

Thursday, 1 April 2021

Jesus Washes the Feet of His Disciples

By Max Lucado

John 13:2-5

The evening meal was in progress, and the devil had already prompted Judas Iscariot, son of Simon, to betray Jesus. Jesus ... got up from the meal, took off His outer clothing, ... and began to wash His disciples' feet, drying them with the towel that was wrapped around Him. (John 13:2-5 , NIV)

It has been a long day. Jerusalem is packed with Passover guests, most of whom clamour for a glimpse of the Teacher. The spring sun is warm. The streets are dry. And the disciples are a long way from home. A splash of cool water would be refreshing.

The disciples enter the room, one by one, and take their places around the table. On the wall hangs a towel, and on the floor sit a pitcher and a basin. Any one of the disciples could volunteer for the job, but not one does.

After a few moments Jesus stands and removes His outer garment. He wraps a servant's girdle around His waist, takes up the basin, and kneels before one of the disciples. He unlaces a sandal and gently lifts the foot, places it in the basin, covers it with water, and begins to bathe it.

One grimy foot after another, Jesus works His way down the row. In Jesus' day the washing of feet was a task reserved not just for servants but for the lowest of servants.

In this case the One with the towel and basin is the King of the universe.

Hands that shaped the stars now wash away filth. Fingers that formed mountains now massage toes. And the One before whom all nations will one day kneel now kneels before His disciples. Hours before His own death, Jesus' concern is singular.

He wants His disciples to know how much He loves them.

You can be sure Jesus knows the future of these feet He is washing. These feet will dash for cover at the flash of a Roman sword. Only one pair of feet won't abandon Him in the Garden ... Judas will abandon Jesus that very night at the table.

What a passionate moment when Jesus silently lifts the feet of His betrayer and washes them in the basin.

Jesus knows what these men are about to do. By morning they will bury their heads in shame and look down at their feet in disgust. And when they do, He wants them to remember how His knees knelt before them and He washed their feet...

He forgave their sin before they even committed it. He offered mercy before they even sought it.

PRAYER:

Dear God, King of the universe, I'd like to think I would have washed Your feet and done better than the other disciples, but I know that's not true. Thank You for loving me and washing my feet and offering me mercy when I deserve none. In Jesus' name, amen.

每日灵粮

2021年4月1日，星期四

题目：* 耶稣洗门徒的脚 *

作者：麦克斯·路卡杜

翻译：黄姐妹

经文：约翰福音 13：2-5

2. 吃晚饭的时候，魔鬼已将卖耶稣的意思放在西门的儿子加略人犹大心里。

3. 耶稣知道父已将万有交在他手里，且知道自己是从神出来的，又要归到神那里去

4. 就离席站起来，脱了衣服，拿一条手巾束腰，

5. 随后把水倒在盆里，就洗门徒的脚，并用自己所束的手巾擦干。（约翰福音 13：2-5）

这是一个漫长的一天。耶路撒冷到处都是逾越节的客人，其中大多数人想看夫子（耶稣）。春天的阳光很温暖，街道很干燥，门徒离家很远。来一瓢的冷水会是清凉的体验。

门徒一个接一个地进入房间，围坐在桌子周围。在墙上挂着一条毛巾，在地板上放着一个水罐和一个洗手盆。任何一个门徒都可以自愿拿起这工作，但没有一个人愿意。

片刻之后，耶稣站了起来，脱下外套。他将仆人的腰带缠在腰间，收起盆，跪在一个门徒面前替他解开凉鞋，轻轻抬起脚，将其放在水盆中替他洗脚。

耶稣沿着一个又一个肮脏的脚往下洗。在耶稣的时代，洗脚这事不仅是由仆人来，而是由最底层的仆人所做的事。

__现在这情况是，用毛巾和洗脸盆替人洗脚的那位是宇宙之主。

塑造星宿的手现在洗涤脚上污物。形成山脉的手正按摩脚趾。万国有一天要跪拜在祂面前的那个人，现在跪在他的门徒面前。耶稣去世前几个小时，祂唯独关心的是。。。

“耶稣希望祂的门徒知道祂有多爱他们。”

耶稣知道他所洗这脚主人的未来。这些脚将在罗马士兵拔剑时叛离，那时只有一双脚不会在花园里背弃他.....犹大会在那天晚餐时背叛耶稣。

当耶稣默默抬起背叛者的脚为他洗脚的时候，那是多么亲密的时刻。。

耶稣知道这些人即将要做什么。到了早晨，他们会羞愧地低着头，厌恶地看着他们自己的脚。当他们这样的时候，祂要他们记住祂的膝盖在他们面前跪下，洗了他们的脚.....

祂在他们犯罪之前就赦免了他们的过犯。甚至在他们还没有寻求帮助之前，他就赐下怜悯。

祷告：

亲爱的上帝，宇宙之主。我曾自负的认为洗你的脚这事，我会比其他门徒做得更好，但我知道这是不对的。虽然我不配，感谢你仍然爱我，为我洗脚，怜悯我。奉耶稣的名祷告，阿们。

Friday, 2 April, 2021

Title: Hallelujah, What A Saviour!

By: Ps Cheng Cheung

Mark 16: 7 “Now go and tell His disciples, including Peter, that Jesus is going ahead of you to Galilee.”

It is Thursday, the night before Jesus’ crucifixion. Foot-washing by the greatest for the least has taken place, the Lord’s supper has been instituted and Judas has departed into the night. Now Jesus and the eleven have gone to the Garden of Gethsemane. There was much on the Lord’s mind. He knew what was ahead, not the least of which was the manifestation of man’s evil and friends’ failures of which He would be the object. How would He respond?

Things are at their darkest at and after Gethsemane. The high priest’s temple officers converge upon Jesus in the garden, He is betrayed by a kiss, His disciples scatter and He is arrested. Thereafter He is cross-examined by Annas and Caiaphas, mocked, dragged off to be interrogated by Pilate, whipped, and scourged, exchanged for a murderer, and released by him to an angry mob. Worst of all He is denied by His closest. He is deserted.

Where is Peter in all of this?

He is confronted by a servant girl before those who had gathered in the courtyard to watch proceedings from a distance “You also were with Him”. Matt 26: 69-70. Then, after Peter had withdrawn to the gateway, another servant girl asserts more emphatically “This fellow was with Jesus of Nazareth!” Matt 26: 71. Finally, he was accosted by several bystanders “Surely you are one of them; your accent gives you away.” Matt 26: 73.

What had been Peter’s response?

70 But he denied it before them all. “ I don’t know what you’re talking about,” he said.

72 He denied it again, with an oath: “ I don’t know the man!”

74 Then he began to call down curses, and he swore to them, “ I don’t know the man!” The rooster crowed. Each time his insistence that he knew not Jesus was more vehement.

Luke 22: 61 “And the Lord turned and looked at Peter.” And I am sure, Peter would have caught the Lord’s glance.

Peter had promised to lay down his life for Christ. He was self-sufficient, to the point of naïve arrogance. I wonder what went through Peter’s mind as he wept. “How could I? How? I am so sorry. Now I know myself better. Will my Lord ever, ever forgive me . . . ?”

Do we fall short? Will we be self-sufficient when the time comes?

And what of the Lord? He knew the spiritual battle that lay ahead: the suffering of His soul, the pressure of carrying “the sin of the world” upon Himself, the impending separation from the other two members of the Godhead. The inevitability of being forsaken by the Father, which had never happened before, would have caused deep emotional anguish.

If Peter had failed you in a similar way, wouldn’t you have felt utterly let down? It would have been natural for one to think ‘I have suffered so much. I am about to face more trials and now you do this. I don’t want anything to do with such a coward anymore!’

But no. That might be our response. But not Jesus'. What do we read the angel tell the women who were the first to reach the tomb on Sunday morning, in Mark 16: 7?

"Now go and tell His disciples, including Peter, that Jesus is going ahead of you to Galilee." Jesus had instructed the angel to specifically add Peter's name to those instructions. Jesus, in spite of all that He was experiencing that Good Friday, in spite of all that He suffered as the world's sin bearer, in spite of the fact that He had been forsaken, albeit for a moment, by the Father, remembered Peter's act without malice, and wanted only to restore him with great compassion and forgiveness.

And this Easter, He calls all of us back, those whose love for Him may have waned, those who may be in the spiritual wilderness, those who have become lethargic in fellowship. His love toward you is unchanged.

Hallelujah! What a Saviour!

My Prayer

Lord Jesus, today I remember You went all the way to Calvary for me. And in my journey with You Lord Jesus, You have always been faithful, and always patient. Thank You Lord.

Continue to strengthen me, Lord, for I am weak. Show me my blind spots one by one, lest I am overwhelmed by a surge and I fall away. Thank You Lord, that You know best. In Jesus' Name. Amen.

每日灵粮

星期五，2021 年 4 月 2 日

标题：哈利路亚，奇妙的救主！

作者：张祯祥传道

翻译：陈月妃

马可福音 16: 7“你们可以去告诉他的门徒和彼得说、他在你们以先往加利利去。”

今天是星期四，耶稣受难的前夕。为大的正为年幼者洗脚，逾越节的晚餐已经备妥，犹大已经在深夜时分离开。现在耶稣和十一个门徒往客西马尼园去了。主有很多心事。祂知道未来会发生什么，其中最重要的一点就是人的邪恶和朋友的背叛的表现，而祂将成为这些事件的主人公。祂会如何回应？

在客西马尼园时情况变得糟糕。大祭司的仆人在园中把耶稣包围起来，耶稣被一个亲嘴出卖，祂的门徒四散，祂被捕了。此后，祂被亚那和该亚法盘问，嘲弄，被彼拉多拖去审问，鞭打，折磨，交换一个杀人犯，并被他释放给愤怒的暴徒。最糟糕的是祂被最亲近的人抛弃了。祂被遗弃了。

彼得这时候在哪里呢？

在那些聚集在院子里从远处观望的人当中，他被一个使女对质“你素来也是同那加利利人耶稣一伙的”（马太福音 26:69-70）。彼得退到门口以后，又有一个使女更有力地 说：“这个人也是同拿撒勒人耶稣一伙的！”（马太福音 26:71）最后，几个旁观者跟着搭话说：“你真是他们一党的、你的口音把你露出来了”（马太福音 26:73）。

彼得的反应是什么？

马太福音 26: 70 彼得在众人面前却不承认、说、我不知道你说的是甚么。

马太福音 26: 72 彼得又不承认、并且起誓说、我不认得那个人。

马太福音 26: 74 彼得就发咒起誓的说、我不认得那个人，立时鸡就叫了。

他一次次愈加激烈的否认他认识耶稣。

路加福音 22: 61“主转过身来、看彼得。”而且我敢肯定，彼得也和耶稣对视了。

彼得曾应许要为基督舍命。他自负，以至于天真的傲慢。我想知道彼得哭泣的时候脑子里在想什么。“我怎么能这样？怎么办？我很抱歉。现在我更了解自己了。我的主会原谅我吗？”

我们不符合标准吗？届时我们也会自负吗？

那主呢？祂知道即将发生的属灵斗争：祂灵魂的痛苦，将“世界上的罪恶”担负在自己身上的压力，即将与神格的其他两个成员的分离。无可避免的被圣父离弃，这是以前从未发生过的，将引起深深的情感痛苦。

如果彼得以同样的方式辜负了你，你难道不会感到彻底失望吗？很自然的一个人会想到，“我受了那么多苦。我将面临更多的考验，而现在你却如此做。我再也不想和这样一个懦夫有任何关系了！’

但事实并非如此。这可能是我们的反应。但不是耶稣。在马可福音 16 章 7 节，我们读到天使对那些在星期天早晨第一个到坟墓的妇女说了些什么？

“你们可以去告诉他的门徒和彼得说、他在你们以先往加利利去。”

耶稣吩咐天使在这些指示中加上彼得的名字。耶稣，尽管祂经历了受难日的一切，尽管祂为了背负全世界的罪而遭受痛苦，尽管祂被父抛弃了，虽然那只是一瞬间，祂仍然毫无恶意地记起彼得的行为，只想以极大的同情和宽恕来修复他。

今年复活节，祂召唤我们所有人回来，那些对祂的爱或许已经冷淡的人，那些可能处于属灵旷野中的人，那些在团契中变得意兴索然的人。祂对你的爱是恒久不变的。

哈利路亚！奇妙的救主！

我的祷告：主耶稣，今天我纪念你为了我走上这加略山。在我与你同行的旅途中，主耶稣，你一直是信实及恒久忍耐。主啊，谢谢你。主啊，求你继续坚固我，因为我很软弱。把我的盲点一个一个地告诉我，免得我被潮水淹没而倾倒。感谢主，因你最了解我。奉耶稣的名。阿门。

Saturday, 3 April 2021

Title: A Peace to Still Troubled Hearts

By: Wong Yoke Ming

John 14:1

“Let not your hearts be troubled. Believe in God; believe also in me.”

John 14 is a truly marvelous chapter. It is in this chapter that we see the assurance from Jesus – at the beginning in verse 1 and again in verse 27: “Let not your hearts be troubled.”

At the start of this chapter, Jesus made us a promise to go and to prepare a place for us so that we can be with Him to where He was going. And He gave us the assurance that He will return to take us to that place where He would be. And when the disciples asked Jesus to show them the Father, His reply was that He and the Father are One – if we see Jesus, we have seen the Father.

In the middle of the chapter, Jesus reiterated this assurance that He will come to us – that He will not leave us orphans. Who else can leave orphans behind other than parents? Jesus knew that He was going to the cross; He knew that the world would not see Him after the cross, but He assured us that we will ‘see’ Him because He will ask the Father to send the Spirit to be our guide, to remind us of what He had taught us, but most importantly, to remind us of who He is.

“Because I live, you also will live.” The world would not see Him anymore, but He will return to us, His disciples. Wow!! What an assurance of life!! And in that life in Christ, His disciples, the ones who remain faithful and keep His commandments, remain in the Father’s love and in His love. And this is the challenge that we need to rise to meet – our faith that Jesus Christ is who He says He is.

Between His first and His second coming, Jesus Christ will not leave His disciples as orphans for He has left to us His words and His Spirit to remind us of all He has taught us. It will not be about listening only to His Scriptural teachings – it will also be very much living out our lives in Christ. This is perhaps the point that we sometimes miss. Between the two very visible comings, there is a Presence that has not gone away and will not go away. If we continue to abide in Him, we will know that Presence in our lives.

In Matthew 5:48, we were taught that we should be perfect as our heavenly Father is perfect. And we ask, “How can sinners ever be ‘perfect’ this side of the second coming?” However, the time of the cross is past – Jesus has come and has been crucified, buried, and resurrected. So how is it that there is still evil and corruption in this world today? As we continue ‘to be in the world,’ let us be careful that we do not become ‘of the world.’ But Jesus has given us the counsel of the Holy Spirit, and Paul in 1 Corinthians 2:16 wrote that we have the mind of Christ; and through the “Logos” and the guidance of the Spirit of Truth, we have discernment of the purpose for which we have been created. And we can only do that if we have the “grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit.”

And perhaps that is the perfection that is referred to in the Sermon on the Mount – the Father’s Purpose, the Son’s work, and the harmony of these two in the Spirit of Wisdom – the harmony of body, mind, and spirit in the image of the Creator.

And so, at the end of His earthly ministry, Jesus committed His Spirit to His Father; He bequeathed His earthly body to the tomb of Joseph of Arimathea; His clothes were taken by the soldiers; His mother (loved one) was left to the care of the disciple He loved, who had

given up everything to follow Him. And to us? To us He left something unique, and that is His peace. Not the peace of the world, for that is temporal and fleeting, but the peace that calms the troubled hearts, thus “Let not your hearts be troubled, neither let them be afraid.”

Prayer:

Lord Jesus, we continue to live in troubled, and troubling times – in a world of rising strife, ever growing corruption, ever moving away from the peace that You offer. So, we continue to pray that You lead us in Your grace, in the love of God, and in the fellowship of the Holy Spirit. In Your wonderful Name we pray. Amen.

每日靈糧

星期六，2021 年 4 月 3 日

題目：平安賜給受困擾的人

作者：黃玉明弟兄

翻譯：王靖端姐妹

約翰福音 14：1

“你們心裡不要憂愁;你們信 神,也當信我。”

約翰福音 14 章確實是很棒的一章。在這一章中，我們看到了耶穌的保證—從第 1 節的開始，到第 27 節再一次說：“你們心裡不要憂愁。”

在本章開始時，耶穌向我們許諾了，祂去原是為我們準備地方，以便我們可以與祂同在祂要去的地方。祂向我們保證，祂將返回帶我們去祂將要去的那個地方。當門徒要求耶穌向他們展示父神時，祂的回答是祂和父神合而為一，“人看見了我,就看見了父;”如果我們看到耶穌，我們就已經看到了父神。

在本章的中間，耶穌重申了這一項保證，即祂將來必到我們這裡來，祂不撇下我們為孤兒。除了父母，還有誰還能把孤兒拋在身後？耶穌知道祂要去被釘十字架。祂知道世人在祂被釘十字架之後，不會再見到祂，但是祂向我們保證我們會“見到”祂，因為祂會要求天父派遣聖靈作為我們的保惠師，叫我們想起祂對我們所說的一切話，但是最重要的是要提醒我們祂是誰。

“因為我活著，你們也活著。”世人再也見不到祂了，但祂會回到我們（祂的門徒）身邊。哇！多麼大的生命的保證！活在基督的生活中，祂的門徒，那些仍然忠實並遵守祂的誡命的人，仍然存留在天父的愛和祂的愛中。這是我們需要面對的挑戰—我們相信耶穌基督就是祂所說的祂。

在耶穌第一次到祂的第二次來臨之間，耶穌基督不會把祂的門徒撇下為孤兒而離開，因為祂已經將祂的話語與靈留給我們，督促我們想起祂所教導我們的一切。這不僅僅是聽從祂的聖經教導，也包括活出基督裡的生命。這也許是我們有時會忽略的重點。在這兩個非常明顯的來臨之間，有一個從沒有消失並且不會消失的存在。如果我們繼續遵守依靠祂，我們將感受到祂與我們同在。

馬太福音 5:48 教導我們應該完全，因為我們的天父是完全的。我們問：“罪人如何才能在第二次來臨的那一刻”完全”？但是，十字架的時代已經過去了-耶穌已經來了，已經被釘在十字架上，被埋葬並複活了。那麼，當今世界上仍然存在著邪惡與腐敗呢？當我們繼續“活在世界”時，請注意不要成為“屬於世界”。而耶穌讓聖靈輔導我們，保羅在哥林多前書 2：16 中寫道，我們有基督的心了;通過這“標誌”和真理聖靈的指導，我們可以確認我們被創造的目的。只有擁有“主耶穌基督的恩典和上帝的愛以及聖靈的團契”，我們才能做到這一點。

也許這就是登山寶訓中所提到的完全之處：父的旨意，兒子的工作，以及兩者與智慧的靈和諧配搭—在創造者的形象裡達到身、心、靈的和諧。

因此，耶穌在世上的事工結束時，將祂的靈交託給天父，將自己的肉體遺留在亞利馬太的約瑟新墳墓;祂的衣服被士兵拿走了;祂的母親（所愛的人）留給了祂所愛的並為祂放棄一切跟從祂的門徒照顧。對我們呢？祂給我們留下了獨特的東西，那就是祂的

平安。不是世界的平安，因為那是短暫而稍縱即逝的，而是使陷入困境的心靈平靜的平安，因此“不要讓你的心靈陷入困境，也不要讓他們害怕”。

禱告：主耶穌，我們繼續生活在充滿困擾和令人不安的時代—在紛爭不斷、腐敗日益加劇、遠離祢所賜的平安的世界中。因此，我們不斷的祈禱，以祢的恩典，上帝的愛和聖靈的團契帶領我們。我們以祢美妙的名祈禱。阿們。

Easter Sunday, 4 April, 2021

Title : He has risen!

By Elder Bryan Lee

Matthew 28:5-6

5 But the angel said to the women, “Do not be afraid, for I know that you seek Jesus who was crucified.

6 He is not here, for he has risen, as he said. Come, see the place where he lay.

A year of movement control order due to the pandemic has taken its toll. So a few weeks ago when the movement control was relaxed, my wife and I drove to a shopping mall nearby home. I parked the car in a nice and safe parking lot. After doing our shopping we walked back to the car only to find it missing. A sense of panic overwhelmed us. “A thief has stolen our car!” I said. We were very sure we parked at that spot. Not wanting to give up, we went looking for the car and thank God the car was there many rows away from the spot we thought we had parked. We realized we exited the mall through a different location, thus ended up at the wrong but similar looking parking row.

On that first Easter morning, Mary Magdalene couldn’t find Jesus’ body in the tomb. Yes, she went to the right tomb. The body was missing!

The angel proclaimed “He is not here, for he has risen.”

New York Times best selling author Lee Strobel was a former investigative journalist who graduated from Yale Law School.

By his own confession he was a skeptic who lived a life of immorality and drunkenness. “I was living a hedonistic and narcissistic life,” he testified later.

In the autumn of 1979, Strobel’s wife Leslie became a Christian. Intrigued by Leslie’s positive changes in her character and attitudes, Strobel launched an all-out investigation into the facts surrounding the case for Christianity. In particular, if he could prove that the Resurrection did not occur, Christianity would collapse like a house of cards. The investigation would take him nearly two years.

He wrote in his book “The Case for Christ.”.....

“Setting aside my self-interest and prejudices as best I could, I read books, interviewed experts, asked questions, analyzed history, explored archaeology, studied ancient literature, and for the first time in my life picked apart the Bible verse by verse.

By November 8, 1981, my legend thesis, to which I had doggedly clung for so many years, had been thoroughly dismantled. What’s more, my journalistic skepticism toward the supernatural had melted in the light of the breathtaking historical evidence that the Resurrection of Jesus was a real, historical event.”

And on that date Lee Strobel became a follower of Jesus Christ.

The Resurrection is not a legend. Down through the centuries no one has succeeded in proving that our Lord’s Resurrection was a hoax and no one ever will. Jesus said to Martha, “I am the Resurrection and the life...” John 11:25. The truth in the Bible can never be proven wrong. Lee Strobel was totally convinced after a thorough and exhaustive investigation that lasted nearly 2 years. In his book, he interviewed thirteen leading scholars and authorities who have impeccable academic credentials.

The apostle Paul says “And if Christ has not been raised, then our preaching is in vain and your faith is in vain.....your faith is futile and you are still in your sins.” 1 Cor 15:14,17

The Resurrection is the lynchpin of our faith.

Today as we celebrate this historical event, remember that because of the Resurrection of our Lord we serve a risen savior. He is here with us.

And because He lives, our lives are never futile. In the living Christ we find meaning and purpose.

Because He lives, our failures are not fatal. He is the God of second chances.

Because He lives, our death is not final. He says "Because I live, you also will live." John 14:19.

Thank you Lord for Easter. Amen.

