，耶稣在您身边陪着您。无论您在何处，祂都切切渴望与您相遇。奔向祂，与祂建立联系，带上您的朋友、家人和亲戚一起来，好叫您们困倦和迷失的人得以康复，得到安息，欢欣喜乐地庆贺。主耶稣基督不会拒绝任何真诚谦卑地来到祂面前的人。

至于已经认出或认识耶稣的人，您最后一次奔向耶稣是什么时候？您最后一次把遭受世俗压迫的朋友和家人带到耶稣面前是什么时候？您最后一次与您认识的被耶稣治愈的人一起欢乐庆祝是什么时候？我们今天拥有的如此之多，以致我们常常很难认清我们对上帝的迫切需要。试着奔向耶稣，为自己和他人祈祷。您必在祂里面得着新的力量，并因祂得复兴；也许您会和您带到祂跟前的人一起参与盛大的庆祝和喜乐。

祈祷：

亲爱的主耶稣，

感谢祢寻找并找到所有迷失或需要帮助的人。主啊，求帮助我们有信心，知道祢是如此爱我们，在我们需要的时候，祢必来到我们身边。求赐给我们一颗怜悯的心，好叫我们带领家人和朋友来认识祢，因为这是他们从那恶者的压迫获救、在绝望中找到希望，并挣脱永恒死亡的唯一途径。感谢主，赐给我们奇妙的恩典和丰盛的爱！奉耶稣的名，阿们。