每日灵粮

复活节

星期日，2021 年 4 月 4 日

标题：祂复活了！

作者：李惠隆长老

翻译：林良億姐妹

马太福音 28: 5-6

5 天使对妇女说：“不要害怕！我知道你们是寻找那钉十字架的耶稣。

6 他不在这里，照他所说的，已经复活了。你们来看安放主的地方！

由于疫情爆发，一年的行动管制令已造成了极大影响。因此，几个星期前，当行动管制令放松时，我和妻子开车去附近一家购物中心。我把车停在一个不错的安全停车场。购物后，我们回到车位上却发现车不见了。恐慌感使我们不知所措。“小偷偷了我们的车！”我说。我们非常确定我们将车停在了那个地方。我们不想放弃，继续找车，感谢上帝，车的位置离我们原以为停的地方更远。我们意识到我们是从另一个位置离开购物中心的，因此最终到达了错误但外观相似的停车位。

在复活节的第一个早晨，抹大拉的马利亚在坟墓中找不到耶稣的遗体。是的，她去了正确的坟墓。尸体不见了！

天使宣称“祂不在这里，因为祂已经复活了。”

纽约时报畅销书作家李·斯特罗贝尔（Lee Strobel）是前调查记者，毕业于耶鲁法学院。他承认自己是无神论者，过着不道德和醉酒的生活。他后来作证说：“我过着享乐主义和自恋的生活。”

1979 年的秋天，斯特罗贝尔（Strobel）的妻子莱斯利（Leslie）成为了基督徒。看到莱丝莉（Leslie）的性格和态度积极变化，斯特罗贝尔（Strobel）对围绕基督教的事特感兴趣，就展开了全面调查。特别是，如果他能证明基督的复活没有发生，基督教将像纸牌屋一样倒塌。这调查花费了他近两年的时间。

他的书《基督的案子》(The Case of Christ)写道：

“我尽我最大的个人兴趣和偏见，阅读书籍、采访专家、问问题，分析历史、探索考古学、研究古代文学。这是我一生中第一次将圣经的经文逐句拆解。到 1981 年 11 月 8 日，我坚持了多年的传奇论文已被彻底推翻。更重要的是，鉴于令人惊叹的历史证据表明耶稣的复活是真实的历史事件，我对超自然现象的新闻怀疑已经消散了。”在那一天，斯特罗贝尔成为了耶稣基督的跟随者。

复活不是传说。几个世纪以来，没有人成功地证明我们的主复活是场骗局，而且以后也没有人能够证明。耶稣对马大说：“我是复活和生命……”约翰福音 11:25。圣经中的真理永远不会被证明是错误的。经过近两年的彻底并详尽的调查，斯特罗贝尔完全确信了这一点。在他的书中，他采访了十三位具有无可挑剔的学术资历的顶尖学者和权威。

使徒保罗说：“14 若基督没有复活，我们所传的便是枉然，你们所信的也是枉然。17 基督若没有复活，你们的信便是徒然，你们仍在罪里”（林前 15: 14, 17）

复活是我们信仰的关键。

今天，当我们庆祝这历史性的事件时，请记住，由于主的复活，我们是在服侍一位复活的救主。他与我们同在。

因祂活着，我们的生活永远不会徒劳。在活着的基督里，我们找到了意义和目的。

因祂活着，我们的失败不是致命的。祂是给我们第二次机会的神。

因祂活着，我们的死亡不是最终的。他说：“因为我活着，你们也要活着。”（约翰福音 14:19）

感谢主赐的复活节。阿们。

Monday 5th April 2021

WHY SEEK THE LIVING AMONG THE DEAD?

Pastor Soong Kok Kee

Luke 24: 4-8 While they were wondering about this, suddenly two men in clothes that gleamed like lightning stood beside them. In their fright the women bowed down with their faces to the ground, but the men said to them, “Why do you look for the living among the dead? He is not here; he has risen! Remember how he told you, while he was still with you in Galilee: ‘The Son of Man must be delivered into the hands of sinful men, be crucified and on the third day be raised again.’” Then they remembered his words.

Today is the first day after Easter – the Resurrection of our Lord Jesus Christ over two thousand years ago. The Resurrection of our Lord has been called the Cornerstone of Christianity – that Christianity stands or falls with the Resurrection. And for that reason, so many since then have tried to prove the Resurrection never happened.

In 1930 there was a young lawyer in England called Frank Morison who for years promised himself that one day he would write a book to prove that the resurrection of Jesus never happened. He was an honest man, so he set out to study all the necessary and relevant documents. The book was finally written “Who Moved the Stone?”. It became a best seller, but the contents of that book was not what he had originally set out to write. For in the course of his research, being a lawyer, he found that all the evidences point to one fact – Christ did rise from the dead. He became a Christian.

Another young man, Lew Wallace also set out to do the same thing Morison intended to do – write a book to prove that Jesus never rose from the dead. Again, after much research he came to the same conclusion – Jesus did rise from the dead. He also became a Christian and told his wife he now couldn’t write that book he intended to write. His wife told him to write another book. He did and the result was “Ben Hur” – the moving story about our Lord Jesus Christ. Later it was made into a film that touched the lives of many people.

Morison and Wallace should have known better. For the past 2000 years, much cleverer and more intelligent men and women than them had tried, but none had succeeded. But we admired Morison and Wallace for their honesty, they admitted they couldn’t find any holes in the resurrection and they became Christians. May I challenge those of you who are not Christians yet, to do the same thing – look at all the evidences, weigh the facts and then make a decision to invite this risen Christ into your life to be your Lord and Saviour.

For us Christians, the resurrection of our Lord had taken away our fear of death for He had defeated death once and for all. “Death has been swallowed up in victory. Where, O death, is your victory? Where, O death is your sting? The sting of death is sin, and the power of sin is the law. But thanks to be God. He gives us the victory through our Lord Jesus Christ” (1 Cor 15: 54-57). Because Jesus had risen from the dead and had conquered death, we who believe in Him will also rise from the dead just as He had. Jesus says “I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die.” (John 11: 25-26).

Remember that thief on the cross who said to him “Jesus, remember me when you come into your kingdom.” Our Lord answered him “I tell you the truth, today you will be with me in paradise.” (Luke 23: 42-43). No wonder Paul said “For me to live is Christ and to die is gain. I desire to depart and be with Christ, which is better by far.” (Phil 1: 21, 23). Yes, my dear brothers and sisters, as Christians, we should not fear death, for death is only the door

whereby we must enter to be with our Lord eternally. As did the thief on the cross, and Paul, and for us too when our time comes.

Because He lives I can face tomorrow.

Because He lives All fear is gone.

Because I know, I know

He holds the future.

And life is worth the living

Just because He lives.

PRAYER: Father God, thank you for sending your one and only Son Jesus Christ to die for us on that cruel cross so we may have forgiveness of sin and eternal life. We want to pray for all our family members and friends who have not come to know you yet, that you will reveal yourself to them in some special ways that they will know Jesus too as the risen Lord and Saviour. In Jesus precious name we pray AMEN.

每日灵粮

星期一，2021 年 4 月 5 日

标题：为甚么在死人中找活人呢？

讲员：宋国基牧师

翻译：郑振隆弟兄

路 24:4-8 正在猜疑之间，忽然有两个人站在旁边。衣服放光。妇女们惊怕，将脸伏地。那两个人就对她们说，为什么在死人中找活人呢？他不在这里，已经复活了。当记念他还在加利利的时候，怎样告诉你们，说，人子必须被交在罪人手里，钉在十字架上，第三日复活。她们就想起耶稣的话来。

今天是复活节 – 两千多年前我们的主耶稣基督复活 – 后的第一天。我们主的复活被称为基督教的基石 – 复活与基督教的存亡攸关。基于这原因，从那时起，许多人都试图证明复活一事从未发生过。

1930 年，英国有一位年轻的律师，名叫弗兰克·莫里森（Frank Morison），多年来他答应自己，有一天他会写一本书来证明耶稣的复活从未发生过。他是一个诚实的人，所以他着手研究所有必要和相关的文件。这本书“墓石悬谜”终于写成了，它成了畅销书；但那书的内容并不是他最初打算写的。因为在他的研究过程中，作为一名律师，他发现所有的证据都指向一个事实 – 基督确实从死里复活了。他成了一名基督徒。

另一位年轻人，卢·华莱士(Lew Wallace)也着手做莫里森（Morison）打算做的同样的事情 – 写一本书以证明耶稣不曾从死里复活。再一次，经过多番研究，他得出了相同的结论 – 耶稣确实从死里复活了。他也成为了一名基督徒，并告诉他的妻子，他现在无法写他打算写的那本书了；他的妻子叫他写另一本书。他照做了，结果就是“宾虚” – 一个关于我们的主耶稣基督的感人故事。后来，它被拍成了一部电影，感动了许多人的生命。

莫里森和华莱士早该知道。在过去的 2000 年里，比他们更聪明的男女都尝试过，可是没有一位成功。但我们钦佩莫里森和华莱士的诚实，他们承认在复活中找不到任何漏洞，于是他们成了基督徒。请允许我挑战您们仍未是基督徒的人，做同样的事情 – 查看所有的证据、权衡事实，然后作出决定邀请这位复活的基督进入您的生命，成为您的主和救主。

对我们基督徒来说，我们主的复活消除了我们对死亡的恐惧，因为祂一次过彻底地战胜了死亡。“死被得胜吞灭。死啊，你得胜的权势在哪里？死啊，你的毒钩在哪里？死的毒钩就是罪，罪的权势就是律法。感谢神，使我们藉着我们的主耶稣基督得胜。”（哥林多前书 15:54-57）因为耶稣已经从死里复活，并且征服了死亡，我们相信祂的人也会像祂一样从死里复活。耶稣说：“复活在我，生命也在我，信我的人，虽然死了，也必复活。凡活着信我的人，必永远不死。”（约翰福音 11:25-26）。

记得那个在十字架上的强盗，他对祂说：“耶稣啊，你得国降临的时候，求你记念我。”我们的主回答说：“我实在告诉你，今天你要同我在乐园里了。”（路加福音 23:42-43）。难怪保罗说：“因我活着就是基督，我死了就有益处。我情愿离世与基督同在，因为这是好得无比的。”（腓 1:21，23）。是的，我亲爱的兄弟姐妹们，身为基督

徒，我们不应该害怕死亡，因为死亡只是一扇门，我们必须通过它才能与我们的主永远在一起；正如十字架上的强盗和保罗，当我们的时间来临时，我们也是如此。

因祂活着，我能面对明天；

因祂活着，不再惧怕。

我深知道，知道，

祂掌管明天；

生命充满了希望，

只因祂活着。

祷告：父神，感谢祢差遣祢唯一的儿子耶稣基督为我们死在那残酷的十字架上，好让我们得赦罪和永生。我们要为所有尚未认识祢的家人和朋友祈祷，祈愿祢以某种特殊的方式向他们启示自己，使他们也认识耶稣就是那位复活的主和救主。我们奉耶稣的宝贵名字祷告，阿们。

Tuesday, 6 April 2021

Title: A Fresh Breeze at Easter

By: Pastor Isaac Yim

Text John 20:22-23 (NLT): Then he (Jesus) breathed on them and said, "Receive the Holy Spirit. If you forgive anyone's sins, they are forgiven. If you do not forgive them, they are not forgiven."

On the first Easter Sunday evening, the disciples were gathered in Jerusalem in a room with the door shut when Jesus appeared in their midst. It was here where Jesus gave them words of assurance, "Peace be with you." Jesus also commissioned these 10 apostles (Thomas was absent) to continue His ministry that He has begun, "As the Father has sent me, so I am sending you." At the same time Jesus bestows the Holy Spirit who will help the disciples in their ministry, "Receive the Holy Spirit." Jesus and the Holy Spirit restore their shaken faith, empower the disciples, and give them boldness and confidence to proclaim a power message of the Risen Saviour.

In the Old Testament, the Hebrew word for the Spirit of God is "Ruah," which literally means "breath." In Genesis chapter one, "...the wind of God was hovering on the surface of the waters." The word "wind" is "Ruah," or breath. This word "Ruah" used in the New Testament is written in Greek as "Pneuma." In the book of Acts 2, "...like the roaring of a mighty windstorm" in Greek is "Pneuma." An example of the breath of God at work is the formation of the church. In creation when God breathed the breath of life into the man's nostrils, he became a living being (Gen. 2:7). Jesus – having gone through death on the cross, burial and resurrection – now bestows the Holy Spirit on His disciples to carry out His mission in all His power and fullness.

The Holy Spirit – the breath of God – is a powerful and unpredictable force. We know hurricane and typhoon can bring indescribable damage to lives and properties. But wind surfers will ride on the winds. Sailors cannot get anywhere without the power of the wind.

Jesus knew that the task He wants the apostles and disciples to get done before He returns, must depend on the wind of the Mighty Holy Spirit. I thank God for Pantai Baptist Church for all the faithful Elders, Deacons and Deaconesses and Pastors and all Care Group leaders. We go around day after day giving our best to serve. We will certainly carry out all our assigned tasks. We will call. We will visit. We will teach and preach right doctrines. Everyone knows their job. But I often discover our lives are drab, colourless without significant purpose and direction. We often become tired, discouraged and need to take a break. A few even leave PBC. My earnest desire is that Jesus will send a fresh breeze or a strong typhoon of the breath of God through our church so that the dried bones will come alive. What if the Holy Spirit comes? Are we receptive to the breath of the power of God, and not be afraid to let it blow us where it wills?

Jesus empowered the disciples to proclaim a powerful message that will impact the hearers. John 20:23 declares, "If you forgive anyone's sins, they are forgiven. If you do not forgive them, they are not forgiven." Many believe this verse; the disciples will either forgive or retain sins by means of the proclamation of the gospel. People will be judged by their acceptance or rejection of the message. In the Gospel of John, Jesus talks about sin as unbelief; or the unwillingness to accept the truth of God as revealed in His Son Jesus Christ. Sin is not about moral failings; primarily it is an inability or refusal to recognize God's revelation when confronted by it. The word "forgive" is better translated as "set free" or "release." In that sense, we are to go about in the power of the Holy Spirit to share the saving

power of the Resurrected Christ. Those who receive this message will be “forgiven” or “set free” of sin and condemnation. Jesus has given us this unique authority. As a church if we fail to exercise such authority, we will not be able to play the role in delivering people from that which keep them from experiencing the fullness of life that Jesus offers.

Prayer for Today

1. Lord, my life is dried up like sand in the desert. May Your Holy Spirit come and drench my heart. My life and ministry are running on an empty tank. Fill it up, Lord, with Your Holy Spirit.
2. Come Holy Spirit, sweep over us and over our Church. May we experience freshness and power in living and serving with joy and gladness.
3. Lord, may Your Word continue to assure us; may Your Mission – “so send I you” – be our focus and direction; may Your Holy Spirit fill us continually for meaningful service with power and authority for You.
4. Lord, we Thank You, that You did not leave us alone but You send us Your Advocate and Helper, the Holy Spirit, to walk alongside us.
Thank You, Lord Jesus. Amen.

每日灵粮

星期二, 2021 年 4 月 6 日

标题: 复活节的的一阵清风

作者: 严以撒牧师

翻译: 陈健萍姐妹

约翰福音 20:22-23 (和合本): (耶稣)说了这话,就向他们吹一口气,说:“你们受圣灵。你们赦免谁的罪,谁的罪就赦免了;你们留下谁的罪,谁的罪就留下了。”

在第一个复活节晚上,门徒聚集在耶路撒冷一间关着门的房间里,这时耶稣出现在他们中间。正是在这里,耶稣给了门徒确据:“愿你们平安。”耶稣也差遣这 10 位使徒(多马不在)继续祂已经开始的事工,“父怎样差遣了我,我也照样差遣你们。”同时,耶稣也赐下圣灵帮助门徒完成他们的事工:“你们受圣灵”。耶稣与圣灵恢复门徒动摇的信心,授权门徒,并给他们勇气和信心去宣扬复活救主的大能的信息。

在旧约,上帝的灵的希伯来语是“Ruah”,字面意思是“气息”。在创世记第一章,“.....神的灵(现代中文译本-或译‘由上帝发出的风’)运行在水面上。”“风”这个词是“Ruah”,或气息。新约中使用的“Ruah”这个词在希腊语中写成“Pneuma”。在使徒行传第二章,“.....好像一阵大风”在希腊语中是“Pneuma”。上帝的气息在发挥作用的一个例子是教会的形成。在创造中,当上帝将生命的气息吹进人的鼻孔时,他就成了有灵的活人(创世记 2:7)。耶稣-在十字架上经历了死亡、埋葬和复活之后-现在把圣灵赐给祂的门徒,让他们以祂完备的能力与丰富去执行祂的使命。

圣灵-上帝的气息-是一股强大而不可预知的力量。我们知道飓风和台风会给生命和财产带来难以形容的损失;但风帆冲浪者会乘风而行。没有风的力量,水手哪儿也去不了。

耶稣知道,祂要使徒和门徒在祂回来之前完成的使命,必须依靠大能之圣灵的风。我感谢上帝,为祂赐予班底浸信会所有忠心的长老、执事和女执事、牧师以及所有关爱团体的领袖感恩。我们日复一日竭尽全力地服事主。我们一定会完成分配给我们的所有工作。我们会打电话,会去拜访;我们会教授和传讲正确的教义。每个人都知道自己的工作,但是我经常发现我们的生活单调乏味,没有明确的目标和方向。我们经常感到疲倦、沮丧,需要歇一歇。一些人甚至离开了教会。我殷切的愿望是,耶稣会将一股清新的微风或上帝的气息的一阵强烈的台风吹过我们的教会,使干枯的骨头活过来。如果圣灵来了,怎么办?我们是否愿意接受上帝的能力之气息,并不害怕让祂把我们吹到合祂心意的地方?

耶稣授权门徒去宣讲一个将会影响听者的强而有力的信息。约翰福音 20:23 “你们赦免谁的罪,谁的罪就赦免了;你们留下谁的罪,谁的罪就留下了。”许多人相信这节经文。门徒藉着福音的传扬,或是赦免,或是保留罪过;人们将通过他们接受或拒绝福音的信息被审判。在约翰福音中,耶稣说罪就是不信,或者不愿意接受上帝在祂儿子耶稣基督里所启示的真理。罪与道德上的失败无关;罪主要是当面对上帝的启示时不能或拒绝承认。“赦免”一词较好的翻译为“释放”或“使自由”。从这个意义上说,我们要凭靠圣灵的能力去分享复活的基督的拯救能力。那些接受这信息的人将从罪与定罪被“赦免”或“释放”。耶稣给了我们这个独特的权柄。作为一间教会,如果我们不能

行使这样的权柄，我们就不能发挥作用：使人脱离拦阻他们体验耶稣所赐的丰盛生活的障碍。

今天的祷告

1.主啊，我的生命犹如沙漠里的沙子一样干涸。愿祢的圣灵来滋润我的心。我的生命和事工都是在一个空油箱上运作；主啊，求以祢的圣灵充满它。

2.圣灵啊，愿祢席卷我们和我们的教会，愿我们在生活中体验清新感与能力，欢心乐意地侍奉祢。

3.主啊，愿祢的话语继续安慰我们；愿祢的使命 – “我也照样差遣你们。” – 成为我们的重点和方向；愿祢的圣灵不断充满我们，使我们有能力和权柄作有意义的服事。

4.主啊，我们感谢祢，因为祢没有撇下我们独自一个人，而是差遣中保和帮助者，圣灵，与我们同行。

谢谢祢，主耶稣。阿们。

Tuesday, 6 April 2021

Title: A Fresh Breeze at Easter

By: Pastor Isaac Yim

Text John 20:22-23 (NLT): Then he (Jesus) breathed on them and said, "Receive the Holy Spirit. If you forgive anyone's sins, they are forgiven. If you do not forgive them, they are not forgiven."

On the first Easter Sunday evening, the disciples were gathered in Jerusalem in a room with the door shut when Jesus appeared in their midst. It was here where Jesus gave them words of assurance, "Peace be with you." Jesus also commissioned these 10 apostles (Thomas was absent) to continue His ministry that He has begun, "As the Father has sent me, so I am sending you." At the same time Jesus bestows the Holy Spirit who will help the disciples in their ministry, "Receive the Holy Spirit." Jesus and the Holy Spirit restore their shaken faith, empower the disciples, and give them boldness and confidence to proclaim a power message of the Risen Saviour.

In the Old Testament, the Hebrew word for the Spirit of God is "Ruah," which literally means "breath." In Genesis chapter one, "...the wind of God was hovering on the surface of the waters." The word "wind" is "Ruah," or breath. This word "Ruah" used in the New Testament is written in Greek as "Pneuma." In the book of Acts 2, "...like the roaring of a mighty windstorm" in Greek is "Pneuma." An example of the breath of God at work is the formation of the church. In creation when God breathed the breath of life into the man's nostrils, he became a living being (Gen. 2:7). Jesus – having gone through death on the cross, burial and resurrection – now bestows the Holy Spirit on His disciples to carry out His mission in all His power and fullness.

The Holy Spirit – the breath of God – is a powerful and unpredictable force. We know hurricane and typhoon can bring indescribable damage to lives and properties. But wind surfers will ride on the winds. Sailors cannot get anywhere without the power of the wind.

Jesus knew that the task He wants the apostles and disciples to get done before He returns, must depend on the wind of the Mighty Holy Spirit. I thank God for Pantai Baptist Church for all the faithful Elders, Deacons and Deaconesses and Pastors and all Care Group leaders. We go around day after day giving our best to serve. We will certainly carry out all our assigned tasks. We will call. We will visit. We will teach and preach right doctrines. Everyone knows their job. But I often discover our lives are drab, colourless without significant purpose and direction. We often become tired, discouraged and need to take a break. A few even leave PBC. My earnest desire is that Jesus will send a fresh breeze or a strong typhoon of the breath of God through our church so that the dried bones will come alive. What if the Holy Spirit comes? Are we receptive to the breath of the power of God, and not be afraid to let it blow us where it wills?

Jesus empowered the disciples to proclaim a powerful message that will impact the hearers. John 20:23 declares, "If you forgive anyone's sins, they are forgiven. If you do not forgive them, they are not forgiven." Many believe this verse; the disciples will either forgive or retain sins by means of the proclamation of the gospel. People will be judged by their acceptance or rejection of the message. In the Gospel of John, Jesus talks about sin as unbelief; or the unwillingness to accept the truth of God as revealed in His Son Jesus Christ. Sin is not about moral failings; primarily it is an inability or refusal to recognize God's revelation when confronted by it. The word "forgive" is better translated as "set free" or "release." In that sense, we are to go about in the power of the Holy Spirit to share the saving

power of the Resurrected Christ. Those who receive this message will be “forgiven” or “set free” of sin and condemnation. Jesus has given us this unique authority. As a church if we fail to exercise such authority, we will not be able to play the role in delivering people from that which keep them from experiencing the fullness of life that Jesus offers.

Prayer for Today

1. Lord, my life is dried up like sand in the desert. May Your Holy Spirit come and drench my heart. My life and ministry are running on an empty tank. Fill it up, Lord, with Your Holy Spirit.
2. Come Holy Spirit, sweep over us and over our Church. May we experience freshness and power in living and serving with joy and gladness.
3. Lord, may Your Word continue to assure us; may Your Mission – “so send I you” – be our focus and direction; may Your Holy Spirit fill us continually for meaningful service with power and authority for You.
4. Lord, we Thank You, that You did not leave us alone but You send us Your Advocate and Helper, the Holy Spirit, to walk alongside us.
Thank You, Lord Jesus. Amen.

每日灵粮

星期二, 2021 年 4 月 6 日

标题: 复活节的的一阵清风

作者: 严以撒牧师

翻译: 陈健萍姐妹

约翰福音 20:22-23 (和合本): (耶稣)说了这话,就向他们吹一口气,说:“你们受圣灵。你们赦免谁的罪,谁的罪就赦免了;你们留下谁的罪,谁的罪就留下了。”

在第一个复活节晚上,门徒聚集在耶路撒冷一间关着门的房间里,这时耶稣出现在他们中间。正是在这里,耶稣给了门徒确据:“愿你们平安。”耶稣也差遣这 10 位使徒(多马不在)继续祂已经开始的事工,“父怎样差遣了我,我也照样差遣你们。”同时,耶稣也赐下圣灵帮助门徒完成他们的事工:“你们受圣灵”。耶稣与圣灵恢复门徒动摇的信心,授权门徒,并给他们勇气和信心去宣扬复活救主的大能的信息。

在旧约,上帝的灵的希伯来语是“Ruah”,字面意思是“气息”。在创世记第一章,“.....神的灵(现代中文译本-或译‘由上帝发出的风’)运行在水面上。”“风”这个词是“Ruah”,或气息。新约中使用的“Ruah”这个词在希腊语中写成“Pneuma”。在使徒行传第二章,“.....好像一阵大风”在希腊语中是“Pneuma”。上帝的气息在发挥作用的一个例子是教会的形成。在创造中,当上帝将生命的气息吹进人的鼻孔时,他就成了有灵的活人(创世记 2:7)。耶稣-在十字架上经历了死亡、埋葬和复活之后-现在把圣灵赐给祂的门徒,让他们以祂完备的能力与丰富去执行祂的使命。

圣灵-上帝的气息-是一股强大而不可预知的力量。我们知道飓风和台风会给生命和财产带来难以形容的损失;但风帆冲浪者会乘风而行。没有风的力量,水手哪儿也去不了。

耶稣知道,祂要使徒和门徒在祂回来之前完成的使命,必须依靠大能之圣灵的风。我感谢上帝,为祂赐予班底浸信会所有忠心的长老、执事和女执事、牧师以及所有关爱团体的领袖感恩。我们日复一日竭尽全力地服事主。我们一定会完成分配给我们的所有工作。我们会打电话,会去拜访;我们会教授和传讲正确的教义。每个人都知道自己的工作,但是我经常发现我们的生活单调乏味,没有明确的目标和方向。我们经常感到疲倦、沮丧,需要歇一歇。一些人甚至离开了教会。我殷切的愿望是,耶稣会将一股清新的微风或上帝的气息的一阵强烈的台风吹过我们的教会,使干枯的骨头活过来。如果圣灵来了,怎么办?我们是否愿意接受上帝的能力之气息,并不害怕让祂把我们吹到合祂心意的地方?

耶稣授权门徒去宣讲一个将会影响听者的强而有力的信息。约翰福音 20:23 “你们赦免谁的罪,谁的罪就赦免了;你们留下谁的罪,谁的罪就留下了。”许多人相信这节经文。门徒藉着福音的传扬,或是赦免,或是保留罪过;人们将通过他们接受或拒绝福音的信息被审判。在约翰福音中,耶稣说罪就是不信,或者不愿意接受上帝在祂儿子耶稣基督里所启示的真理。罪与道德上的失败无关;罪主要是当面对上帝的启示时不能或拒绝承认。“赦免”一词较好的翻译为“释放”或“使自由”。从这个意义上说,我们要凭靠圣灵的能力去分享复活的基督的拯救能力。那些接受这信息的人将从罪与定罪被“赦免”或“释放”。耶稣给了我们这个独特的权柄。作为一间教会,如果我们不能

行使这样的权柄，我们就不能发挥作用：使人脱离拦阻他们体验耶稣所赐的丰盛生活的障碍。

今天的祷告

1.主啊，我的生命犹如沙漠里的沙子一样干涸。愿祢的圣灵来滋润我的心。我的生命和事工都是在一个空油箱上运作；主啊，求以祢的圣灵充满它。

2.圣灵啊，愿祢席卷我们和我们的教会，愿我们在生活中体验清新感与能力，欢心乐意地侍奉祢。

3.主啊，愿祢的话语继续安慰我们；愿祢的使命 – “我也照样差遣你们。” – 成为我们的重点和方向；愿祢的圣灵不断充满我们，使我们有能力和权柄作有意义的服事。

4.主啊，我们感谢祢，因为祢没有撇下我们独自一个人，而是差遣中保和帮助者，圣灵，与我们同行。

谢谢祢，主耶稣。阿们。

Wednesday, 7 April 2021

Title: Five small loaves and two small fish

By Dorothy Teoh

Mark 6: 30-44; John 6:1-13

Imagine the scene. The day is getting late and the shadows are lengthening on the ground. The crowd of thousands who had followed Jesus and his disciples to this lonely place to hear the Teacher teach had a long way to go on foot before they could reach home and have their dinner.

There are no shops here, no stalls selling food, and certainly no food delivery services unlike today. The disciples come to Jesus and tell him to send the people away so that they could go to the surrounding countryside and villages and buy themselves something to eat (Mark 6: 36).

Our Lord's response was, "You give them something to eat." The disciples may not have said as much but they must have thought, "Jesus, you've got to be kidding! There are about 5,000 people here. Where can we get money to buy enough food to feed this multitude?" "That would take eight months of a man's wages," they reply (Mark 6: 37). In the gospel of John, John records Philip's answer which is even more graphic. "Eight months' wages would not buy enough bread for each one to have a bite!" (John 6:9)

Enter the boy with five small barley loaves and two small fish (John 6:9). Not much is known about this boy. How old was he? Were his parents with him or had he followed the crowds on his own? Perhaps his mother had hurriedly wrapped up the five barley loaves and two fish and thrust them into her son's hands before he ran out of the house, so that her boy would not go hungry later.

Now, imagine that you are the boy. You have been sitting on the grass for hours listening to the Teacher. You may not have understood everything you heard; still, you found it fascinating. But now, your stomach is rumbling from hunger and you are looking forward to going off to a quiet spot away from the crowd to eat the barley loaves and fish before embarking on the long trek home. But wait, the Twelve disciples are going around among the large crowd asking if anyone had bread, as instructed by Jesus (Mark 6:38). The disciple named Andrew comes up to where you are, and your heart skips a beat, maybe two. You wonder if you should keep quiet, or offer your five loaves and two fish. Hunger is not the only pang you feel as you surrender the loaves and fish, because the Teacher wants them.

And when you do, something follows that you could never have imagined. Your meagre meal that would have fed only you now feeds five thousand men (excluding women and children, as noted in Matthew 14:21), with 12 basketfuls left over.

Five small loaves and two small fish were all the boy had, but he surrendered them to Jesus. If I were the boy, I might have thought, "What can Jesus do with five small loaves and two small fish? What about the others who also brought food?"

Even Andrew who, like the rest of the Twelve, had witnessed the various miracles that Jesus performed after He had appointed them as Apostles, expressed his doubts. After identifying the boy and his meagre rations, he says: "... but how far will they go among so many?"

(John 6:9). In fact, the Twelve had just returned from the mission that Jesus sent them out on during which they preached the message of repentance, drove out many demons and anointed and healed many sick people (Mark 6:12). Yet, they doubted.

How many loaves and fish do we have? Few or many, are we willing to offer them all to Jesus and see what He will make of them, despite our doubts? Not just material possessions, but time and talents. Even if all we have is little, it is not too little for Jesus to use. Neither are we too insignificant for Him to use if we surrender our lives to Him. The boy is nameless, just one in a crowd of thousands. Yet, by selflessly giving what he had, he became part of a huge miracle that's been told and retold through the ages.

That miracle also points us towards Jesus, the Son of God – the Bread of Life who is able to meet not just our physical needs as He did in feeding the five thousand, but all our spiritual needs.

Prayer

Lord Jesus, help us to be willing to offer all we have, little or much, to You so that You can multiply it and use it to bless many and glorify God. May we be willing to offer not just our material possessions but also our lives because You offered Yourself first on the Cross, in our place. We thank and praise You. Amen.

每日灵粮

星期三, 2021 年 4 月 7 日

标题: 五小饼和二小鱼

作者: 赵秋霞姐妹

翻译: 陈健萍姐妹

马可福音 6:30-44; 约翰福音 6:1-13

想象一下这一幕:天色渐晚, 地面上的影子越拉越长。

数以千计的人跟随耶稣和祂的门徒来到这个偏僻的地方, 来聆听老师的教诲; 他们需要走很长的一段路才能到家吃他们的晚餐。

那里没有商店, 没有卖食物的摊位, 当然也没有现在的送餐服务。门徒进前来请耶稣叫众人散开, 好叫他们往四面的乡村里去, 给自己买点吃的(马可 6:36)。

我们的主回答说:“你们给他们点吃的吧。”门徒可能没有多说什么, 但他们一定在想:“耶稣, 您是在开玩笑吧! 这里大约有 5000 人, 我们哪有钱买足够的食物喂饱这么多人呢?” 他们回答说:“这需要一个人八个月的工资。”(马可福音 6:37)。在约翰福音中, 约翰记录了腓力更加生动的回答:“八个月的工资也不能买足够的麦饼让每个人都吃一口呢!” (约翰福音 6:9)

带着五个麦饼和两条鱼的孩童登场了(约翰福音 6:9)。关于这个孩童, 我们所知的不多。他多大了? 他的父母与他在一起吗? 还是他自己跟着人群? 或许他的母亲匆忙地把五个麦饼和两条鱼包好了, 在她儿子跑出房子之前, 把五饼二鱼塞到他的手里, 那么她的儿子稍后就不会挨饿了。

现在, 想象您就是那个孩童。您已经在草地上坐了几个小时聆听老师教导了。您可能听不懂所有的话, 但您还是觉得所听到的很吸引人。但现在, 您的肚子因为饥饿而隆隆作响, 您期待着在踏上回家的漫长路程之前, 找一个远离人群的安静的地方享用麦饼和鱼。

但请稍等, 那十二门徒依从耶稣的指示正在众多的人群中走动, 打听是否有人带了饼来(马可福音 6:38)。一个叫安得烈的门徒走到了您的位置, 您的心跳停了一拍, 也许两拍。您在想您是应该保持沉默, 还是献上您的五个饼和两条鱼。当您交出的时候, 饥饿并不是您唯一感受到的痛苦, 因为老师想要它们。

当您这么做的时候, 一些您根本无法想象的事情随之发生了。您那本来只能喂饱您的一餐现在喂饱了 5000 人

(不包括妇女和孩子, 如马太福音 14:21 所记载), 还剩余 12 个篮子。

孩童就只有五个小饼和两条小鱼, 但他把它们交给了耶稣。如果我是那个孩童, 我可能会想:“耶稣能用五个小饼和两条小鱼做什么? 其他也带来食物的人呢?”

即使安得烈, 与十二个门徒中其余的一样, 在耶稣拣选了他们作使徒后, 曾见证了耶稣所行的各种神迹, 也表达了他的疑虑。在确认这个孩童和他菲薄的口粮后, 他说:“.....分给这许多人, 还算什么呢?” (约翰福音 6:9)。

事实上, 那十二门徒刚从耶稣差遣他们去传道的地方回来; 在这期间, 他们宣扬悔改的信息、赶出了许多的鬼、用油抹了许多病人, 治好了他们(马可福音 6:12)。然而, 他们对此表示了怀疑。

我们有多少饼和鱼? 无论是少还是多, 尽管我们心存怀疑, 我们是否愿意把它们全都献给耶稣, 看祂会如何使用它们? 不仅是物质财富, 而且也包括时间和才干。即使我们所拥有的不多, 绝不太少让耶稣使用。如果我们把自己生命交给祂, 祂也不会嫌弃

我们微不足道，不能使用。那孩童是无名的，只是数千人中的一个。然而，通过无私地献上他所拥有的，他成为了一个千古流传的伟大神迹的一部分。

这个神迹也将我们引向耶稣，上帝的儿子 – 生命的粮，祂不只能够满足我们的身体需求，就如祂喂饱五千人一般，而且能满足我们所有的属灵需要。

祷告

主耶稣，帮助我们愿意把我们所有的，无论是少是多，都献上给祢，让祢使它倍增，并使用它来祝福许多人，荣耀上帝。愿我们不但乐意献出我们的物质财富，也愿意献上我们的生命，因为祢先在十字架上为我们献上了自己。我们感谢赞美祢。阿们。

Thursday, 8 April 2021

Title: HOPIUM

By Dr. Tho Lye Mun

Mrs. X was very keen to hear what I had to say. Presumably her eagerness stemmed from the over-riding desire to get cured. Who wouldn't want to be cured, if faced a diagnosis of lung cancer? After carefully examining the scans, it appeared that there was no spread to the surrounding lymph nodes and organs in the rest of the body. Given the relatively small size of the tumour, fortunately, we were dealing with a stage 1 lung cancer which could be cured. Hallelujah.

I detailed the various options but the best recommended course of action was surgery. She was middle aged, fit and healthy so undergoing the procedure should have minimal risks. Her countenance changed when she heard the word "surgery".

Mrs. X began to speak, "Doctor, surgery is very traumatic on the body... I prefer a more natural cure. I met a natural healer who has recommended vitamins and supplements. They say their success rate is very high." It was then that I realised she had succumbed to HOPIUM.

Mrs. X didn't come back for her surgery, but she did come back a year later with cancer that had spread to her liver and bones. Unfortunately, stage 4 cancer is not curable.

(False) Hope + Opium = HOPIUM

HOPIUM exists in all spheres of life. It fuels multi-billion dollar industries, particularly in the areas that promise us wealth and health. There are an unending number of supplements and health devices for sale, ponzi schemes, MLM products and the list goes on (www.bbc.com/future/article/20161208-why-vitamin-supplements-could-kill-you). Just as medical opium is used as an effective pain-killer, HOPIUM is a drug that people take to seek to insulate themselves against the pain of disease, aging, poverty and rejection by society and loved ones. HOPIUM is addictive, people are drawn to the sweet words promising a better life or a better version of yourself and they will seek it out even if it eventually leads to destruction or death.

Does HOPIUM exist in our churches? What if churches told us the Christian life is a journey that should be free of disease, a life of abundance and we should all strive to have the best life we can lead here on earth – because it is "God's will"? Would we be then led down a path where we avoid the hard times that build our faith and test our love? Will we never know the victory of overcoming sin and fear in Christ's blood, just like David, cutting down the spiritual Goliaths that hold us captive.

Jesus said that even "Foxes have dens and birds have nests, but the Son of Man has no place to lay his head." (Matthew 8:20). Jesus didn't have it easy, by any means. He told us, in fact, to take up our cross and follow Him (Matthew 16:24). A cross is a heavy.

So what is the antidote to having a HOPIUM overdose? Can we overcome this addiction? The answer is turning away from false hope towards the Living Hope Himself – Jesus.

Jesus will lead us to the best life we can have on this earth, equipping us with everything we need to be overcomers like Him. And what will we overcome? – evil, fear and sin. In John 16:33, Jesus says "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.” We follow the One whom death has no hold over. We follow the One who is preparing a place for us in heaven. We follow the One who has no fear. We follow the One who has overcome!

Let’s meditate on Jesus Christ our Living Hope.

每日灵粮

2021 年 4 月 8 日，星期四

题目：希望鸦片（饮鸩止渴，HOPIUM）

作者：陶乃文医生

翻译：吴淑娉姐妹

对于我将要说的话，X 太太显得十分想听，相信这是因为她实在非常渴望被治愈，当然，如果被诊断患上肺癌，谁不想康复？仔细审视 X 太太的扫描报告后，我发觉她体内的癌细胞还未扩展到附近的淋巴腺及其他器官，而且由于肿瘤较为细小，因此可以说 " 很幸运地 "，我们面对的是：第一期、可治愈的肺癌！哈利路亚！

我详细地介绍了各种疗程，但提议最好的选择是进行手术，因为作为一个身体健康的中年人，她做手术所要面对的风险是极低的，但当听到手术一词时，她立即变得花容失色！

X 太太接着说：" 医生，手术对身体会造成很大的创伤..... 我较喜欢自然的疗法，我曾见过一位自然疗养师，他推荐了一些维生素和补品，据他说他们的成功率很高。这时我才意识到 X 太太是 " 希望鸦片 "（Hopium）的信徒！

X 太太没有回来进行手术，但一年后她又回来了，那时癌症已经扩散到肝脏和骨骼。很可惜：第 4 期癌症无法治愈。

(False) Hope + Opium = Hopium

（假）希望+鸦片 = 希望鸦片，就像华文成语 " 饮鸩止渴 "。

" 希望鸦片 "（Hopium）充斥在生活各领域，它带动了数十亿美元的工业发展，尤其是那些承诺为我们带来财富和健康的领域。市面上的补品、保健设备种类繁多，还有层出不穷的推销手法，如庞氏骗局、多层次传销（MLM）等等

（www.bbc.com/future/article/20161208-why-vitamin-supplements-could-kill-you）。就像药用鸦片可有效地止痛一样，人们也用 " 希望鸦片 " 来减轻因疾病、衰老、贫穷所引起的痛苦，减少亲人及社会对他们的排斥，" 希望鸦片 " 会令人上瘾，人们被甜蜜的说话所吸引：它能为你带来更好的生活或塑造更完美的你，即使它最终带来的是毁灭及死亡，亦会令人笃信不疑。

教会中有 " 希望鸦片 " 吗？如果教会告诉我们基督徒的生活应该没有疾病的旅程，是一生充裕的生活，我们应努力地去过世上最好的生活——因为那是 " 上帝的旨意 "？那么我们会尽量避免充满困难和试炼的道路，因而没有机会知道我们对耶稣的信心和爱会在试炼后更加坚定？更不能像大卫一样、明白到靠着耶稣的宝血可以战胜种种罪恶及恐惧，从而将精神上捆绑着我们的巨人歌利亚击败！

耶稣说：" 狐狸有洞，天上的飞鸟有窝，人子却没有枕头的地方。 "（马太 8：20）耶稣在世上从没享受优渥富裕的生活，事实上祂告诉我们，要背起我们的十字架来跟随祂（马太 16：24），十字架很重。

那么服用过量 " 希望鸦片 " 的解药是什么？我们能克服这毒瘾吗？答案是：要从虚假的希望转向生命的希望——耶稣。

耶稣将带领我们在世上过最美好的生活，祂赐给我们克服一切困难的装备，好让我们成为像祂一样的得胜者，我们要克服些什么？邪恶、恐惧、罪恶。耶稣在约翰福音 16：33 说 " 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。 " 我们将跟随那个死亡也无法牵制、那个在天堂已为我们预备了居处；那个一无所惧、可以克服一切的人！

让我们沉思耶稣——我们活着的盼望。

Friday, 9 April 2021

About Prayer

By : Prathab V

Luke 22: 39-44

Prayers have brought me great joy and peace. But I have also been devastated by prayer. No, not that there's something wrong with prayer. Just that I feel guilty for not spending enough time in prayer.

I am not very spiritual. At best, I am a mediocre person. I am far from the leagues of St Francis of Assisi or Billy Graham. Why can't I just spend more time in prayer? Is five minutes enough? 15 minutes? How about 30 minutes in silent meditation and prayer?

But even in my mediocrity, I have learned to glorify God. John White in his book "The Fight: A Practical Handbook for Christian Living", writes: "It matters not how much you've got but what you do with it. Use your mediocre gifts for God. Give him your life and with it your brain and your gifts, such as they are. Give him your energy, your time and your strength."

In my mediocrity, I wrestle during prayer. My body demands more sleep. My mind constantly urges me to do other pleasurable things such as watching sports or a movie.

It is also hard to keep my mind still and focused on God during prayer. In group prayer, when a friend starts to pray, my mind races elsewhere especially if it is a very long prayer. During long prayers, I start thinking about what I should pray for when my turn comes up. I even think about using sophisticated theological terms to impress others.

During those times, the Spirit of God rebukes me sharply for having such carnal thoughts. Rather than looking at the sin of others, I learn more about my sins during prayer. I need not use words to impress others. I don't have to impress God. I must not 'start preaching' when praying.

Prayer is unto God. It is a request from men to God. That is all. It need not be a long prayer nor a short prayer – just enough words to speak to God in reverence and humility and wait upon Him.

Reading the prayers of Jesus, I am amazed at how short they were (except for John 17). Although there were instances, where God answered the prayers of Jesus in an extraordinary manner, at other times, the Son of God heard only silence.

In the Garden of Gethsemane, Jesus prayed till his sweat became as drops of blood on the rocks. But there was only silence from heaven. Instead, an angel was sent to strengthen Jesus (Luke 22:43).

As I read Luke 22, I am stunned that the Son of Man, the Saviour of the World, needed to be strengthened by an ordinary angel (not even an archangel!). But Jesus did not complain that the Father did not speak to Him at Gethsemane.

Although Jesus was emotionally sorrowful at Gethsemane, He was spiritually strong inside. He agonised but was determined to finish His mission.

These days, I do not seek any spectacular experience during prayer. Rather, I just yield to God in humility and trust Him alone. I wait on Him and depend not on how I feel, but on what He wants me to do. I pray, it will be the same with you.

Prayer:

Lord Jesus, teach me to pray and learn to trust in Your wisdom. Teach me Lord to patiently wait on You in silence so that I may know what You are saying to me. Let my mind not wander during prayer, but stay yielded to You alone in every way. In Jesus' name, I ask, AMEN.

每日灵粮

星期五，2021 年 4 月 9 日

标题：“关于祷告”

作者：帕拉他伯（Prathab V）

翻译：陈月妃

路加福音 22：39-44

祈祷给我带来了极大的喜乐与平安。但我也曾为了祈祷而身心交瘁。不，我并不是说祈祷有什么问题。只是我为没有花足够的时间祈祷而感到愧疚。

我并不是一个很属灵的人。充其量，我只是一个平庸的普通人。我的水平远比不上圣弗朗西斯（St Francis of Assisi）或葛培理（Billy Graham）。为什么我不能多花点时间祈祷呢？五分钟够吗？15 分钟？默想和祈祷 30 分钟怎么样？

但即使我是多么的平庸，我也学会了荣耀上帝。约翰·怀特（John White）在他的《抗争：基督徒生活实用手册》（The Fight: A Practical Handbook for Christian Living）一书中写道：“重要的不是你拥有多少，而是你如何使用它。把你平庸的恩赐献给上帝。把你的生命，你的头脑，你的恩赐如实的交给祂，把你的精力、时间和精力交给祂。”

在平庸中，我在祈祷的时候经常自我搏斗。我的身体需要更多的睡眠。我的思想不断催促我去做其他令人愉悦的事情，例如观看体育节目或看电影。

在祷告的过程中，我也很难保持清晰的意识，专注于神。在小组祈祷中，当一个朋友开始祈祷时，我的思绪会在别处跳跃，特别是如果这是一个很冗长的祈祷。在冗长时间的祈祷中，我开始思考轮到我的时候我应该祈祷什么。我甚至想过用复杂的神学术语来打动别人。

每当这时，上帝的灵就会因我有这种属肉体的思想而斥责我。与其专注于他人的过错，我在祷告中了解更多自己的罪恶。我不需要用许多的字眼来打动人心。我不必打动上帝。我不应该在祷告中“开始传教”。

祷告的对象是神。这是人类向上帝的恳求。仅此而已。这并不需要冗长的祷告，或是简短的祷告，只要用足够的言语来恭敬谦卑地与神说话，并等候祂。

读了耶稣的祷告，我惊讶于它们是多么的简短（除了约翰福音第 17 章）。尽管在某些情况下，上帝以非凡的方式回应了耶稣的祷告，但在很多时候，上帝的儿子听到的只是沉默。

在客西马尼园里，耶稣祷告直到汗珠如大血点滴在地上。然而天堂只是一片寂静。有一位天使从天上显现、加添他的力量。（路加福音 22:43）。

当我阅读路加福音第 22 章的时候，我惊讶地发现人子，这世界的救世主，竟然需要一个普通的天使（甚至不是天使长）来加添他的力量。但是耶稣却没有埋怨天父在客西马尼园没有对祂说话。

尽管耶稣在客西马尼园中极其伤痛，但祂在灵里是极其坚强的。祂虽痛苦不堪，但却决心完成祂的使命。

这些天来，我不求在祷告中有任何令人惊叹的经历。相反的，我只是谦卑地向上帝降服，单单信靠祂。我等候祂，不在于我的感受如何，而在于祂要我做什么。我祈愿，你也和我一样。

祷告：

主耶稣，求你教导我如何祷告并学习倚靠你的智慧。主啊，教我耐心的静默等候你，好使我知道你要向我说的话。让我的思绪不在祷告的时候飘忽不定，而是在各方面都单单的降服于你。我奉耶稣的名祈求，阿门。

Saturday 10/4/21

Title: "A bruised reed He will not break, And smoking flax He will not quench."

Author: Pastor Johnson Chong

Translator: Margaret Ong

Matthew 12:20 "A bruised reed He will not break, and smoking flax He will not quench, till He sends forth justice to victory;"

The Jews often used the reed as a flute. When the reed was bruised and couldn't make a sound, they broke it and discarded it. They also used hemp as a torch, poured oil in it, and lit it up when walking. When the oil stopped burning, there would be smoke, and no light would be emitted, so people simply blew out the dying flame. Those who are weak are the objects of Lord Jesus' salvation, and He treats them with gentleness, just like how he treats people with heavy burdens. (Matthew 11:28~30) "28 Come to me all you who labor and are heavy laden, and I will give you rest. 29 Take my yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. 30 For my yoke is easy and my burden is light." Not only does He not make them break and extinguish, but He also leads them to victory, because in Him they will find justice.

In the same way, when the shepherd is struck, the sheep shall scatter, and when they are scattered, they become food for all wild animals. The Lord's sheep are scattered among the mountains, on the high hills, and scattered all over the earth. No one is trying to find them, no one is looking for them. Some shepherds only know to shepherd themselves but not the flocks, so that the sheep become thin, sick, wounded, expelled, and some are lost. How painful is the heart of Lord, because they are distressed and displaced, like sheep without a shepherd.

Today, I don't know how many such sheep are dying spiritually. They are like bruised reeds and smoking flax. They are crushed by sin, the environment, sorrow, diseases and various burdens. They were discouraged, they couldn't lift their heads, and their waists couldn't straighten up. (Luke 13:11, "and there was a woman who had a spirit of infirmity eighteen years, and was bent over and could in no way raise herself up.") What should we do with this group of people? These weak, failed, discouraged, frightened, and those who dare not stand up in front of people and identify with the Lord, just like Peter, should they be despised? be broken? be discarded? No! The Lord said that instead of breaking them, He would lift them up; Instead of discarding them, He would heal them. When our Lord was alive, He did not despise or break the guilty woman, but sought to save the lost. He especially appeared to Peter to restore him. What should we do?

Some believers are really like dying lights, and there is almost no oil in them. The heart is extremely dried up, has lost the touch of the Holy Spirit, not enlightened by the Bible, no flicker of peace and joy in them, and there is no good testimony. It seems that it is not there to shine, but to appear as smoke, lethargic and stumbling. Shake off the pretense—it is better to put it out completely, so as to not humiliate the name of the Lord. But the Lord didn't mean to blow it out. He didn't want a lamb to be lost, a small piece of money to be lost, and a prodigal son to die. He wanted to add oil to them one day, and then they could shine again. But usually at some point in time, it was either blown out by the people nearby, through a severe rebuke, an expression of disgust, and an act of unforgiveness. O, watch out! Our work is not to break and blow out, but to support and refuel, imitating our Lord. Even though He disciplines us because of our weakness, He does not condemn us. Because of a bruised reed, He will not break; And smoking flax He will not quench.

Prayer: Dear Abba Father, we want to thank you and praise you. For the pioneer and perfecter of my faith, we are looking unto You with all our heart, trust in You, and obey You. When we encounter trials and weak faith, may your words continue to comfort us, strengthen us, and make us strong. Holy Spirit, may you fill us and moisturize our thirsty hearts. Pray in the holy name of the Lord Jesus Christ, Amen!

每日灵粮

题目：“压伤的芦苇祂不折断，将残的灯火祂不吹灭。”

作者：张胜牧师

马太福音 12：20 “压伤的芦苇祂不折断，将残的灯火祂不吹灭。等他施行公理，叫公理得胜。”

犹太人常用芦苇作笛子，当芦苇被压伤了，吹不出声音，就把它折断丢弃。他们也用麻作火把，浇上油点火发光，作走路时照明之用。当油烧尽时，就会冒烟，发不出亮光，人们便索性吹熄。软弱的人是主耶稣救赎的对象，祂用全部的柔和来对待他们，就像对待担重担的人一样。（马太福音 11：28~30）“28 凡劳苦担重担的人，可以到我这里来，我就使你们得安息。29 我心里柔和谦卑，你们当负我的轭，学我的样式，这样，你们心里就必得享安息。30 因为我的轭是容易的，我的担子是轻省的。”。祂非但不叫他们折断、熄灭，还要引领他们得胜，因为在祂里面，他们将找到公理。

同样的，当牧人被击打的时候，羊就分散了，既分散就作成了一切野兽的食物。主的羊在诸山间，在各高岗上流离，在全地上分散，无人去寻，无人去找。有的牧人只知道牧养自己，却不牧养群羊，以致羊都变成瘦弱的、有病的、有受伤的、有被逐的、也有些是失丧的，主的心是何等伤痛，因为他们困苦流离，如同羊没有牧人一般。

今天不知有多少这样的羊，正在灵命垂危之际，犹如压伤的芦苇和将残的灯火，他们被罪恶压伤了，被环境压伤了，被愁苦压伤了，被疾病压伤了，被各种的重担压伤了。他们的心灰了，头抬不起来了，腰也直不起来了。（路加福音 13：11 有一个女人，被鬼附着病了十八年。腰弯得一点直不起来。）对于这样的人应当怎样呢？这些软弱的、失败的、灰心的、丧胆的、不敢在人面前站起来承认主的，像彼得一样，应当对他们藐视吗？折断吗？丢弃吗？不！主说，祂不折断，反而要加以扶起，祂不丢弃，反而要医治。我们的主祂当时在世时，祂不曾轻看、祂也不折断有罪的女人，反而寻找拯救失丧者。祂特别向彼得显现将他挽回过来，我们应当如何呢？

有的信徒真像将残的灯火，他里面几乎完全没有油了。心里极为枯乾，失去了圣灵的感动，没有圣经的亮光，在他们身上找不到平安喜乐的影子，更没有甚麽好的见证，似乎不是在那里发光，乃是在那里冒烟，或者昏昏沉沉、摇摇幌幌、真不如完全熄灭好，免得羞辱主的名。但主的意思，并不是要吹灭，祂不愿意一只小羊失丧，一块小钱丢掉，一个浪子死亡。祂愿意有一天他们里面能再加上油，再能重新发光。可是多少时候，却被旁边的人一口吹灭，一句厉害的责备，一种厌恶的表情，一次不肯饶恕的举动。啊！当心哪！我们的工作不是折断和吹灭，乃是扶助和加油，效法我们的主。即使祂因我们软弱而管教我们，却不责难我们。因为压伤的芦苇，祂不会将它折断；将残的灯火，祂也不吹灭。

祷告：

亲爱的阿爸天父，我们要感谢和赞美祢。为我的信心创始成终的主啊，我们要专心仰望祢、信靠祢、顺服祢。当我们遇见试炼和信心软弱时，愿祢的话语继续安慰我们、坚固我们、刚强我们。圣灵啊，愿祢来充满我们、滋润我们干渴的心。奉主耶稣基督的圣名祷告，阿门！

Sunday, 11 April 2021

Title: Fishers of Men

By Elder Yu Chin Shie

Matthew 4:19

“Come, follow me,” Jesus said, “and I will make you fishers of men”

I am not sure how many of us are familiar with the Sunday School song with the following lyrics:

“I will make you fishers of men.

Fishers of men, fishers of men.

I will make you fishers of men.

If you follow me.

If you follow me,

If you follow me;

I will make you fishers of me,

If you follow me”

The context of Matthew 4:19

Jesus was walking by the Sea of Galilee. He saw Simon and his brother, Andrew who were casting a net into the lake. He called to them to follow Him. At once, they left their nets and followed Jesus.

I first learned of the above song in Sunday School (SS) more than 50 years ago. Even at a young age, we were taught to be fishers of men. We were encouraged to invite our friends to attend SS and were given stars stamped on our attendance cards for friends we invited to SS as reward. At the end of the year, the child who had the most number of stars would get a present.

Why do I bring up this SS song?

It is to remind us that as followers of Jesus, we are to be fishers of men. The call to share our faith to those who are yet to know our Saviour and Lord, is the task of every child of God. I am sure most of us who have been Christians for some time, know that the responsibility to evangelize is not solely that of our pastors and leaders.

The Great Commission given by our Lord Jesus in Matthew 28:18-20 :

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.

Have we been ‘fishers of men’ lately?

I understand the last one year had been very difficult for most of us with the Covid 19 pandemic affecting our lives in so many ways.

I would like to share how the Lord has provided me an unexpected opportunity to reach out to people during these challenging times.

Some of you know that I retired from work end of last February in 2020. Less than three weeks later, we had our first MCO and all of us were confined at home. Once the MCO was

relaxed, we were able to go out for exercise. My wife and I decided to go to our neighborhood park, which is close to a big Chinese primary school, for our daily morning walk.

Little did I realize my daily morning walk of 70 min has turned into an enriching experience. During the last ten months or so, I got to know many of our neighbors. We had stayed in our community for more than 30 years and it was only during the last several months that we got to know many of them. Some have been walking in the park for many years.

To connect with people, my advice is to be friendly, take initiatives to strike conversations, keep a look out for new people and pray that God will help you bond with some of them. I have made a few good friends and enjoy the daily conversation with different people at different times as I exercise. One of our neighbors, an unbeliever, have been attending our virtual church service quite regularly and reading our church daily devotion. I pray through this “friendship” evangelism, some of them, in God’s timing, will come to know Jesus as their Lord and Savior.

I hope many of our readers will also look out for creative ways, even during this difficult time, to reach out to many who are yet to know Jesus.

Jesus has pulled us out of the pit of darkness and bathed us in His marvelous light. We are to call them (the unbelievers) out of darkness into His marvelous light. 1 Pet 2:9

Let us be fishers of Men!

Prayer –

Heavenly Father,

We thank you for the gift of salvation and eternal life. We acknowledge many of our loved ones, relatives and friends are still unbelievers. May you, by your grace and mercy, help us to be fishers of men to lead many to saving knowledge of our Lord and Savior.

In Jesus name we pray,

Amen

每日灵粮

2021 年 4 月 11 日，星期日

标题：得人渔夫

作者：余清熹长老

翻译：林良億姐妹

马太福音 4:19

19 耶稣对他们说：来跟从我，我要叫你们得人如得鱼一样。”

我不确定我们当中有多少人熟悉以下歌词中的主日学歌曲：

“我叫你作得人渔夫。

得人渔夫，得人渔夫。

我叫你作得人渔夫。

你若跟从我 (x3)

我叫你作得人渔夫，

你若跟从我”

以上就是马太福音 4:19 的简略大概。

耶稣在加利利海边行走。祂看到西门和他的兄弟安德烈（Andrew）正在向湖里撒网。祂呼召他们跟随祂。他们立刻放下了网，跟随耶稣基督。

五十多年前，我在主日学校，第一次听到了上述歌曲。即使在很小的时候，我们就被教导要成为得人的渔夫。我们被鼓励邀请我们的朋友来参加主日学，以奖励我们邀请参加主日学的朋友，老师会在我们的考勤卡上加盖星星。在年底的时候，拥有最多星星的孩子会得到一份礼物。

为什么要提起这首主日学歌曲？

这是提醒我们，作为耶稣的跟随者，我们将成为得人的渔夫。与所有尚未认识救主耶稣基督的人分享我们的信心，这是上帝每个孩子的任务。我相信我们当中成为基督徒已经有一段时间的，多数都知道，传福音的责任不仅仅是牧师和领导人的责任。

我们的主耶稣在马太福音 28: 18-20 中给了一个大使命：

18 耶稣进前来，对他们说：“天上地下所有的权柄都赐给我了。 19 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[a]， 20 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。”

最近的我们是“得人的渔夫”吗？

我知道最近一年对于大多数人来说都是非常艰难的，因为病毒病大流行以多种方式影响了我们的生活。

我想分享一下主如何为我提供了一个难得的机会，在这些充满挑战的时候与人们接触。

有些人知道我在去年二月底退休了。不到三周后，第一个行动管制令（MCO）就开始了，我们所有人都被关在家里。行动管制令放宽后，我们便可以出去锻炼身体。我和妻子决定每天早上去我们附近的社区公园散步，该公园靠近一所很大的中文学校。

我几乎没有意识到每天 70 分钟的晨步会变成了丰富的体验。在过去十个月左右的时间里，我结识了许多邻居。我们在社区中居住了三十多年，直到最近几个月我们才认识了其中许多人。有些人已经在公园里晨步多年了。

为了与人建立联系，我的建议是友善，主动与人对话，并祈求上帝帮助你与其中一些新的陌生人联系。我结交了一些好朋友，并在运动时享受与不同的人日常对话。我们的一个邻居，一个信徒，经常参加我们网络上的教会崇拜，并每天阅读教会的每日灵粮。我祈祷通过这种“友谊”传福音，在上帝的安排奇妙时机，其中一些人会接受耶稣为他们的个人救主。

我希望更多的读者也将寻求创新的方式，即使在这个困难的时期，也可以接触到许多尚未认识主耶稣的人。

耶稣把我们从黑暗的坑里拉出来，用奇妙的光芒照亮我们。我们要叫他们（非信徒）脱离黑暗进入祂奇妙的光（彼得前书 2：9）。

让我们成为得人渔夫！

祷告—天父，我们感谢你的救赎和永生。我们承认我们许多亲人，亲戚和朋友仍是非信徒。愿你的恩典和怜悯帮助我们成为得人渔夫，带领许多人认识拯救我们的救主。

奉我主耶稣的名祈求的，阿们！

Monday, 12 April 2021
'World Class' Vaccination
By Ong Hwee Soo
John 17:15-18

¹⁵ I do not ask that you take them out of the world, but that you keep them from the evil one.
¹⁶ They are not of the world, just as I am not of the world. ¹⁷ Sanctify them in the truth; your word is truth. ¹⁸ As you sent me into the world, so I have sent them into the world.

A key theme in the John Gospel is 'the world'. The Greek word 'kosmos' has various meanings in the New Testament, such as the universe (cosmos), people of the world, the world system/order (humanity's value and standards) etc. However, the most prevalent meaning for 'the world' in John is the created and fallen totality of mankind, that is, the unrighteous mass of men alienated from God.

It is indeed Good News that God "did not send his Son into the world to condemn the world, but in order that the world might be saved through him" (John 3:17).

Though the human race is a fallen creation, Jesus came into our world to rescue us from damnation, and offer us salvation. God sent His Son, Jesus to this fallen world to bring us the Great Exchange, so that what is ours (punishment for sin) becomes Christ's and what is Christ's (His righteousness) becomes ours. The Great Exchange occurred at the Cross of Calvary where Jesus died a sacrificial death. It is only through the sacrifice of the sinless Saviour that we are made righteous. God made Jesus " who knew no sin to be sin for us, that we might become the righteousness of God in Him " (2 Corinthians 5:21). In short, on the Cross, God transferred the sins of the world onto Jesus.

Imputed righteousness is the doctrine that a sinner is declared righteous by God purely by His grace through faith in Jesus Christ. It is the righteousness of Christ credited to the believer, enabling the Christian to be justified (declared not guilty, therefore, not condemned). Romans 6:23 declares, " For the wages of sin is death, but the free gift of God is eternal life through Christ Jesus our Lord. "

If you have not yet put your faith in Jesus, let me urge you to believe in Him, so that you will not perish but receive everlasting life. Jesus took your place on the Cross to give you a place in Heaven. For the believer, imparted righteousness is what God does, after our justification, through Christ by the power of the Holy Spirit, working in the Christian to enable the process of sanctification, so that he/she can be " sanctified in the truth " (v 17).

Although the 'sin virus' is still much in this fallen world, believers are 'inoculated' against eternal death with Christ's imputed and imparted righteousness in us.

V 18 reminds us that Jesus has sent us into the world to spread this Good News. In Mark 16:15, the Risen Christ commissioned His disciples, " Go into all the world and proclaim the gospel to the whole creation. "

Once we have received the Great Exchange, Christ gives us the Great Commission. David Bryant (author: 'In The Gap'), pointed out that God's primary goal is not to get each of us into the Great Commission. Rather His goal is to get the Great Commission into us.

One reason for not carrying out the Great Commission is that “ a love of the world has short-circuited love for the world. ” (David Shibley, author: ‘The Mission Addiction’). V 16 reminds us that though we are still in the world, we are “not of the world”. In his book, Shibley stresses “ One of the best antidotes to being a worldly Christian is to embrace Christ’s cause, live for His honour and become a world Christian .” He pointedly accentuates that for Christians whom “ A mission serum gets injected into their spiritual blood-stream, and they are never again ‘normal ’, laid-back Christians. Simply put, one sure way to be spared the contagion of worldliness is to be inoculated with the ‘mission serum’.

Presently, the Covid 19 question is whether we have registered for the vaccination programme. It is important that we all get immunized against the virus. But, for us who are in Christ, we also need to ask ourselves whether we are willing to take the “antidote” and be injected with the “mission serum”.

To quote Paul Borthwick (author: ‘How to be a World-Class Christian’): “ The world-class Christian is one who desires his or her life to be in total harmony with God’s purposes for His world ”.

Last year, in the heat of the pandemic, our health authorities were very concerned about the infectivity of migrant workers and took appropriate steps to contain the contagion arising from the foreigners. However, in the wake of the pandemic too, many caring church members and Christian NGOs did their part to procure provisions and financial assistance for refugees/migrants, not forgetting needy local communities as well. These are indeed commendable deeds. However, much still remains to be done, to reach out to those in need, not just economically but emotionally, psychologically, and spiritually as well.

Are we willing to take the ‘world-class’ vaccination, and continue to reach out to those in need? As we notice the needs of peoples around us, how can we show God’s love in practical ways? How does serving God this way, help us grow in our global perspective of God’s love for the world?

Let’s Live the Life, Inoculated, with the ‘World Class’ Vaccine.

PRAYER:

God of the universe, make us feel Your heartbeat for the world, and break our hearts with what breaks Yours. Help us, Lord to shore up our outreach to the peoples of the world that You have brought to our shores. In Jesus’ Name, amen.

每日灵粮

星期一，2021 年 4 月 12 日

标题：“世界级”的疫苗接种

讲员：翁辉赐弟兄

翻译：郑振隆弟兄

约翰福音 17:15-18

15 我不求你叫他们离开世界，只求你保守他们脱离那恶者（或作“脱离罪恶”）。16 他们不属世界，正如我不属世界一样。17 求你用真理使他们成圣，你的道就是真理。18 你怎样差我到世上，我也照样差他们到世上。

约翰福音的一个关键主题是“世界”。希腊语 “Kosmos” 一词在新约中具有多种含义，例如宇宙（Cosmos）、世人、世界体系/秩序（人类的价值和标准）等。然而，在约翰福音中，“世界”最普遍的含义是人类被创造和堕落的整体，即与上帝疏离的不义的人。

上帝“差祂的儿子降世，不是要定世人的罪，乃是要叫世人因他得救”（约翰福音 3:17），这的确是福音。

虽然人类是堕落的创造，但耶稣来到我们的世界是为了把我们从诅咒中拯救出来，并赐予我们救恩。上帝差遣祂的儿子耶稣到这个堕落的世界，带给我们伟大的替换，这样我们的（罪的惩罚）就成了基督的，基督的（祂的义）就成了我们的。伟大的替换发生在髑髅地的十字架上，耶稣在那里牺牲而死。惟有通过无罪救主的牺牲，我们才能成为义。上帝使耶稣“那无罪的，替我们成为有罪的，好叫我们在他里面成为上帝的义。”（哥林多后书 5:21）。简而言之，在十字架上，上帝将世界的罪转移到了耶稣身上。

所谓归算的义即一个罪人被上帝宣告为义，是通过他对耶稣基督的信心，纯粹是因为上帝的恩典。这是基督的义，归功于信徒，使基督徒得以称义（宣告无罪，因此不被定罪）。罗马书 6:23 “因为罪的工价乃是死；惟有神的恩赐，在我们的主基督耶稣里，乃是永生。”

如果您尚未相信耶稣，让我敦促您来信靠耶稣，好叫您不至灭亡，反得永生。耶稣在十字架上取代了您的位置，在天堂为您提供了一个位置。对信徒来说，所赐的义就是上帝在我们称义之后，藉着基督，透过圣灵的能力，在基督徒身上工作，使他/她得以在“真理中成圣”（第 17 节）。

虽然在这个堕落的世界里，“罪恶病毒”仍然很多，但信徒已经“接种”了基督赋予我们的义，以抵御永恒的死亡。

第 18 节提醒我们，耶稣差遣我们到世上传扬这个福音。在马可福音 16:15，复活的基督委托祂的门徒：“你们往普天下去，把福音传给所有受造的人。”

一旦我们接受了这伟大的替换，基督便给了我们这大使命。戴维·布莱恩特（作者：差距 “In The Gap”）指出，上帝的首要目标不是让我们每个人都进入大使命；更确切地说，祂的目标是将大使命灌输给我们。

不履行大使命的一个原因是“爱世界，夺走了对世界的爱。”（大卫希比 David Shibley，作者：使命成瘾“Mission Addiction”）。第 16 节提醒我们，虽然我们仍然在世界上，但我们“不属世界”。希比在他的书中强调，“一名世俗基督徒的最好解药之一就是接受基督的使命，为祂的荣耀而活，并成为世界上的基督徒。”他特别强调，那些“将使命血清注入他们的灵性血液中，他们就再也不是‘正常的’、悠闲的基督徒了。”简而言之，避免世俗传染的一个可靠方法就是接种“使命血清”。

目前，2019 新型冠状病毒肺炎的问题是我们是否已经注册了疫苗接种计划。重要的是我们都要对病毒免疫。但是，对于在基督里的我们，我们也需要问自己，我们是否愿意接受“解药”，并被注射“使命血清”。

引用保罗·博思威克（作者：如何成为世界级基督徒“*How to be a World-Class Christian*”）的话：“世界级的基督徒是一个渴望他或她的生命与上帝对祂的世界的目标完全和谐的人。”

去年，在疫情最严重的时候，我们的卫生部非常关注移民工人的传染性，并采取了适当的措施来遏制外国人的传染。然而，在大流行之后，许多有爱心的教会成员和基督教非政府组织也尽其所能为难民/移民提供了物资和财务援助，同时也没有忘记需要帮助的当地社区。这些都是值得表扬的行动。但是，还有很多工作要做，就是去接触那些有需要的人，不只是在经济上，而且是在情感上、心理上和精神上需要得帮助的人。

我们是否愿意接受“世界级”的疫苗接种，并继续向有需要的人伸出援手？当我们注意到周围人们的需求时，我们如何以实际的方式表达上帝的爱呢？以这种方式事奉上帝，如何能帮助我们在上帝对世界的爱的全球视野中成长？

让我们活出生命，接种“世界级”的疫苗。

祈祷：

宇宙之上帝，请让我们感受到祢对这个世界的心跳，并用令祢伤心的事，来使我们心碎。主啊，帮助我们，向祢带到我们海岸上的世界各国人民伸出援助之手。奉耶稣的名，阿们。

Tuesday, 13 April 2021

Title: Treasure Up The Word of God!

By: Cecilia Tan 陈俊芳

Mark 13:31 “Heaven and earth will pass away, but My words will never pass away.”

Once upon a time, there was a wealthy man named Ali Hafed who lived on a very huge farm. One day his friend visited him and told him about diamonds and how valuable they were. Ali sold his farm, left his family and travelled to distant lands looking for diamonds. He failed to find them. His health and his wealth eventually failed him. Utterly depressed, he cast himself into the sea.

Meanwhile the man who bought Ali's farm found a bewildering sparkling stone in a stream that cut through his land. Lo and behold, it was a diamond! Upon digging deeper, he found even more diamonds – acres of diamonds in fact! According to legend, this was how the Golconda diamond mine in India (one of the most important diamond mines in all of Asia) was discovered!

You and I have an even more valuable treasure right under our own roofs, sitting on our book shelves, in full view of those who pass by it daily! This treasure is infinitely more sparkling and brilliant than the most expensive diamond in the world, the priceless Koh-i-Noor diamond which is the main diamond of the British Crown Jewels. I am talking about the Holy Bible, the Word of God. The Psalmist in Psalm 19:10 declares that God's Word is “more to be desired than gold, even much fine gold”, even though in his day gold was the most valuable treasure a person could ever possess. Often, like Ali Hafed, we fail to recognise the value of the priceless treasure existing within our easy reach, right under our noses!

This priceless treasure is exceedingly unique beyond human imagination on two counts. Firstly, let's examine how it was painstakingly authored for our benefit. The Bible comprises 66 books written by some 40 authors from many walks of life – among whom were kings, priests, prophets, traders, shepherds, fishermen, scholars, a tax collector, a tentmaker and a doctor. The 39 Old Testament books were written from approximately 1445 to 400 BC, while the 27 New Testament books were written in the first century AD. The writers wrote in Hebrew, Aramaic and Greek.

The cultural and historical backgrounds of the authors were tremendously diverse and yet they presented only one spiritual message – that of God's plan to redeem mankind after mankind sinned and was consequently separated from God, through the death and resurrection of His Son, Jesus Christ. This perfect unity of thought can only be explained by there being only one divine author, the Lord God Almighty, who inspired all these human writers. Producing the Bible was, to say the least, a gargantuan effort, a long time in the making, over the course of about 1,500 years! Only our mighty God could manage such a massive project successfully to provide us with a flawless Bible that contains such a matchless message – God's boundless and unending love for His entire creation!

Secondly, consider how the Lord Himself has safeguarded His precious Word from destruction so that today we have easy access to both physical copies of the Bible as well as digital copies in our electronic devices. The Bible has always been hated because it condemns sin. Because it denounces the pride of man, proud man has set himself the task to destroy it. Because it proclaims that salvation is by grace alone, all false religions have sought to extinguish it.

And so more than any other book in history, the Bible has suffered endless vicious attacks to destroy it. For more than 2,000 years, every instrument of destruction that could be utilised against it (including physical destruction, intellectual and literary attacks, political edicts and royal decrees) has been brought to bear against it to remove it from the face of the earth. That it still survives after twenty centuries of being so ruthlessly attacked testifies to its supernatural origin and the work of a divine unseen hand in protecting it from slipping into obscurity.

Our God knew that we, His children would need help in this sinful world and will not be able to walk through it alone. Hence He has given us the precious gift of His Word so that we will forever have a lamp for our feet and a light for our path in this increasingly darkening world. He has given us the best treasure not only for this earthly existence but a treasure that will last for eternity!

More than ever before, the Bible today has a powerful grip on the world, fulfilling wonderfully Christ's words, "Heaven and earth will pass away, but My words will never pass away." (Mark 13:31)

May you and I seek to **TREASURE UP THE WORD OF GOD** and prize it more than gold or diamonds! Gold or diamonds cannot comfort us in death , but God's Word can!

Prayer:

Our Heavenly Father, what a priceless treasure You have bestowed on Your children. One that took 1,500 years to shape into existence, and one that You have safeguarded from destruction for more than 2,000 years! Help us to treasure the Bible not as a decorative item in our living room, but as Your loving instructions on how we should live before leaving earth, so that our lives will bring glory to Your Name! We pray in Jesus' name. Amen

每日灵粮

星期二，2021 年 4 月 13 日

标题：珍藏上帝的话！

作者：陈俊芳姐妹

翻译：陈晓佩姐妹

马可福音 13:31 “天地要废去，我的话却不能废去。”

很久以前，有一位富有的人名叫阿里·哈菲德(Ali Hafed)，他住在一个很大农场里。一天，他的朋友来拜访他，告诉他钻石是多么地有价值。阿里卖了他的农场，离开了家人，去到遥远的地方寻找钻石。他找不到钻石。他最终身心俱瘁而且财富也耗尽了，他非常沮丧，投海自尽了。

与此同时，买下阿里农场的人在穿过他的土地的小溪里发现了一块发出绚烂光芒的石头。看哪，那竟是一颗钻石！当他挖掘得更深，他发现了更多的钻石 – 实际上是数英亩的钻石！根据传说，印度的戈尔康达（Golconda）钻石矿(全亚洲最重要的钻石矿场之一)就是这样被发现的！

您和我有着比这更贵重的宝藏在我们的屋檐底下，在我们的书架上，每天走过的人都能一览无遗！这宝藏比世界上最昂贵的钻石 – 英国皇冠珠宝的主钻，无价的可依奴（KOH-i-Noor）钻石 – 更加璀璨辉煌。我说的是圣经，上帝的话。诗人在诗篇 19:10 宣称上帝的话是“比金子可羡慕，且比极多的精金可羡慕”，虽然在他那个时代，黄金是一个人所能拥有的最宝贵的财富。往往，像阿里·哈菲德一样，我们无法识别到存在于我们触手可及的无价之宝的价值，就在我们的眼皮底下！

这一无价之宝在两个方面都超出了人类的想象。第一方面，让我们来查看它是如何为我们的好处而精心编写的。圣经包含 66 卷书，由来自各行各业的约 40 位作者撰写 – 其中包括国王、祭司、先知、商人、牧人、渔夫、学者、一位税吏、一位织帐篷的和一位医生。旧约的 39 卷书大约写于公元前 1445 年至公元前 400 年，而新约的 27 卷书则写于公元第一世纪。作者是以希伯来文、亚兰文和希腊文编写的。

作者的文化和历史背景都截然不同，但他们表达的只有一个属灵的信息 – 那就是上帝在人类犯罪继而与祂隔离后，通过祂的儿子耶稣基督的死和复活拯救人类的计划。这完美的思想一致性唯可通过只有一位神圣的作者来解释，那就是全能的主宰上帝，祂启示了所有这些人类作家。至少可以说，圣经的写成是一项巨大的努力，是一个漫长的过程，历时大约 1500 年。只有我们大能的上帝才能成功地完成如此浩大的工程，赐给我们一本完美无瑕的圣经，其中包含了无与伦比的信息 – 上帝对祂整个创造的无限和无穷尽的爱！

第二方面，细想主自己是如何保护祂宝贵的话语不被毁灭，以至今天我们可以很轻易地取得实体版圣经和电子设备里的电子版圣经。圣经一直被人憎恶，因为它谴责罪恶。因为它指责人类的骄傲，高傲的人给自己定下了摧毁它的任务。因为它宣称救恩唯独靠恩典，因此所有虚假的宗教都试图毁灭它。

因此，与历史上其他任何一本书相比，圣经遭受了无止尽的恶性攻击来毁灭它。超过 2000 年，一切用得上的破坏工具(包括物质破坏、知识和文学攻击、政治法令和皇家喻令)都被用来对付它，要把它从地球上除掉。在经历了 20 个世纪的无情攻击后，它却

依然存留，这证实了它超自然的起源，和一只无形神圣之手的工作，保护它免于湮没无闻。

我们的上帝知道我们－祂的儿女，在这个罪恶的世界需要帮助，不能独自走过。因此，祂给了我们宝贵的礼物－祂的话语，让我们在这个日益黑暗的世界里，脚前永远有明灯照亮，道途永远有明光照射。祂给了我们最好的宝藏，不但只是为了今世在地上存活，而且是一个存到永恒的宝藏！

如今，圣经比以往任何时候都更有力地掌控着世界，它奇妙地应验了基督的话：“天地要废去，我的话却不能废去。”(马可福音 13:31)

愿您和我珍藏上帝的话语，重视它胜过黄金和钻石！黄金或钻石不能在死亡里安慰我们，但上帝的话语能够！

祈祷：

我们天上的父，祢赐给祢的儿女一个多么无价的宝藏；一个花了 1500 年才形成的、并且祢保守它超过 2000 年免受破坏的宝藏！帮助我们珍惜圣经，不是把它当成装饰品放在我们的客厅里，而是在我们还没有离开这世界以前，照着祢慈爱的指示去生活，以至我们的生命荣耀祢的名！我们奉耶稣的名祷告。阿们。

Wednesday, 14 April 2021

Title: Putting God to the test

By Wong King Wai

Luke 4:9-12 – 9 And he took him to Jerusalem and set him on the pinnacle of the temple and said to him, “If you are the Son of God, throw yourself down from here, 10 for it is written, ““He will command his angels concerning you, to guard you,’ 11 and ““On their hands they will bear you up, lest you strike your foot against a stone.”” 12 And Jesus answered him, “It is said, ‘You shall not put the Lord your God to the test.’”

In Luke chapter 4 verses 1 to 13 we read about Jesus’ wilderness experience and temptation. He had not eaten for 40 days and was very hungry. Satan tempted him by firstly asking him to make stone into bread to satisfy his hunger and then Satan showed Jesus all the kingdoms of the world in a moment and said that if Jesus would worship him all those would be given to Jesus. Jesus resisted both by quoting Bible verses.

However, the last temptation, in verses 9 to 11, is something I believe you and I can relate to most, because who hasn’t among us tested God time after time? How often have we made deals and bargains with Jesus to give us something in exchange for something else? How often do we misuse the Bible for our own gain and use it against someone either to exert control or subjugate another?

I think the verses about how Jesus, although hungry and in a weakened state, was able to withstand the temptations tell us several things.

When hungry, tired and weak, don’t make any rash decisions. Try to keep a focused and controlled mind, and recall the comforting words that God will never leave you nor forsake you (Deuteronomy 31:8) and that He is the Good Shepherd taking care of you (Psalm 23).

Also, always check yourself if you’re using the Bible for your own needs and to control others because you might be testing God, believing he will “bail” you out when you are in trouble due to your own sinfulness.

And most importantly, recognise that Satan always tempts you in a weakened state so make sure you have a support group like a care group, a Christian fellowship or an accountability partner who you can reach out to and ask for prayers and support. Nobody said being a Christian is a journey of a solo traveller. We are a community that works together and supports each other.

PRAYER: My Father in heaven, thank You for reminding me to never test You and also that when weak, tired and hungry, You provide us strength, hope and joy through Your son Jesus and my brothers and sisters in Christ. Help me to know that You understand my weaknesses and have provided me the help I need. Give me courage to reach out and receive what you have given me. In Jesus’ name I pray. AMEN.

每日灵粮

星期三, 2021 年 4 月 14 日

标题：试探上帝

作者：黄经为弟兄

翻译：陈健萍姐妹

路加福音 4:9-12

9 魔鬼又领他到耶路撒冷去，叫他站在殿顶上，（顶原文作翅）对他说，你若是神的儿子，可以从这里跳下去。10 因为经上记着说，主要为你吩咐他的使者保护你。11 他们要用手托着你，免得你的脚碰在石头上。12 耶稣对他说，经上说，不可试探主你的神。

路加福音第 4 章第 1 至 13 节，我们看到耶稣在旷野受试探的经历。祂已经 40 天没吃东西了，非常饿。撒旦试探祂，先让祂把石头变成面包充饥，继而向耶稣展示世上所有的王国，并说如果耶稣拜他，就把这一切都赐给耶稣。耶稣引用圣经经文抵挡了这两项试探。

然而，最后的试探，在第 9 至 11 节，我相信是您与我最能感同身受的，因为我们当中有谁不曾一次又一次地试探上帝呢？我们有多少次与耶稣做交易和讨价还价，以别的东西与耶稣所给的作为交换？我们有多少次为了自己的利益而滥用圣经，并用它来对付一个人，或是施加控制，或是使另一人臣服？

我认为关于耶稣虽然饥饿，身体虚弱，却仍然能抵挡试探的经文告诉了我们几件事。

当饥饿、疲惫和虚弱的时候，不要做任何草率的决定。试着保持一个专注和受控的心态，回想上帝安慰的话语，祂必不撇下您，也不丢弃您（申命记 31:8），祂是看顾您的好牧人（诗篇 23）。

此外，您要常省察自己是否为了自己的需要而用圣经去控制他人，因为若是如此，您可能是在试探上帝，以为祂会在您因自己的罪孽而陷入困境时“保释”您。

最重要的是，要认识到撒旦总是在您处于软弱的状态下试探您，所以确保您有一个支援小组，比如关爱小组、基督徒团契或问责伙伴，您可以与他们联系并请求代祷和支持。没有人说作为基督徒是一个独行侠的旅程；我们是一个共同努力、相互扶持的群体。

祷告：我在天上的父，感谢祢提醒我不要试探祢；也感谢祢在我软弱、疲惫、饥饿的时候，藉着祢的儿子耶稣和我在基督里的弟兄姐妹，赐给我力量、盼望和喜乐。求帮助我，让我知道祢了解我的弱点，并为我提供了我需要的帮助。请赐予我勇气伸出手，接受祢给我的一切。我奉耶稣的名祈祷。阿们。

Thursday, 15th April, 2021

Why are the Gospels' Resurrection Accounts So Different?

Ps Mark Tan

Matthew 28, Mark 16, Luke 24, John 20

If you take the time to read each Resurrection account of the Gospel, you will find that the accounts are very different from one to another. How can this be? Why didn't the writers get their story straight? Here are some reasons.

1. We should actually give thanks to God that we have not one, not two, not three but **FOUR** accounts of the resurrection. These accounts, obviously not consolidated with each other, then give us four whole, testimonial evidence which in most cases is more than enough to prove the certainty of the event.
2. We should also give thanks that each gospel writer sought not to write legends. Rather, each Gospel writer sought to give an independent, truthful account based on what they could remember as well as what they received from eyewitnesses of the same event. The fact that they are very different from each other tells us that the resurrection story isn't propaganda, but truth which stood the test of time.
3. Since the gospel accounts record different times of the very same event, there is actually a way to harmonize the gospel accounts. An example can be found in this link: <https://www.gotquestions.org/resurrection-accounts.html>
4. The Gospels may vary in detail but their central claim remains the same: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures. Then he appeared to his disciples and he continues to appear to us by His Holy Spirit so that like the apostle Paul, we would be born again in His eternal life and Providence (1 Corinthians 15:3-8)

What then should we do with this wealth of knowledge and confidence in the Gospel witnesses of the Resurrection? I encourage us that with such confidence, let us heed Jesus' calling for us: to reach people for Christ in every nation, and walk with them to maturity (Matthew 28:18-20).

PRAYER:

Thank you, Lord for the opportunity to know of your glorious Resurrection and gospel. Please give us boldness to speak your word and to allow your Spirit to flow through us. Allow us to be focused on the tasks you have laid out for us as we follow your lead. Give us the ability to accept and overcome any obstacles that is in our path. Help us to discover new and exciting opportunities to advance your Kingdom. Protect us, guide us, and help us that our proclamation of your good news will fruitful. We ask these things in Jesus' name, Amen.

每日灵粮

2021 年 4 月 15 日，星期四

题目：为什么福音书中的复活的记载

如此不同？

作者：陈燕靖传道

翻译：黄姐妹

经文：马太福音 28, 马可福音 16,

路加福音 24, 约翰福音 20

如果您花时间阅读四福音书里的每个复活的记载，您会发现这些说明有时对同一件事情有不同的记载。怎么会这样？为什么作家们的看法和表达不一致？这里有一些原因。

实际上，我们应该感谢上帝，我们没有一个，不是两个，不是三个，而是四个有关耶稣复活的记载。这些记载显然没有相互合并，然后为我们提供了四个完整的见证和证据，在大多数情况下，这足以证明事件的确切性。

2. 我们也应该感谢每位福音书作家不写传说。相反，每位福音书作家都根据他们能记住的东西以及从同一事件的目击者那里得到的东西，真实地叙述了他们所知道的耶稣基督。他们彼此之间非常不同的事实告诉我们，复活的故事不是宣传，而是经得起时间考验的事实。

3. 由于福音书记录的是同一事件的不同时间，因此实际上存在一种协调各个福音书的方法”。

可以在此链接中找到一个示例：<https://www.gotquestions.org/resurrection-accounts.html>

4. 福音书的细节可能有所不同，但其中心主张仍然是相同的：根据圣经，基督为我们的罪而死，被埋葬，并根据圣经在第三天复活。然后他向门徒显现，并继续借着他的圣灵向我们显现，使我们像使徒保罗一样，在他的永生和上帝中重生（哥林多前书 15: 3-8）

那么，我们既有了复活的福音见证如此丰富的知识和信心，我们该怎么去行？我鼓励，我们要以这种信心，顺服主耶稣的呼召，到万民中去传福音。（马太福音 28: 18-20）。

祷告：

感谢上帝，让我有机会了解您荣耀复活的福音。求主赐下圣灵充满我们，好让我们勇敢地传讲祢的福音。当我们跟随您的引导时能专注于您所为我们安排的任务。使我们有能力接受并克服我们前进道路上的任何障碍。

帮助我们发掘新的异象和契机来扩展你荣耀的国度。保护我们，引导并帮助我们，我们宣告传扬祢天国福音的消息大有果效，我们奉耶稣的名祈求，阿门。

Friday, 16 April, 2021

Title: How much is a day's wages worth to you?

Material adapted by Pastor Cheong Cheng Cheung from a chapter of a book entitled "The Parables" by Gary Inrig. (Discovery House, 1991)

Matthew 20: 16 "So the last will be first, and the first will be last."

Most of us would be familiar with the parable of the vineyard workers. This story is not about labor-management relations, the equitableness of one's wages, or even about rewards. It is simply about the attitude of my heart and your heart if we claim we are the Lord Jesus' servants.

But what had prompted this parable? Read the dialogue between the disciples and Jesus at the end of Matthew 19 where Jesus said 'Truly I tell you, it is hard for someone who is rich to enter the kingdom of heaven.' That sent up red flags and set the disciples' pulses racing. All were astonished, till someone finally asked, 'Who then can be saved?' Finally, Peter chipped in:

"We have left everything to follow You! What then will there be for us? "

Behind "What's in it for me?" there lurks a commercial spirit that misses the essence of Christian service. It is this attitude that the Lord addresses in the parable.

The parable goes like this. At 6:00 AM, a vineyard owner hired some day-labourers, agreed a fair wage and the workers started to work. At 9:00 AM, and then at 12:00 noon, again at 3:00 PM and finally at 5:00 PM the process was repeated. Workers were added and it was agreed they would all be paid at day's end.

When the day was done, the workers were paid beginning with the one-hour workers. And they were astonished to discover they received a full day's wage, a denarius. Obviously, they had not earned a day's wage, because they had not worked a full day. But a family could not live on less than a denarius a day, so, out of generosity, the owner had paid them not what they deserved, but what they needed.

The news spread. The twelve-hour workers thought "If they got one denarius for working one hour, we should get twelve!" Imagine their chagrin to discover their pay envelopes also contained one denarius! "It's not fair! They only worked one hour and we, twelve full hours. How is it that we are not getting more?"

This was the vineyard owner's response in verses 14 & 15.

'I choose to give to this last worker as I give to you. Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity ?' _ (ESV)

'I want to give this last man the same as I gave you. Don't I have the right to do what I want with my business? Are you jealous because I'm generous ?' (CSB)

Ouch! Those questions hurt. And they hurt because they have hit home. The twelve-hour workers received exactly what they worked for. Their pay was absolutely fair. But the vineyard owner decided to pay the one-hour workers out of his generosity, not on the basis of fairness. In other words, it was never meant to be fair. And we have to admit the questions shamed us because we are wired like that. Like what? You might ask.

1) We have a commercial spirit within. We believe “pay equals work done.” But kingdom economics is very different. As God’s children, our service does not put us in His debt. Serve faithfully without calculating, minute by minute, how much you have done. If we leave the reward to Him, we will be overwhelmed by His generosity.

2) We also have a competitive spirit. In the parable, those who worked most compared themselves to the ones who worked the least and “they expected to receive more.” When their eyes focused on what others had received, they were unable to accept their own wages with joy. But when you focus on His grace, that all that He bestows, whether little or much, is totally undeserved, joy will fill your heart.

3) We often have a complaining, discontented spirit. “Complain, grumble, protest” is our common lot. Such an attitude is a sign of rebelliousness and an attack on the goodness and generosity of God Himself. Furthermore, it reveals the corruption of our hearts. “Do you begrudge my generosity?” Who are we to complain about the ways of the eternally holy, just and righteous God?

Moreover, Jesus said before the parable:

Matt 19:30 “But many who are first will be last, and many who are last will be first.” and ended it similarly: Matt 20:16 “So the last will be first, and the first will be last.” thereby framing the parable in its proper context.

Peter had got it all wrong. His mistake was that he had counted the cost, no doubt, left his fishing nets behind and computed what might be his reward, but did not factor in the privilege of serving the King of Kings and Lord of Lords.

What might be uppermost in your heart when you serve our great and gracious God?

My Prayer

Forgive me, Lord Jesus for serving with the wrong motives. Search my heart and remove all conceit from my being. Forgive my discontentment and murmuring spirit.

Thank you for your grace and generosity towards me.
In Jesus’ Name. Amen.

每日灵粮

星期五，2021 年 4 月 16 日

标题：一天的工资值多少钱？

作者：张祯祥传道

翻译：巫惠如姐妹

本篇灵修是由张祯祥传道从盖瑞恩（Gary Inrig）1991 年的《明白耶稣的比喻》其中一章所改编的。

太 20:16 “这样，那在后的将要在前，在前的将要在后了。”

葡萄园的比喻对许多人来说是耳熟能详。这个故事与劳动关系管理，薪酬公平，甚至报酬无关。如果我们声称自己是耶稣的仆人，这比喻只关乎你我的心态。

是什么促使了这个比喻？读一读马太福音第 19 章的结尾，门徒与耶稣之间的对话。耶稣说：“我实在告诉你们：财主进天国是难的。”这句话就如危险信号的红旗，使门徒心跳加速。所有人都感到惊讶，直到有人最终问，“这样谁能得救呢？”之后，彼得也问到：

“我们已经撇下所有的跟从你，将来我们要得什么呢？”

在“我有什么好处？”的背后，隐藏着一种谋利的心态，而这完全忽视基督徒服侍的核心理念。这正是上帝在比喻中所要表达的。

比喻是这样的：早上六点，园主雇佣了一些工人，同意了合理的工资，他们就开始工作。先是上午九点钟，然后是正午，下午三点钟，最后是下午五点钟，这一过程不断重复。他增加工人，并同意在一天结束时支付工资。

一天结束后，做了一小时的工人开始领取工资。他们惊讶地发现，他们领到了整整一天的工资，也就是一银币。显然，他们不该挣一天的工资，因为他们没有工作一整天。但一个家庭不能一天只靠不到一银币过生活，所以出于慷慨，园主付给他们的不是他们应得的，而是他们所需要的。

消息传开了。做了十二小时的工人想：“如果他们工作一小时就得到一银币，我们就得得到十二银币！”想象一下，当他们发现自己的工资信封里只有一银币时，他们有多懊恼吧！“这不公平！他们只工作一小时，而我们工作了整整十二小时。为什么我们没有得到更多？”

这是葡萄园主人在第 14 和 15 节中的答复：

“拿着你的工钱走吧。我给那后来的和你一样的工钱，是我愿意。难道我不可随意使用自己的钱吗？因为我慷慨，你就眼红吗？”

哎哟！这些问题令人感到痛苦，而痛苦的原因是因为问得太中肯。做了十二个小时的工人得到的正是他们所该得的。他们的工资绝对合理。但园主决定慷慨施予那些只做了一小时的工人，绝不是基于公平。换句话说，这本来就不是公不公平的事。我们必须承认这些问题让我们感到羞愧因为我们就是会这样想。你可能会问，比如什么？

1) 我们有图谋利益的心态。我们相信“薪酬等同于所完成的工作”。但天国的经济学却截然不同。作为上帝的孩子，我们的服侍不会让我们欠他的债。不分分秒秒地计算你

做了多少，就是忠诚地服侍。如果我们把奖赏留给上帝管理，那他丰盛的恩典将充充足足地赏赐给我们。

2)我们也有竞争高下的心态。在这个比喻中，工作最多的人与工作最少的人相比，他们期望得到更多。当他们的目光聚焦在别人得到的东西上时，他们无法高兴地接受自己的工资。但当你专注于他的恩典时，他所赐予的一切，或多或少，你会意识到自己完全不配享受，喜乐就会填满你的心。

3)我们很常怨天怨地，牢骚满腹。“抱怨、发脾气、抗议”是我们共同的生活形态。这种态度是反叛的行为，是攻击上帝的良善和仁慈。此外，它还揭示了我们内心的腐败。“你对我的慷慨不满吗？”我们是谁，竟敢抱怨永活、神圣、公正的上帝？

此外，耶稣在比喻前说：“然而，有许多在前的将要在后，在后的将要在前。”（太 19:30）

结尾也相同：“这样，那在后的将要在前，在前的将要在后了。”（太 20:16）从而将比喻框定在恰当的语境中。

彼得完全搞错了。他的错误是，他毫无疑问地计算了代价，丢下渔网，计算了他可能得到的奖赏，但却没有考虑到服侍天国的万王之王，万主之主的特权。

当你服侍我们伟大又满有恩典的上帝时，你心中最重要的是什么？

我的祈祷：主耶稣，原谅我因为我服侍的用意是错的。鉴察我，抹去所有贪图虚浮的荣耀。原谅我心中的不满。谢谢你所赐给我的恩典和恩慈。奉耶稣的名祷告，阿门。

Saturday, 17 April 2021

Title: The Pharisee in Us

By: Chan Yew Thai

The Parable of the Pharisee and the Tax Collector – Luke 18:9-14 (NIV)

In the above passage, we read about the Pharisee was declaring his own righteousness and despising others. In his prayer he thanked God that he was not a robber, evil-doer, adulterous, or like the tax collector. He fasted twice a week and gave ten percent of his income. He thought he was praying, but what he was doing was self-glorifying before God.

Does that sound familiar? We may not be saying the exact words, but we too act in similar manner – arrogance, self-righteous, behaving in a manner that we are holier than others because we do not cheat, steal, or commit other obvious sins; despising others who are not as knowledgeable in the Bible, or do not read the Bible, or do quiet time, and perhaps condemn others who do not serve in church or love partying. We also criticise and pass comments on what others do or say.

Should we behave in any of the above manner? We are no better than the pharisee because we are judging others which is the job of Jesus alone. We are proud of what we are doing example our service to God or being self-righteous, and feeling good about what we have done or have not done including in the secular environment. We become self-dependant instead of reliant on God. When we behave in this manner, effectively we have taken God's credit. This often happens very subtly without our noticing it, and I am guilty of it. Therefore, we have to be careful with our thoughts and actions.

On the other hand, the tax collector did not even look up and beat his chest, confessing that he was a sinner and was asking God for mercy. It showed he had a humble attitude and recognised that he was a sinner requiring God's mercy. This is the attitude that we should emulate – to be humble, to acknowledge the grace of God, and to seek His mercy and forgiveness.

The Bible tells us that those who exalt themselves will be humbled, and those who humble themselves will be exalted (vs 14).

Lesson learnt from this parable is that judging and exaltation are both activities of God, so when we exclude, discriminate, condemn or look down on others we usurp God's prerogative.

Prayer:

Dear Lord Jesus, I admit that I have a tendency to be a pharisee and most times not knowing it. I pray that You will help me to overcome this tendency and leave the judgement to You. Pray that, Lord Jesus, You will help me to maintain the attitude of the tax collector and recognise that I am a sinner in need of Your mercy. I pray this in Your victorious name. Amen.

每日靈糧

星期六，2021 年 4 月 17 日

標題：我們心中的法利賽人

作者：陳有娣姐妹

翻譯：王靖端姐妹

法利賽人和稅吏的比喻—路加福音 18：9-14

在以上的經文中，我們了解到法利賽人在宣告自己的公義並鄙視他人。在禱告中，他感謝上帝，他不是強盜、行惡者、不犯姦淫也不像這稅吏。他一個禮拜禁食兩次，凡他所得的都捐上十分之一。他以為自己在祈禱，但他所做的卻是在上帝面前自誇。

聽起來很熟悉嗎？我們可能並未說出完全一樣確切的字句，但我們也以類似的方式行事：自大，自以為是，行為舉止好似我們比其他人更聖潔，因為我們沒有欺騙，偷竊或犯其他明顯的罪過；鄙視那些不太熟悉聖經的人，或者不閱讀聖經，或者不靈修的人，也許譴責那些不參與教會的事奉而愛開派對的人。我們也批評並評論別人所做的事和說的話。

我們應該照上述任何一種方式行事嗎？我們並不比法利賽人好，因為我們在審判別人，而這卻僅是耶穌的工作。我們為自己所做的事而感到驕傲，例如事奉上帝或自以為是，並且對我們在世俗環境中所做的或未做的事情感到自滿。我們變得依靠自己而不是依靠上帝。當我們以這種方式行事時，我們實際上已經奪取了上帝的功勞。這常常在不知不覺的情況下發生，我對此感到內疚。因此，我們必須謹慎的管理自己的思想和行事。

另一方面，稅吏甚至沒有抬起頭來，只捶著他的胸膛，承認自己是一個罪人，求上帝開恩憐憫他。這表明他態度謙虛，並意識到自己是一個需要上帝憐憫的罪人。這是我們應該效法的態度，要謙遜，感謝上帝的恩典，尋求祂的憐憫和寬恕。

聖經告訴我們，凡自高的，必降為卑；自卑的，必升為高（14 節）。

從這個比喻中學到的教訓是，審判和提升都屬上帝的權威，因此，當我們排斥、歧視、譴責或輕視他人時，我們就是篡奪了上帝的權威。

禱告：親愛的主耶穌，我承認我很容易成為一名法利賽人，而且大多數的時候都不自知。我祈禱你會幫助我克服這種惡習，而讓你來判斷人。主耶穌，我向你祈求，幫助我保有稅吏的態度，並且意識到我是一個需要你憐憫的罪人。我以你得勝的名字祈禱，阿們。

Sunday, 18 April 2021

Title: 100 Times Blessings

By Elder Tan Seng Kee

Bible Verse: Mark 10:29-30

Over the last few weeks in several morning Zoom prayer meetings, Karis CG meetings and other meetings of the church, a few members had heard and remarked that it is so nice to hear birds chirping when the mute function was off. There was a certain excitement from other participants in the Zoom meetings to hear sounds of singing birds, and I then observed that there were indeed a few birds singing away – perched on the window sills and the palm tree outside my 1st floor window facing west. From then on I have deliberately looked out most of the time for the morning chirping birds, and lo and behold, they are always there in the morning, chirping away if I care to look out for them.

Simple things like the sounds of birds chirping, the setting evening twilight of dimming lights, the morning rising eastern sun, the approaching rain clouds and cacophony of thunderstorms and lightning can all be pictures of the beautiful world created by God but obvious only to those that can stop and look and ponder.

However, in the economic turmoil faced by many during this current pandemic, the need to pursue money and financial stability are definitely more urgent and necessary than watching out for the chirping birds or the oncoming storm clouds. In the midst of financial crisis, who do I look to for solutions? Can we turn to the Mark 10:29-30 where Jesus replied his disciples, “I assure you that everyone who has given up house or brothers or sisters or mother or father or children or property, for my sake and for the Good News, will receive now in return, a hundred times over, houses, brothers, sisters, mothers, children, and property – with persecutions. And in the world to come they will have eternal life.” This passage of the hundredfold blessings (taught by Jesus in the context of sacrifices for God’s kingdom) is often relied on to pray for God to bless us one hundredfold over.

I have no doubt God loves us. The certainty of God’s love is fundamental to Christianity; otherwise how can we explain that Jesus would leave the glory of heaven to die a painful death on the cross, separated from God the father to redeem us, sinful men and then extend to us the joy of fellowship with the Holy Spirit in the abundant earthly life and finally to spend eternity in heaven, glorified in the presence of our heavenly Father. However, it is also a fact that we live in a sinful world where the devil continues to prowl like a lion snatching away joys in our daily lives. Hence, we face many problems daily, including financial ones and it is necessary for us sometimes to go before God and ask him to bless us with financial means to meet numerous obligations.

So does God always give us more money when we ask for it? The answer is No. A hundred times blessings in Mark 10:30 does not mean that God will give us 100 houses or 100 brothers or mothers; in Genesis 26:12, Isaac sowed in the land and reaped in the same year, “a hundredfold. And the Lord blessed him”. A hundredfold returns for Isaac just means that God will bless him.

As for us, sometimes God’s blessings can be in financial rewards whilst at other times He showers His grace and strength sufficient to enable us to go through the challenges, financial or otherwise we may be facing. It is also a reality that not all problems can be eradicated with money. Failing health or broken relationship, unforgiveness and bitterness cannot be erased with money alone. Proverbs 10:22 shares a clear message on what a blessing from God entails; “The blessing of the Lord makes one rich, and He adds no sorrow with it”. When

God blesses, good things should happen. Let us be bold to ask God confidently and then stand firm in the faith that God knows what is needed and when it is required.

Prayer: God, please help me to boldly come into your presence to ask blessings from You but at the same time help me to have the grace to wait upon You and trusting You for the blessing that will most adequately resolve and handle the challenges I may be facing. Help me to stop and ponder the beauty of my Heavenly Father's world and to live in respect and adoration of all that You have put in my midst. In Jesus' name. Amen.

星期日，2021 年 4 月 18 日

题目：百倍祝福

作者：陈诚基长老

翻译：杨仕涵弟兄

经文：马可福音 10:29-30

在上几周的早晨 Zoom 祷告会、Karis 小组和其他小组聚会中，一些成员指出，在关闭静音功能时，可听见鸟鸣的声音，令人喜悦。在 Zoom 会议中，其他的弟兄姐妹也感到有些兴奋，听到了鸟儿在唱歌的声音。我观察周围，确实有几只鸟儿在歌唱-栖息在我二楼向西面窗户和外面的棕榈树上。从那时起，我刻意向外观看鸣叫的鸟儿，它们总是在早晨出现，不管我有没有刻意看它们。

日常能见的事物，如鸟鸣声、傍晚的昏暗灯光、早晨东方升起的太阳、临近的乌云及雷和闪电的刺耳声，这些美丽画面都是上帝的创造；当然，这些只显明于那些愿意停下来观看和思考的人。

然而，当前疫情许多人面临着经济动荡中，寻找金钱和经济稳定的需求绝对比欣赏鸣叫的鸟儿或即将来临的暴风雨更为紧迫和必要。在这经济危机中，我能向谁寻找答案呢？我们是否可以转向马可福音 10: 29-30，耶稣回答他的门徒：“我实在告诉你们：人为我和福音撇下房屋或是弟兄、姐妹、父母、儿女、田地， 30 没有不在此世得百倍的，就是房屋、弟兄、姐妹、母亲、儿女、田地，并且要受逼迫；在来世必得永生。”这百倍祝福（耶稣教导关于为神的国度牺牲）的经文常常用来祈求上帝祝福我们百倍。

我毫不怀疑上帝爱我们。上帝的爱的确定性是基督教的根本；否则，我们又该如何解释耶稣会舍弃天上的荣华富贵、死在十字架上、与神分离、救赎我们，罪恶的人，然后把圣灵的同在，显在人间丰盛的生活中给我们，最终在天上度过永恒，在天父面前得荣耀。然而，我们生活在一个罪恶的世界，魔鬼继续像狮子一样，遍地游行，夺走我们日常生活中的喜乐。因此，我们每天都面临许多问题，包括经济问题，有时我们必须向上帝求助，求祂赐福我们，以便我们能够履行我们许多的义务。

那么，当我们向上帝求钱财时，上帝会给我们更多的钱吗？答案是不会。马可福音 10:30 的百倍祝福并不意味着上帝会给我们 100 所房子或者 100 个弟兄或母亲；创世记 26:12，“以撒在那地耕种，那一年有百倍的收成。耶和华赐福给他。”以撒百倍的收成就代表上帝会祝福他。

对于我们，有时上帝的祝福可以是钱财，有时祂的恩典和力量如甘霖而降，使我们能够度过我们可能面临的各种挑战，无论是经济或其他困难。一个现实是，并非所有问题都以金钱来解决。身体衰弱、关系破裂、得不到饶恕、苦楚等问题不能仅靠金钱来消除。箴言 10:22 明确说明上帝赐福的信息；“耶和华所赐的福使人富足，并不加上忧虑。”当上帝赐福，好事会发生。让我们有信心地问上帝祈求，同时坚定地相信上帝知道我们需要什么，何时需要。

祷告：上帝啊，求祢帮助我以信心来到祢的面前向祢祈求祝福，同时也赐我恩典能够等待祢并信靠祢会赐下最能充分解决并应对我可能面临的挑战的祝福。帮助我也愿意停下来思考我天父世界的美丽，并以敬畏和赞美对待祢在我生命中所设的一切。奉主耶稣的名。阿门。

Monday 19th April 2021
Salt and Light of the World
Pastor Soong Kok Kee

Matthew 5: 13-16 “You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men. You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.”

Wow! What an awesome responsibility and yet what a blessed privilege – SALT and LIGHT of the world! Are you? Am I? Are we?

Salt has many characteristics like whiteness, pungency, flavor, preservative power and many others but I believe it is the last one – to combat deterioration that we as Christians must try to be – constantly combating moral and spiritual decay. Have you suddenly stepped into a crowd of non-believers and an off-color joke is suddenly held back because of your presence or profanity is left unspoken? One time I was at a believer’s garage when one of his clients let fly an obscene comment and my member immediately whispered to him “Hey, my Pastor here!” He immediately stopped, red face and quickly walked away. I wonder if my member would have reprimanded him had I not been around? Have we lost our saltiness? If so, then we are good for nothing except to be thrown out and be trampled on. Indeed, let us whom our Lord called salt be salt indeed! Ever so many people who never read the Bible are constantly reading us!

Light in Scripture indicates the true knowledge of God – goodness, righteousness, truthfulness, joy and gladness, true happiness and many others. As Christians we are never a light by ourselves. We are light “in the Lord” (Eph 5:8). Christ is the true, the original “light of the world” (John 8:12; 9:5; 12:35,36,46). We are “the light of the world” in a secondary or derived sense. Christ is “the light lighting” (John 1:9). We are the “light lighted”. He is the sun. We are like the moon, reflecting the sun’s light. Apart from Christ we cannot shine. So as Christians, we should always be in living contact with the original light so we can be light to others for “apart from me you can do nothing” (John 15:5), let alone shine.

So we as light of the world, being blessed with these endowments, we are to transmit them to others around us, starting from our family members, relatives, close friends, colleagues and to the world at large. We as light-possessors must become light-transmitters. Collectively we are “the light.” Individually we are “lights” (luminaries, stars, Phil 2:15). We often hide our light by:

1. Being quiet when we should speak.
2. Going along with the crowd.
3. Denying the light.
4. Letting sin dim our light.
5. Not explaining our light to others.
6. Ignoring the needs of others.

Let us all be beacons of truth – don’t shut our light off from the rest of the world.

Of course, “good deeds” must never be done in the hope that others would see them to gain praise and honor for ourselves. But it is unavoidable that some of our good deeds will be seen by the world. Even unbelievers will at times hear songs of praise sung by God’s children in

their times of trial, sorrow and distress. They will at times be astonished when Christians will go out of their way, risking danger and even death to help the sick and dying. Tertullian wrote “But it is mainly the deeds of love so noble that lead many to put a brand upon us. ‘See,’ they say, ‘how they (the Christians) love one another,’ for they themselves (the non-Christians) are animated by mutual hatred; ‘see how they are ready even to die for one another,’ for they themselves will rather be put to death.”

The end result of all our good deeds, and in fact, anything and everything done in the name of our Lord should be “Praise our Father in heaven.” Never us.

PRAYER: Father God, thank you for reminding us that we are all Salt and Light of the world. We are to live out that life so others may see Jesus in us and give praise, honor and glory to you and you alone. In Jesus most precious name we pray AMEN.

每日灵粮

星期一，2021年4月19日

标题：世界的盐与光

讲员：宋国基牧师

翻译：郑振隆弟兄

马太福音 5:13-16 “你们是世上的盐。盐若失了味，怎能叫它再咸呢？以后无用，不过丢在外面，被人践踏了。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。”

哇！多么惊人的责任，却又是多么蒙福的特权 – 世界的盐与光！您是吗？我是吗？我们是吗？

盐有许多特性，如呈白色、具刺激性、可调味并具防腐力，还有许多其他特性，但我认为是最后一个 – 我们基督徒必须努力对抗恶化 – 不断与道德和灵性衰落战斗。您曾否突然走进一群非信徒当中，因为您的出现，一个下流的笑话突然间被忍住了，或者污秽的言语没有说出口？有一次，我在一位会友的车行里，他的一个客户脱口而出了一句污言秽语，我的会友立刻向他低声说：“嘿，我的牧师在这里！”他立即停下来，红着脸，迅速走开了。我不知道如果我不在，我的会友会不会训斥他？我们失去咸味了吗？如果是这样，那么我们除了被丢到外面，让人践踏之外，便一无是处了。诚然，让我们被主称作盐的人，真的为盐吧！众多从未阅读过圣经的人正不断地对我们察言观色！

圣经中的光表明对上帝的真知——良善、公义、真实、喜乐与喜悦、真正的幸福等等。作为基督徒，我们自己从来都不是光。“在主里面”我们是光明的（弗 5:8）。基督是真光、原始的“世界的光”（约翰福音 8:12; 9:5; 12:35,36,46），我们是继发或衍生意义上的“世界的光”。基督是“照亮的光”（约翰福音 1:9），我们是“被点亮的光”。祂是太阳，我们就像月亮，反射太阳光。离了基督，我们无法发光。因此，作为基督徒，我们应该时刻与原始的光保持活泼的联系，这样我们才能成为别人的光，因为“离了我，你们就不能作什么”（约翰福音 15:5），更不用说发光了。

因此，我们既为世界的光，被赐予这些禀赋，我们要将它们传播给我们周围的人，从我们的家人、亲戚、密友、同事到整个世界。作为光的拥有者，我们必须成为光的传播者。整体来说，我们是“光”；个别而言，我们是“照耀的明光”（发光体，恒星，腓 2:15）。我们常通过以下方式隐藏我们的光：

1. 在我们该说话的时候不作声。
2. 随波逐流。
3. 拒绝光。
4. 让罪使我们的光暗淡。
5. 不向他人解释我们的光。
6. 忽视他人的需要。

让我们都成为真理的信标 – 不要把我们的光与世界隔绝。

当然，“好行为”绝不能是希望别人看见为自己赢得赞美和荣誉而行。但不可避免的是，我们的一些好行为会被世人看到。即使是不信的人，有时也会听到上帝的儿女在

试炼、悲伤和困苦中所唱出的赞美之歌。当基督徒不辞辛劳、冒险甚至是生命的危险去帮助病人和垂死的人时，他们有时会感到惊讶。**Tertullian** 写道：“但正是如此崇高的爱的行为导致许多人在我们身上套上了标志。他们说：‘瞧，他们(基督徒)多么相亲相爱’，因为他们自己(非基督徒)被相互的仇恨所激化；‘看他们如何准备好为对方而死’，因为他们自己宁愿被处死。”

我们所有好行为的最终结果，实际上，奉我们主的名所做的任何事和每件事，都应该是“赞美我们在天上的父”。从来不是我们。

祷告：父上帝，感谢你提醒我们，我们都是世界的盐与光。我们要过这样的生活，以便其他人可以在我们身上看到耶稣，并把赞美、尊荣和荣耀单单归给你。我们奉耶稣最宝贵的名字祷告，阿门。

Tuesday, 20 April 2021

Title: Love And Obedience To Jesus Leads To Intimacy With Him

By: Pastor Isaac Yim

John 14:21 “Those who accept my commandments and obey them are the ones who love me. And because they love me, my Father will love them. And I will love them and reveal myself to each of them.”

In John chapter 14, Jesus spent some intimate time with His disciples. He was preparing them to live their lives as followers without Him being around physically. He did not leave the disciples alone but He promised the coming of the Holy Spirit. This is only for those who are His disciples or followers. The Gospel of John gives us a list of the promises about the Holy Spirit who will:

- (1) Be with His followers forever (John 14:16)
- (2) Lead us into His truth (John 14:17)
- (3) Teach us the truth (John 15:26)
- (4) Remind us of His word (John 14:26)
- (5) Convict us of sin, show us God’s righteousness, and announce God’s judgement on evil (John 16:8)
- (6) Give us insights into future events (John 16:13)
- (7) Bring glory to God (John 16:14)

The Spirit of God has been active from the very beginning of time. After the resurrection and ascension of Jesus into heaven, the Holy Spirit came upon all believers. The Holy Spirit gives the followers of Jesus a whole new dimension of living. We will grow to know Christ more intimately by loving and obeying Him.

How can I experience a deeper, closer, more intimate relationship with Christ? You don’t become a Christian by obeying all the commandments of God. There is no way we can do that, “For all have sinned and have fallen short of the glory of God” (Romans 3:23). We are saved by grace through faith in Jesus Christ (Ephesians 2:8-9). To be a Christian is to enter into a personal relationship with Christ through faith in His atoning death and resurrection. In his first letter John wrote, “We love because He first loved us” (1 John 4:19). In Romans Paul wrote, “God has poured out his love into our hearts by the Holy Spirit, whom he has given us” (Romans 5:5). We need to constantly remind ourselves who we are. Jesus bought us with His blood. Jesus loved the Father and obeyed His Father to go to the cross for your sake and mine. When we experience His love for us, we come with deep gratitude to Him for what He has done for us. “If you love me, you will obey me.” As the result of our love for Him, we choose to keep His commandments. In that sense, the proof of our love for Him is our obedience. John Piper says, “Loving Jesus is not the same as keeping His commandments. It precedes and gives rise to keeping the commandments.”

Love is always a choice. Love is action. When you love a person, you want to spend time with that person. You are preoccupied with that person. You long or desire to be with that person. You enjoy the company of that person. You always find time for the person whom you love, no matter how busy or preoccupied you are. God wants us to love Him that way. Love for God is Wanting, Desiring, Enjoying, Preferring Him above everything. When you love Him, you will obey Him.

In the Garden of Gethsemane, Jesus was struggling in intense agony with the cross. But Jesus loved the Father and He obeyed – “Not my will but your will be done”. Obedience did not come cheap or easy. Do you think it was hard for Jesus to obey God’s command all the time? Jesus is God and equal to the Father. Why do you think He still had to obey?

Prophet Samuel said, "Obedience is better than sacrifice." (1 Samuel 15:22-23). Jesus Himself was obedient unto death, even death on a cross (Philippians 2:8). What does obedience look like for a child of God? Just as Jesus took up the cross and was obedient unto death, when we pick up our cross and follow Christ this means obedience. "Then Jesus told His disciples, 'If anyone would come after me, let him deny himself and take up his cross and follow me'" (Matthew 16:24). When we do this, it is a reflection of the condition of our heart; it is essentially showing that we love the Lord Jesus Christ. John 14:15 says "If you love me, you will keep my commandments."

Start with a small step of obedience; I know many of our readers and regular church goers have already accepted Jesus Christ as our Lord and Saviour. That's wonderful! You need to take another step of obedience; that is to request for baptism. This is an act of love and obedience to Jesus. I urge you to take this step now. Just call any of us pastors or leaders and we will be more than happy to help you.

Prayer for Today

Lord Jesus, Thank You for loving us first; while we were yet sinners You died for us. Teach us to love You and obey You. Forgive us Lord, when we fear the world more than we fear You. Forgive us when we prefer the things of the world to You. Forgive us when we do not put You first in our day and in our life. Lord, help us to love and obey so that we can grow in intimacy with You. In Jesus' Name. Amen.

每日灵粮

星期二, 2021 年 4 月 20 日

标题：对耶稣的爱和顺服引致与祂的亲密关系

作者：严以撒牧师

翻译：陈健萍姐妹

约 14:21 “有了我的命令又遵守的，这人就是爱我的；爱我的必蒙我父爱他，我也要爱他，并且要向他显现。”

在约翰福音第 14 章，耶稣与祂的门徒度过了一段亲密的时光。祂正在准备他们在没有祂陪伴的情况下过上跟从者的生活。祂没有撇下门徒，祂应许圣灵的降临；这只是给祂的门徒或跟从祂的人。约翰福音给了我们一系列关于圣灵的应许，圣灵将：

1)永远与跟从祂的人同在(约翰福音 14:16)

2)领我们进入祂的真理(约翰福音 14:17)

3)教导我们真理(约翰福音 15:26)

4)叫我们想起祂的话(约翰福音 14:26)

5)叫我们为罪责备自己、向我们显明上帝的义、宣告上帝对罪恶的审判(约翰福音 16:8)

6)给我们对将来事件的洞察力(约翰福音 16:13)

7)荣耀上帝(约翰福音 16:14)

上帝的灵从一开始就很主动。耶稣复活升天后，圣灵降临在所有信徒身上。圣灵给跟随耶稣的人一个全新的生活维度。通过爱和遵从基督，我们会更亲密地认识基督。

我如何能够体验到与基督更深入、更接近、更亲密的关系？您不会因遵守上帝的所有命令就成为基督徒。我们不可能做到这一点，“因为世人都犯了罪，亏缺了神的荣耀。”(罗马书 3: 23)。我们是因信耶稣基督而蒙恩得救(以弗所书 2:8-9)。成为一名基督徒，就是通过相信基督的赎罪、死和复活，与祂建立个人关系。约翰在他的第一封信中写道：“我们爱，因为神先爱我们。”(约翰一书 4:9)。保罗在罗马书写道：“所赐给我们的圣灵将神的爱浇灌在我们心里”(罗马书 5:5)。我们需要不断提醒自己我们是谁。耶稣用祂的血买赎了我们；耶稣爱父，顺服祂的父，为您和我的缘故，走向十字架。当我们体验到祂对我们的爱时，我们会怀着深深的感激之情感谢祂为我们所做的一切。“你若爱我，你就必遵从我。”由于我们对祂的爱，我们选择遵守祂的命令。从这个意义上说，我们的顺服就是我们对祂的爱的证明。约翰·派珀说：“爱耶稣并不等同于遵守祂的命令。爱耶稣先于遵守命令，并导致遵守命令。”

爱永远是一种选择；爱是行动。当您爱一个人的时候，您想花时间和那个人在一起，您全神贯注于那个人，您渴望和那个人在一起，您喜欢和那个人在一起。不管您有多忙，您总能抽出时间来陪您所爱的人。上帝希望我们如此爱祂。对上帝的爱是想要得着祂、渴慕祂、享受祂的同在、偏爱祂胜过一切。当您爱祂的时候，您就会顺服祂。

在客西马尼园，耶稣正与十字架的极度痛苦挣扎。但耶稣爱父，祂顺服了 – “不要从我的意思，只要从你的意思。”顺服既不便宜，也不容易。您认为耶稣由始至终顺服上帝的吩咐困难吗？耶稣是上帝，与父同等。您认为祂为什么还得顺服呢？

先知撒母耳说：“听命胜于献祭。”(撒母耳前书 15:22-23)。耶稣存心顺服，以至于死，且死在十字架上(腓立比书 2:8)。对上帝的儿女来说，何谓顺服？正如耶稣背起十字架，顺服至死，当我们背起我们的十字架，跟随基督，这就意味着顺服。“于是，耶稣

对门徒说，‘若有人要跟从我，就当舍己，背起他的十字架，来跟从我’”(马太福音 16:24)。当我们这样做时，这是我们内心状况的反映；它本质上表明我们爱主耶稣基督。约翰福音 14:15 “你们若爱我，就必遵守我的命令。”

从顺服的一小步开始；我知道我们的许多读者和经常去教会的人已经接受耶稣基督为主和救主。太好了！您需要再迈出顺服的一步，那就是请求受洗。这是对耶稣的爱和顺服的行动。我敦促您现在就采取这一步骤；只要联系我们任何一位牧师或领袖，我们都会非常乐意帮助您。

今天的祈祷

主耶稣，感谢祢先爱我们；在我们还作罪人的时候，祢已为我们死了。求祢教导我们爱祢并顺服祢。主啊，当我们将对这个世界的恐惧胜过对祢的敬畏时，求祢赦免我们。当我们偏爱世界上的事物多于祢时，求祢赦免我们。当我们没有在我们每一天的生活上和生命中让祢居首位时，求祢赦免我们。主啊，求帮助我们爱祢和顺服祢，使我们与祢的关系更亲密。奉耶稣的名。阿们。

Wednesday, 21 April 2021

Title: Love Your Neighbor as Yourself

Author: Pastor Wallace Ong

Matthew 22:36-40 NLT

“Teacher, which is the most important commandment in the law of Moses?” Jesus replied, “‘You must love the Lord your God with all your heart, all your soul, and all your mind.’

This is the first and greatest commandment. A second is equally important: ‘Love your neighbor as yourself.’ The entire law and all the demands of the prophets are based on these two commandments.”

When I ponder on how Jesus loves us and the forgiveness that he has given us, I found that his love and grace is so amazing! He decided to love us even before we did anything to honor or obey him. He loved us even before we chose to love him and while we were still sinners. There is no requirement for us to do anything in order for him to love us, but instead we obey him because we feel completely loved and forgiven by him. Once we understand that God loves us even though we don’t deserve it, then it becomes so much easier to love other people in an unconditional way. And because of his forgiveness, we can love the people around us without expecting anything in return for our kindness.

As Christians, we are not called to love because of what we can receive in return but we are asked to love because of the overwhelming love we have already received from our Lord Jesus Christ. Sometimes our earthly wisdom or traditions can get in the way of our ability to love people the way Jesus did. Jesus did not decide to love people based on what they wore, how they talked, or how nice they treated him. Jesus loved every person including those people who were disliked by others or seen as outcasts.

Today, let us meditate and give thanks on how Jesus has loved us. Be thankful for His grace and His forgiveness to us. With our grateful hearts, let us love and serve others like how Jesus has set the examples for us to follow.

Prayer:

Dear Heavenly Father, thank you for sending your one and only son Jesus Christ to show your great love, and to be a wonderful example for us. Help us to realize and feel in our hearts the greatness of your love and help us to love others the same way Jesus did. May our hearts be filled with joy of salvation and hope in eternal life with You. Thank you, dear Heavenly Father. In Jesus’ name I pray. Amen.

每日灵粮

星期三, 2021 年 4 月 21 日

标题: 爱人如己

作者: 王振威传道

翻译: 陈健萍姐妹

马太福音 22:36-40

“夫子，律法上的诫命，哪一条是最大的呢？”耶稣对他说：“你要尽心、尽性、尽意爱主你的神。这是诫命中的第一，且是最大的。其次也相仿，就是要爱人如己。这两条诫命是律法和先知一切道理的总纲。”

当我思考耶稣何等爱我们并我们蒙受祂的赦免宽恕时，我发现祂的爱和恩典是如此令人惊叹不已！即便我们未做任何尊崇祂或顺服祂的事情之前，祂就已决定爱我们了。在我们选择爱祂之前，甚至在我们还作罪人的时候，祂就已经先爱我们了。我们不需要做任何事来让祂爱我们，相反地，我们顺服祂，因为我们感到自己完全被祂爱着，而且已蒙祂宽恕。一旦我们明白上帝爱我们，虽然我们不配得到祂的爱，那么，无条件地爱别人就变得容易多了。因为祂的宽恕，我们可以爱我们周围的人，而不指望我们的好意得到任何回报。

作为基督徒，我们被呼召去爱，不是因为我们能得到什么回报，而是因为我们已经从我们的主耶稣基督领受了长阔高深的爱。有时，我们世俗的智慧或传统会阻碍我们像耶稣那般地爱人。耶稣并不根据人们的穿着、谈话方式或他们对祂有多好来决定去爱他们。耶稣爱每一个人，包括那些不受人喜欢或被遗弃的人。

今天，让我们默想耶稣多么地爱我们，并献上感恩；要为祂的恩典和祂对我们的宽恕而感恩。让我们怀着感恩的心去爱和服事他人，正如耶稣为我们树立的榜样一般。

祈祷：

亲爱的天父，感谢祢差祢独生的儿子耶稣基督来显明祢的大爱，并为我们树立一个美好的榜样。帮助我们认识到并在心中感受到祢爱的伟大，并帮助我们像耶稣一样去爱别人。愿我们心中充满救恩的喜乐，并与祢同在永恒里的盼望。谢谢祢，亲爱的天父。我奉耶稣的名祷告。阿们。

Thursday, 22nd April 2021

Title: What is Eternal Life?

By Deacon Choong Yoon Tong

John 17:3

And this is Eternal Life, that they know you the only true God, and Jesus Christ whom you have sent.

What is Eternal Life? The common answer from most Christians is “to live forever”! No doubt the English translation and the original Greek (aionios zoe) clearly supports this understanding. Yet Jesus in John 17:3 defines it specifically: “to know God and Christ himself.”

Contrary to common belief, eternal life is not about an everlasting existence but a relationship with God. We start enjoying such a relationship the moment we accept Christ in our lives and need not wait until we leave this world. Whoever hears my word and believes him who sent me HAS eternal life (Jn 5:24). Believers possess eternal life now! What a shame it is, while we have the gift now yet wait until we die to open it.

The word “know” (ginosko) means more than just a superficial or intellectual knowledge but also a deep, intimate and passionate relationship. Adam “knew” Eve, his wife, and she conceived (Gen 4:1). This really brings out the depth of relationship with God. Eternal life is a bond between the heavenly Father and us. A close bond of love, respect and obedience, saturated with bountiful blessing of wealth and wisdom. It is an affectionate friendship with God personally helping and encouraging us. God is our King, to whom we submit, adore and worship while the Sovereign protects and provides for us as His subjects. Christ is the Lord and Master while we are His willing and obedient servants and slaves.

Communication is the foundation of relationships. One needs to spend consistent quiet time or devotion time to hear from Him and to speak to Him. Our daily walk in Him will reveal His will and plan in our lives. O, how we desire to know Him so intimately that we can perceive His will without being told; just like a son that can discern his father’s inner thoughts by a mere glance at his countenance.

Prayer:

Dear Lord, let me draw close to You as I spend time with You daily. Let Your Spirit and Word lead me to know Your being, Your attributes and Your will in depth. Open my heart to understand and worship Your greatness and glory. Let my daily walk and prayer strengthen the bond between us. Enrich my eternal life on earth now, so that when I finally meet You in heaven, we are not strangers to each other.

每日灵粮

2021 年 4 月 22 日，星期四

题目：什么是永生？

作者：锺荣堂执事

翻译：吴淑娉姐妹

约翰福音 17：3

" 认识你独一的真神，并且认识你所差来的耶稣基督，这就是永生。 "

什么是永生？相信大多数基督徒的回答是：永远活着！希腊原文（*aionios zoe*）和英文翻译（*eternal life*）都支持这解释。耶稣却在约翰福音 17：3 给它作了具体的定义：永生就是认识上帝和基督本人。

与一般的想法相反，永生不是 " 永远存在 " 而是与上帝的关系，当我们决志信主时，我们便立即享有这关系，不必等到我们离开这世界时才有。约翰福音 5：24 说 " 那听我话，又信差我来者的，就有永生。 " 信徒现在便拥有永生！假如我们现在收到一份礼物，若要等到我们死后才能把礼物打开，那是多么可惜的事！

" 认识 "（希伯来文 *ginosko*，英文翻译 *knew*）一词，并不是指表面或知识上的认识，而是一种深入了解、密切和亲热的关系，创世记 4：1：" 亚当 " 认识 " 夏娃，他的妻子，夏娃就怀孕。 " 注 这确实带出了人与上帝的关系是何等密切，永生是天父和我们的联系，一种很亲密、带着爱、尊敬和服从的联系，充满着上帝给我们的智慧和祝福，这也表示上帝和我们是好朋友，会亲自帮助和鼓励我们。上帝又好比一个国王，作为祂的子民，我们服从、尊敬和崇拜祂，祂既供应我们一切需要，更保护我们；基督是主和主人，而我们是乐于服从及事奉祂的仆人及奴隶。

沟通是一切关系的基础，一个人需要定时作灵修，以聆听上帝和与上帝交谈，在每天和祂相处时，祂会显示祂为我们人生所作的计划和安排。哦！多么渴望能够很亲密地认识祂，以至于祂还未启齿，我们便知道祂的心思意念，就像一个能对父亲鉴貌辨色的儿子，一眼便看出父亲的心意。

祷告：

亲爱的上帝，我每天灵修时，请让我靠近你。让圣灵及圣经引导我更深入了解祢、祢的属性特征（*attributes*）和祢的心意。开启我的心房，让我可以明白和崇拜祢的伟大及荣耀，让每日灵修及祷告令我和你的关系更加密切，使我在世的永生更加丰盛，以致当我和祢在天堂相遇之时，彼此都不觉得陌生，阿们。

注

英文圣经 King James Version 把用希伯来文写的创世记 4：1 翻译成 "And Adam knew Eve his wife; and she conceived, and bare Cain..." Genesis 4:1 KJV

中文圣经和合本只意译：" 那人和他妻子夏娃同房，夏娃就怀孕，生了该隐 ... "

创世记 4:1 和合本

Friday, 23 April 2021

Jesus Christ is our Hope

By : Sally Cheong

Jesus said, "Take heart! I have overcome the world." John 16:33

Jesus tells His disciples that they need not be fearful of the troubles of this world. To "take heart" means to gain courage or confidence, to begin to feel better and more hopeful. We live in a system of evil that dominates humanity and the world. That is where you live. You are in that world. A world that crushes your spirit and cause you distress, pressure and afflictions. The world is hostile towards you. In the face of this, how do you survive? How will you get through it all?

People need hope. They need to know there is a future. That somewhere in that future something good is going to happen, no matter how bad things are right now. There is a pervasive angst or anxiety in our culture. People need peace. Peace is the absence of angst, tranquility in the midst of troubles. The Lord Jesus knows our hearts are troubled so He promised His peace to all His sheep. He tells us to "take heart" or "take courage." But you say, "I don't have the courage Lord. I have no power over the circumstances I am facing." He assures us, "I have overcome the world." This is not pep talk beloved brothers and sisters. The person who is saying it is Christ Jesus whom God sent into this world to give us hope. We can't live without hope.

The Lord is saying, "don't lose faith whatever you are going through. I AM interceding for you before the Father. I live to make intercession for you on matters you know nothing of. The Father Himself loves you because you have loved me and have believed that I came from God."

God has a special affection for those who belong to Him, a warm tender affection that never wanes. You can live life with that. You may not have a lot of people who love you but if God loves you like that, you can say, "I'm okay. I'm okay."

People generally like you because they don't know much about you. When they find out more about you, they like you less. This is because like most people, you show your best side to others. People are not what they seem to be. They keep up appearances. So do you. This is a world of impressions. You know you are not as nice as you appear to be.

Deep in the hearts of everyone there is a need to be loved by someone who knows all your faults and love you just the same. God knows absolutely everything there is to know about you – all your unfaithfulness, your critical spirit, your bitterness and your secret sins. Yet He loves you with an unending affection.

You need someone to trust and believe in, and into whose hands you can safely place your life. Someone who is strong enough, generous enough, and has the resources to take care of you in an insecure world. God, the Omniscient and All Powerful One, knows all things and is in control of everything in the universe. And He loves you. That knowledge should take anxiety out of your life. And with the added assurance that our Lord Jesus has overcome the world, you can close your eyes and sleep at night knowing tomorrow will surely be a better day.

(Inspired by John Macarthur's "The Hope that Overcomes the World.")

Prayer :

Abba Father, You know I needed so much to hear once again that You love me. I know nobody will ever love me like You do. I need Your strong Hand to hold me up or I will fall. I praise You that You know the anxieties in my heart. I want to hand them all over to You because only You can sort them out for me. Grant me the strength and the peace to take the next step of faith to lean totally on You. I ask this in Jesus' Name, AMEN.

每日灵粮

星期五，2021年4月23日

标题：耶稣基督是我们的盼望

作者：张绣梅

翻译：巫惠如

约翰福音 16:33 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。

耶稣告诉他的门徒，他们不必害怕这个世界的苦难。“放心”意味着获得勇气或信心，开始感觉更好、感到更有希望。我们生活在一个邪恶的体系中，它主宰着人类和世界。这就是你所住之处。你活在这样的世界：一个摧毁你精神、让你痛苦、倍感压力的世界。世界残酷无情。面对这样的光景，你如何活下去？你将如何度过这一切？

人们需要希望。他们需要知道有未来，而在那未来，无论现在的情况有多糟糕，都会有美好的事情发生。我们的文化中普遍存在焦虑或烦忧。人们需要平安。平安就是没有焦虑，在困境中感到平静。主耶稣知道我们在世上有患难，所以他向所有的羊保证了平安。他告诉我们，要么“放心”，要么“放胆”。但你说，“主啊，我没有勇气。我无法控制自己所面临的环境。”他向我们保证，“我已经胜了世界。”亲爱的弟兄姐妹，这不是鼓舞士气的话。说这话的人是耶稣，上帝派他到这个世界来给我们盼望。没有盼望，我们不能生活。

上帝说，“无论你经历什么，都不要失去信心。我要在父面前替我们祷告。我活着是为了在你一无所知的事情上为你代求。天父爱你因为你爱我，并相信我来自上帝。”

上帝特别爱属于他的人，而他的爱是永不消逝并温柔的。你可以如此活：可能没有很多人爱你，但是如果上帝这样爱你，你可以说，“我没事。我没事。”

人们通常喜欢你因为他们不太了解你。当他们更了解你时，他们就不会那么喜欢你了。因为和大多数人一样，你向别人展示的都是你最好的一面。人们都不是原来的模样，总是装腔作势。你也是。这是一个充满印象的世界。你知道你并不像看起来那么好。

每个人的内心深处都渴望被爱，被一个知道你所有的缺点，但还是那么爱你的人所爱。上帝绝对知道关于你的一切：你的不忠诚、批判的态度、内心的苦毒和隐藏的罪孽。但他对你的爱永无止境。

你需要信靠一个人，一个你可以放心地把你的生命放在他手里的人。一个足够强大，足够慷慨，并且有资源在一个不安全的世界里照顾你的人。上帝无所不知，无所不能。他知道一切，掌控着宇宙。他爱你。这应该能消除你生活中的焦虑。而且，既然你已经有我们的主耶稣胜过世界的保证，你可以闭上眼睛，在夜晚入睡，因为明天肯定会是一个更好的日子。（受约翰·麦克阿瑟的《能克服世界的盼望》的启发）

祈祷：阿爸天父，你知道我需要再次听到你爱我。我知道没人会像你那样爱我。我需要你握住我的手，不然我会摔倒。我赞扬你，因你知我心中的焦虑。我想把它们都交给你，因为只有你能帮助我。赐我力量 and 平安来采取信心的下一步，完全依靠你。我奉耶稣的名祷告，阿门。

Saturday, 24th April 2021

Title : He who does the will of God will enter the kingdom of heaven

Author: Pastor Andrew Lim

Translator: Irene Hong

In the bible, Jesus said He never knew four kinds of people.

Man has always mistaken that God looks at one's conduct or listen to their speech to determine the endings of their lives. Some carry out kind deeds, do good works to accumulate virtue, or use dazzling words as leverage for God to exempt them from death, hoping that these would cover all their evil deeds and they would be exempted from the suffering of destruction and hell.

Man's standard for judging people is based on behavior. Those who behave well are righteous, and those who behave badly are wicked. God's standard for judging people is based on whether they obey God or not. Those who obey God are righteous, and those who disobey God are enemies and evil ones.

The first kind of people that Jesus never knew: Evil doer
Jesus said : 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.
Some people only go to church three times in their entire lives: baptism, wedding and funeral. Can this kind of people enter the kingdom of heaven? Surely not. Jesus said, many will say to him "Lord", but will not enter into the kingdom of heaven. Only one kind of people can enter the kingdom of heaven, it is the one who does the will of God.

Jesus also said, there is nothing great for you to prophesy in His name, and in His name drive out demons and perform many miracles. To prophesy, drive out demons, heal the sick—these are all miracles and great things for mankind. But Jesus said it does not mean that by doing these things you are able to enter the kingdom of heaven.

Prophesy in Jesus's name, and in His name drive out demons and perform many miracles, calling Him "Lord" yet does not do the will of Heavenly Father; What did Jesus say to them? He said: "Then I will tell them plainly, I never knew you, Away from me, you evil doers."
One must do the will of Heavenly Father and act in the name of Jesus; otherwise he is an evil doer. "Evil doer" in the original text is "lawless people", that is those who do what they want. In other words, people who call themselves Christians, yet do things their own way. They go to church in the morning, jockey clubs in the afternoon and nightclubs at night, ignoring the will of God; they are evil doers in God's eyes. Take note that there is no distinguished positions, no prestige, and whether or not a person can enter the kingdom of heaven is determined by God.

The second kind of people that Jesus never knew: those who deny Christ before men
"Whoever disowns me before men, I will disown him before my Father in heaven."
One day, the angel said to an extremely vicious lion: "From now on, you can't bite Christian if you see them." The lion said, "How do I know who is a Christian?" The angel said, "They have a special fragrance, which is the aroma of Christ". After a few days, the angel called the lion and asked: "Someone complained that you ate the bones and flesh of a Christian, leaving him with only a mouth. Why is this so?" The lion said: "I don't want to eat Christians, but I smelled the whole body of that person, I cannot smell the aroma of Christ, except for the mouth."

Some people only are Christian verbally, but because they are afraid of others, they do not dare to uphold Christ's name before men, and only follow Jesus quietly. These men disown Christ before men; Christ will disown them before heavenly Father. 'Whoever acknowledges me before men, I will also acknowledge him before my Father in heaven.' If men consider glorious to acknowledge Jesus Christ as his Lord, Jesus Christ will consider glorious too to acknowledge his servant. Those disown Christ before men; Christ will also disown them before heavenly Father.

The third kind of people that Jesus never knew: those who are not prepared
May be you will ask: you have not died yet, so how can you tell the difference between heaven and hell? I will answer: You have not died yet, so how can you be certain or testify there is no heaven or hell? If there is no heaven and hell, there is no difference when man dies. But if there is heaven and hell, I "will be prepared", and you "are not prepared, how great will be your loss".

The five foolish virgins made the most sloppy preparations, knowing that believing in Jesus Christ is extremely good, but still unwilling to change their lives, still reluctant to part with the vanity of the world, and do not pursue the truth; knowing that there will be judgment after death, but unwilling to really repent and be born again. They go to church to learn some Christian etiquette or culture. Outwardly they look like Christians, but deep down in their hearts they lack the Holy Spirit. As they travel on the path of the cross, their oil lamps were not always lit. There is no proof of eternal life. Do you think you are a foolish virgin or a wise one?

The forth kind of people that Jesus never knew: those who do not believe in the Lord
The Lord Jesus never tempts and deceives us with rhetoric and "sweet words". To follow Him is a difficult road, and there is a cost that need to be paid. Someone asked him, "Lord, are only a few people going to be saved?" He said to them, "Make every effort to enter through the narrow door, because many, I tell you, will try to enter and will not be able to. Once the owner of the house gets up and closes the door, you will stand outside knocking and pleading, 'Sir, open the door for us.' But he will answer, 'I don't know you or where you come from.'"

God will open the door for us, and we must work hard to get in. The door has been opened for you, no one will push you in, and you have to walk in by yourself. Salvation is the gift of God and the response of man. As long as we call on God, the door of the kingdom of God will open. But this is not a trap door which you fall into it as soon as you open it. You don't need to break into the door of the kingdom of heaven, you can't break into it, but this door is willing to open for you, but you must walk in by yourself. Although the door is opened, it was a narrow door, and you had to work hard to get in. You must be humble; you must repent, and put down the burden of sin.

Many people think that once they believe and are baptized, they think that they are all done when they enter the church and Jerusalem. In fact, when they enter Jerusalem, they are walking towards the house of God. They climb up the narrow road, come under the gate, knock on the gate, and the gate will open. After the door is opened, they must go in and continue to go up, because they have not finished their journey and have not arrived at Heavenly Father's house. Don't think that we will automatically arrive at Heavenly Father's house. We have to continue climbing this narrow road until we reach the door steps of His house. When we enter this door, we will arrive at the house of God.

A person's salvation is not determined by how deeply he knows Jesus, but by his relationship with God.

Prayer: Father God in heaven, may You sustain me and protect my heart. Let me stand firm on my faith in You. Let me always bear witness to the grace of salvation, so that I will not flinch. Let me not be afraid of man, just fear God, and acknowledge the name of the Lord in front of people, because Jesus Christ is my glory. Let me be like a wise virgin, ready to meet You at any time. Pray all this sincerely in the name of Jesus, Amen.

每日灵粮

星期六, 2021 年 4 月 24

题目: 遵行神旨意的人才能进天国

作者: 林金儀

圣经中耶稣说，祂不认识的有四种人

人都错认为神是看人的行为或听人的言语来定人的结局，有人想用善行，做好事积德、救济贫苦、修桥铺路等，或用好的言语，以换取神免除他死亡，盼望能将其恶行掩盖从而逃脱灭亡之苦，免得入地狱。

人衡量人的标准是根据其行为，行为善的就是义人，行为恶劣的便是恶人；神衡量人的标准却是根据人的实质是否顺服神。顺服神的是义人，不顺服神的是仇敌、是恶者。

耶稣不认识的第一种人是：作恶的人

耶稣说：不是称呼耶稣‘主啊，主啊’的人，都能进天国；惟独遵行我天父旨意的人，才能进去。

有的人一生只有3次进教堂受浸礼、结婚和葬礼的时候，这种人能进天国，肯定不能。主耶稣说，很多人称他为“主”，却进不了天国。惟有一种人才能进天国，就是遵行神旨意的人。

主耶稣又说，你能够奉耶稣的名说预言、赶鬼、行异能也没什么了不起的。预言、赶鬼、医病，这些都是神迹奇事，在人看起来都是非常了不起的事情。可主耶稣说，能行这些事也不代表你你能够入天国。

奉耶稣的名说预言、赶鬼、行异能，称他为“主”，却不肯遵行天父旨意的人。主耶稣对他们说什么呢？他说，“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！’”

人必须按照天父的旨意奉耶稣的名行事，否则就是作恶的人。作恶的人”原文是“不法的人”，就是那些随己意行的人。即是说，称是基督徒的人，却我行我素，早上去教会，下午去马会、晚上去夜總會，不理睬神的旨意，那么你在上帝的眼中就是作恶的人。要注意在基督里面没有劳苦功高，没有名望顶天，人能不能够进天国是由上帝决定。

耶稣不认识第二种人是：在人面前不认基督的人

凡在人面前不认我的、我在我天上的父面前、也必不认他。

一天，天使对一只极其凶恶的狮子说：“从现在开始，你如果见到基督徒就不能再咬。”狮子说“我何以知道谁是基督徒？”天使说：“他们身上有一种特别的味道。基督的香气”。过了几天，天使把那只狮子叫来，问它说：“有人告你把一个基督徒身体的骨和肉都吃完了，只剩下他一张嘴，为什么是这样呢？”狮子说：“我是不想吃基督徒的，但是那个人全身上下，我嗅来嗅去，都嗅不出有基督徒的气味，除了那张嘴巴以外。有些人只是在嘴巴上说是基督徒，但因着惧怕人，不敢在人面前承认主名，只是暗暗跟随便，这些在人面前不认基督的，基督将来在天父面前也必不认他们‘凡在人面前认我的、我在我天上的父面前、也必认他’人若以承认耶稣基督是他的主为荣耀，耶稣基督的督也以承认他的仆人为荣耀。这些在人面前不认基督的，基督将来在天父面前也必不认他们。

耶稣不认识第3种人是：不预备的人

可能你会问：你没有死过，怎么知道一定有天堂和地狱的分别呢？我会答：你也没有死过，怎么就肯定或证明没有天堂和地狱呢？如果没有天堂和地狱，人死了就没有什么分别。但如果有天堂和地狱，我“有备无患”你“没有准备，就亏大了”

愚拙的五个童女，做了最马虎的预备，明知信仰耶稣基督是好得无比，但生命还是不愿意改变，依然贪恋世上的虚空，不追求真理；明知道死后还有审判，却不愿真心悔改重生。他们到教会只是学些基督教的礼仪或修养，外表似基督徒，心灵深处却缺乏圣灵。在奔走十字架的正道上油灯里面忽明忽暗，没有永生的确据。你认为你是愚拙的童女还是聪明的童女呢？

耶稣不认识第4种人是：不信主的人

主耶稣从不用花言巧语和“糖衣炮弹”诱惑、欺骗我们，要跟从祂，是一条艰难之路，是要付代价的。有一个人问：主啊、得救的人少么。耶稣回答说：“你们要努力进窄门。我告诉你们、将来有许多人想要进去、却是不能。及至家主起来关了门、你们站在外面叩门、说、主啊、给我们开门、他就回答说、我不认识你们、不晓得你们是那里来的。

神会为我们开了门，我们必须努力进去。门已经为你开了，没有人会推你进去，你必须自己走进去。救恩是神的恩赐和人的回应。只要我们呼求神，神国的门就会敞开。但这不是活板门，一开你就掉了进去。天国的门你无需破门而入，你无法破门而入，这道门却愿意为你打开，但是你必须自己走入去。门虽然开了，却是一道窄门，得努力才能进去。必须谦卑、必须悔改，放下罪的重担。

很多人以为一旦相信、受洗，以为进了教会、进了耶路撒冷，就完事大吉了。其实进入了耶路撒冷，你就是在走向神的家。你登上窄路，来到城门下，敲城门，城门就会打开。门打开后，你必须进去，必须继续往上走，因为还没有走完，我们还没有抵达天父的家，不要以为会自动抵达天父的家，我们得继续攀登这条窄路，直到神的家门口，进了这道门，就抵达神的家了。

一个人得救不是根据他是否认识耶稣有多深来决定，乃是根据个人与上帝的关系而定。

天上的父神，愿您扶持和保守我的心。让我坚守对您的信心，让我常常为救赎的恩典作见证，使我不畏缩。让我不惧怕人，只单单敬畏神，在人面前承认主名，因耶稣基督为我的荣耀。让我如聪明的童女一样，作好随时准备，随时迎见您的面。诚心奉耶稣的名祷告。

Sunday, 25 April 2021

FAITHFUL GIVING

Abraham Verghese

Luke 16 : 10 – 12 “One who is faithful in a very little is also faithful in much, and one who is dishonest in a very little is also dishonest in much. If then you have not been faithful in the unrighteous wealth, who will entrust to you the true riches? And if you have not been faithful in that which is another’s, who will give you that which is your own?”

(For the context read the parable of the dishonest manager or unrighteous steward from verses 1 to 9)

After giving the parable of the dishonest manager, which has to do with money, Jesus said, “ One who is faithful in a very little is also faithful in much, and one who is dishonest in a very little is also dishonest in much.” He goes on to show that the “little thing” is our use of “unrighteous wealth,” or money. If we are faithful in how we use our money to advance His kingdom, the Lord will then entrust “true riches” to us (16:11) which, in the context, are souls. If we want God to entrust us with souls, we begin by proving our faithfulness in what to us is a “big thing,” but to God is a “little thing,” the use of our money. That’s His test. So financial faithfulness, which not only includes giving, but also how we manage all the material goods God has entrusted to us (earnings, spending, savings), should be one of the first lessons we learn in our Christian journey.

Does God need our material offerings ?

Acts 17 : 24 – 25 The God who made the world and everything in it, being Lord of heaven and earth, does not live in temples made by man, nor is He served by human hands, as though He needed anything, since He himself gives to all mankind life and breath and everything.”

Those words from the Apostle Paul as He proclaimed the gospel on the Areopagus to unbelievers have application to Christians as well. God has NO need of anything from His creatures; the gifts He gives to His people are not for His benefit (see 1 Cor. 12). Yes, we serve Him by exercising our gifts in the context of the church, but not because the Lord lacks anything.

God may not need our gifts, but our fellow Christians do. Truthfully, we need one another. What we lack in ourselves, God helps to provide through the service that other Christians render with their spiritual gifts. But we need to serve others as well, for our gifts and graces are the means by which the Lord provides what others in the church may lack. We are all in this together. Together we give and receive doctrinal instruction so that we may advance to maturity (Eph. 4:11–14). Together we serve and are served by one another so that the body is complete, possessing everything it needs for health and growth (1 Cor. 12). Ultimately, “when each part is working properly” the body of Christ grows so that it builds itself up in love (Eph. 4:15–16).

Love is the greatest Christian virtue (1 Cor. 13:13). If we have been granted God’s love, we must and will shower that love on others. We love other believers in the context of the church, helping to meet their needs, serving one another after the model of Christ. If we are not looking for ways to love and serve other believers, meeting their needs as we are able, we are not fulfilling God’s purpose for His church.

Paul commends the Philippian church by reminding them of how, at the first preaching of the gospel, after he departed from their region (Macedonia), they shared with him in the matter of giving and receiving (Philippians 4:15-16). At that point, they were the only church that took the initiative to send support to Paul. Even when he was still in Macedonia, more than once they sent gifts to him.

I read about a primitive tribe located in the South American jungles. The most important role within the tribe was the “keeper of the flame.” Fire is a precious commodity to this tribe, and one person in the tribe is entrusted with the responsibility of keeping the flame alive. During the night, the flame-keeper adds wood to the fire. His task is vital.

As we give financially to the Lord’s work, we become keepers of the flame. We help to spread the gospel message – the more substantive need of those who do not yet know the joy of salvation which is available only through and in Christ. As we focus on the needs of others, and give to help meet those needs, we experience joy. Giving revives our concern for people. We meet people’s needs. We assist people in growing spiritually. We enable our church to shine as God’s light in the world. Such privileges fill our hearts with joy.

Prayer

Thank God for His greatest gift to us – His Son.

May the Holy Spirit guide and move us to be ever faithful to actively participate and ever increasingly give from the blessings we have – all of which comes from God .

May the church leaders use givings to the church wisely, prayerfully and responsibly for the glory of God.

每日灵粮

星期日 2021 年 4 月 25 日

标题：忠实的奉献

作者：亞伯拉罕·韋爾蓋塞

翻译：林良億

路 16:10-12

10 人在最小的事上忠心，在大事上也忠心；在最小的事上不义，在大事上也不义。

11 倘若你们在不义的钱财上不忠心，谁还把那真实的钱财托付你们呢？

12 倘若你们在别人的东西上不忠心，谁还把你们自己的东西给你们呢？

（关于以上经文的背景，请阅读 1 至 9 节：不诚实或不义管家的比喻）

耶稣给了不义管家的比喻，这个比喻与金钱有关，耶稣说：“人在最小的事上忠心，在大事上也忠心；在最小的事上不义，在大事上也不义。”祂继续表明，“小事”是我们对“不义财富”或金钱的使用。如果我们忠诚地使用我们的钱来发展祂的国度，那么主就会将“真正的财富”托付给我们（16:11），意味着托付人的灵魂。如果我们希望上帝将人的灵魂托付给我们，我们首先要证明我们对“一件大事”的使用，而对上帝而言则是“一件小事”，即是我们对金钱的使用。那是上帝所给的考验。因此，财务上的忠诚，不仅包括奉献，还包括我们如何管理上帝托付给我们的所有物质物品（收入、支出、储蓄），应该是我们在基督徒旅途中学到的第一课。

上帝需要我们的物质奉献吗？

创造宇宙和其中万物的神，既是天地的主，就不住人手所造的殿，²⁵也不用人手服侍，好像缺少什么，自己倒将生命、气息、万物赐给万人。

使徒行传 17:24-25 “创造宇宙和其中万物的神，既是天地的主，就不住人手所造的殿，也不用人手服侍，好像缺少什么，自己倒将生命、气息、万物赐给万人”。使徒保罗在亚略巴古向非信徒宣讲福音，他所宣讲的也适用于基督徒。上帝不需要祂的受造物给祂任何东西。祂给祂的子民的礼物不是为了祂本身的利益（参林前 12）。是的，透过教会，我们使用上帝所给的恩赐来服侍祂，但这不是因为主缺乏任何东西。

上帝可能不需要我们的恩赐，但我们在基督里的同伴却需要。说实话，我们需要彼此。我们自己所缺乏的，上帝通过其他基督徒用属灵恩赐来提供。但是我們也需要服侍别人，因为我们的恩赐是主提供教会所缺乏的。我们荣辱与共。我们在一起给予和接受教义上的指导，以便我们可以在主里成熟（参弗 4: 11-14）。我们一同服侍，彼此服侍，使上帝的肢体完整，拥有健康和成长所需的一切（参林前 12）。最终，“全身藉着每一个关节的支持，照着每一个部分适当的功用，互相连接，结合在一起，使基督的身体渐渐成长，以致在爱中建立自己”（弗 4: 15-16）。

爱是基督徒最大的美德（参林前 13:13）。如果我们得到了上帝的爱，我们必须也必定把这爱浇灌在他人身上。我们在教会中，爱其他的信徒，帮助满足他们的需求，以基督的榜样彼此服侍。如果我们不寻求爱心和服侍其他信徒，想尽办法满足他们的需求，那么我们就无法实现上帝为祂的教会所作的旨意。

保罗赞扬腓立比教会，并提醒他们，在他初传福音，离开马其顿后，他们如何与他分享，特别是在供给和领受的事上。（参腓 4: 15-16）。那时，他们是唯一主动供应保罗需要的教会。即使他仍在马其顿，他们也不止一次向他发送礼物。

我读过关于位于南美丛林中的原始部落。部落中最重要的角色是“火焰守护者”。对于这个部落来说，火是宝贵的，部落中的一个人负有使火焰燃烧的责任。在夜间，“火焰守护者”向火中添加木材。他的任务至关重要。

当我们在经济上支持主的工作时，我们就成为了一个“火焰守护者”。我们帮助传播福音的信息，特别是那些还不了解救赎之乐的人的更实质性的需要，只有在基督里才能得到。当我们专注于及满足他人的需求时并给予帮助时，我们会感到快乐。施予能重振我们对人的关心。我们满足人们的需求时，我们也是协助人们在灵命上成长。那样我们的教会就像上帝在世上的光一样照亮。这样的特权使我们心中充满喜悦。

祷告：

感谢上帝赐给我们最大的礼物 – 祂的儿子。愿圣灵引导和促使我们永远忠实地积极参与，在上帝的爱护中不断奉献，因为所有的福气都是从上帝而来。愿教会的长老及领导者能够明智、虔诚和负责任地使用教会的奉献，以荣耀神。奉我主耶稣的名祈求的，阿们！

Monday, 26 April, 2021.
Think Global. Act Local.
Ong Hwee Soo
Mark 16:15; Luke 24:47; Matthew 28:19

The phrase “Think Globally, Act Locally” is purported to be coined by David Brower (a prominent environmentalist) as a slogan for the organisation, ‘Friends of the Earth’ which he founded in 1971. However, the concept of ‘Think Global, Act Local’ has been attributed to Patrick Gaddes, a Scottish town planner and social activist, who propounded the idea in his book, ‘Cities in Evolution’ in 1915.

For environmentalists and activists, the motto moves people to consider the wellbeing of the entire planet and take action in their own communities and cities. Long before governments began to enforce environmental laws, individuals and NGOs were and still are working together to protect natural habitats.

As Christians, we should do our part in ‘creation care’ as part of the ‘creation mandate’, given by God when He created the human race (Genesis 1:28).

For the church today, this notion of Thinking Globally and Acting Locally is also applicable to God’s mission.

Mark 16:15, “Go into all the world and proclaim the gospel to the whole creation.”

Luke 24:47, “...and that repentance and forgiveness of sins should be proclaimed in his name to all the nations, beginning from Jerusalem.”

Complying with Christ’s clarion call to proclaim the Gospel to the world, can well begin from our ‘Jerusalem’, that is, where we are right now; in our community, our city, in our country.

The word ‘nations’ above is the same word used in Matthew 28: 19, “ Go , therefore and make disciples of all nations ...”

The same root word is the Greek, ‘ethne’ (from which ‘ethnic’ is derived) which means ‘people groups’ rather than countries or sovereign states. The Greek verb ‘go’ here connotes ‘as you go’, implying wherever you go, not necessarily crossing national boundaries.

In the 21st century phenomena of glocalization and migration, reaching out to ethnic groups that are sojourning in our land is a key strategy for the church to obey Christ’s Great Commission to “ make disciples of all nations ”. No longer must a Christian travel to another country to interact with the unreached, because the unreached has reached our shores. Today, the vast majority of the global evangelical church is living in close proximity to peoples who have never heard the Gospel. As has often been said, the nations are right at our front doorstep or in our own backyard.

The tagline “Think Global. Act Local” rings true for those who aspire to grow as a ‘World Christian’ who are gripped by God’s global purposes. God is using worldwide movements to bring lost people in our midst into His kingdom, through the church.

God calls us to think and pray and give and live with a global perspective and to act , impacting lives right around us locally, for the advancement of His kingdom. It involves the lifestyle of prioritizing God’s mission to “ make disciples of all nations ”. As David Bryant wrote in his book ‘In the Gap’: “World Christians are day-to-day disciples for whom Christ’s

global cause becomes the integrating, overriding priority for all that He is for them, in them and through them.”

God invites us to His global action, with ample opportunities around us. How would we respond? Perhaps visiting a Refugee Centre could be a good start. Recently, our Sunday School Deaconess together with two teachers visited a Myanmarese refugee learning centre to present Easter Gift Packs, lovingly and thoughtfully prepared by our Sunday School children. A few of our Young Adults also delivered used/refurbished computers (donated by Sunday Care Group) as well as brand new computers assembled by the Young Adults themselves, to two refugee learning centres (primary level). There are also unmet needs for computers (preferable laptops) for another refugee secondary school.

Apart from donating resources, there are also opportunities to volunteer as teachers at the learning centres, both for school curriculum as well as Sunday School lessons.

Visiting an Afghan refugee community nearby is also another opening for us to be engaged with an unreached people. They run a sewing centre as a means of livelihood for their community. They welcome donations of fabric such as used curtains/bedsheets, as well as used clothes. Again, apart from contributing materially, doors are opened for volunteers to teach them conversational Bahasa Malaysia and Mandarin, to help them get around their daily interactions with locals.

Possibilities also abound for reaching out to university students. How about inviting an international student for lunch or dinner, to begin with? Or your family may wish to consider fostering a foreign student during his/her studies here.

Do feelings stir inside you that suggest you might contribute to a better life for others? What do you think stands in the way of our being a community of compassion?

Let's live the Life, Thinking Globally and Acting Locally.

PRAYER:

Dear God, as You open our eyes to Your purposes globally, help us, Lord to do Your kingdom work locally. As each of us offers our 'five loaves and two fish', may You multiply them to bless the sojourners in our midst. In Jesus' Name, Amen.

每日灵粮

星期一，2021 年 4 月 26 日

标题：思考全球化，行动本地化

讲员：翁辉赐弟兄

翻译：郑振隆弟兄

马可福音 16:15；路加福音 24:47；马太福音 28:19

“思考全球化，行动本地化”这句话据称是大卫·布鲁克（David Brower）（一位著名的环保主义者）所创造，作为他于 1971 年创立的组织“地球之友”的口号。然而，“思考全球化，行动本地化”的概念已归因于苏格兰城市规划师和社会活动主义者帕特里克·加德斯(Patrick Gaddes)，他在 1915 年的著作《进化中的城市》中提出了这个想法。

对于环保主义者和活动主义者而言，这座右铭促使人们考虑整个地球的福祉，并在自己的社区和城市采取行动。早在各国政府开始执行环境保护法之前，个人和非政府组织过去迄今仍在共同努力保护自然生态。

身为基督徒，我们应该尽自己的一份力量，把“受造世界的关爱”作为“受造世界的托管”的一部分，这是上帝在创造人类时所赋予的(创世记 1:28)。

对于今天的教会，这种全球化思维和本地化行动的理念也适用于上帝的使命。

【可 16:15】“你们往普天下去，传福音给万民听。”

【路 24:47】“...并且人要奉他的名传悔改、赦罪的道，从耶路撒冷起直传到万邦。”遵从基督向世界宣讲福音的号召，可以从我们的“耶路撒冷”开始，也就是我们现在所处的位置，在我们的社区、我们的城市，在我们的国家。

上面的“万邦”(nations)一词与马太福音 28:19 中所用的词是一样的，“所以，你们要去，使万民(nations)作我的门徒...”。

同样的词根是希腊语“ethne”（“ethnic”由“ethne”派生而来），意思是“人民群体”，而不是国家或主权国家。希腊语动词“去”（go）在这里隐含着“当你去时”的意思，意味着无论您走到哪里，不一定跨越国界。

在 21 世纪的全球化和移民现象中，接触寄居在我们国土上的种族群体是教会服从基督大使命“使万民作门徒”的关键策略。基督徒不再务必到另一个国家去与未得之民接触，因为未得之民已经抵达我们的国家。今天，全球福音派教会的绝大多数人都住在离那些从未听过福音的人群附近。正如人们常说的，万民就在我们的家门口或我们的后院。

“思考全球化，行动本地化”的口号，对于那些渴望成长为“普世基督徒”，被上帝的全球旨意所吸引的人来说是真实正确的。上帝正在使用世界各地的流动，通过教会把我们当中丧失的人带进祂的国度。

上帝呼召我们以全球视角去思考、祈祷、施予和生活，并采取行动，影响我们本地周遭人的生活，以扩展祂的国度。它涉及优先考虑上帝的使命“使万民作门徒”的生活方式。如大卫·布莱恩特(David Bryant)在他的《差距》(In The Gap)一书中写道：“普世基

“信徒是每日的门徒，基督的全球事业成为祂对他们、在他们心中和通过他们的一切的整合和超越一切的优先事项。”

上帝邀请我们参与祂的全球行动，在我们周围有很多机会。我们会如何回应？也许参观难民中心会是一个好的开始。最近，我们的主日学女执事和两位老师探访了缅甸难民学习中心，赠送由我们主日学的孩子们精心准备的复活节礼盒。我们的一些年轻人还向两个难民学习中心(小学)递送了二手/翻新的电脑(由主日关爱小组捐赠)，以及由年轻人自己组装的全新电脑；另一所难民中学也需要电脑(最好是笔记本电脑)。

除了捐赠资源外，我们亦有机会在学习中心担任学校课程以及主日学课程的义务教师。

探访附近的一所阿富汗难民社区也是我们与未得之民接触的另一个机会。他们经营一个缝纫中心，以此作为他们社区的谋生方法。他们欢迎捐赠旧窗帘/床单等布料，以及旧衣服之类。同样地，除了提供物资之外，也欢迎义工教导他们会话马来语和普通话，以帮助他们能与本地人有日常互动。

接触大学生的可能性也很大。以邀请国际学生享用午餐或晚餐为开始，怎么样？或者您的家庭可能会考虑代养一名在这里学习的外国学生。

您内心有没有感觉到您可能会为他人有更好的生活作出贡献？您认为是什么阻碍了我们成为一个富有同情心的社区？

让我们活出生命，思考全球化，行动本地化。

祈祷：

亲爱的上帝，当祢开启我们的眼睛来关注祢对全球的旨意时，求祢帮助我们，主，在本地展开祢国度的事工。当每个人都献上我们的‘五饼二鱼’的时候，愿祢使它们倍增，赐福与我们中间的寄居者。奉耶稣的名，阿们。

Tuesday, 27 April 2021

Title: A Centurion's Extraordinary Faith

By: Cecilia Tan

Matthew 8:10 "When Jesus heard this, He was amazed and said to those following Him, 'Truly I tell you, I have not found anyone in Israel with such great faith.'"

There are only two instances of faith which was described as "great" by our Lord Jesus, both of which were demonstrated by Gentiles – firstly, that of the Roman centurion whose servant was healed by Jesus and secondly, that of the Canaanite woman whose demon-possessed daughter was also healed by Jesus (Matthew 15:28).

A centurion was a key officer in the armies of ancient Rome who was responsible for 100 soldiers – a man of substantial authority and power. Jesus' miraculous healing of a centurion's servant is recorded in Matthew 8:5-13 and Luke 7:1-10. What stands out in both accounts is the centurion's exceptional humility. He did not even view himself as worthy enough to speak directly with Jesus and sent some elders of the Jews and at a later stage, his friends, to ask Jesus to come and heal his paralysed servant.

When Jesus approached the centurion's house, the centurion himself pleaded with Jesus, "Lord, I do not deserve to have You come under my roof. But just say the word and my servant will be healed" (Matthew 8:8). These words were probably some of the most humble and moving words ever spoken by a Roman to a Jew in those days. This was a powerful Roman centurion, speaking to a simple Jewish carpenter's son, calling Him "Lord"!

Yet another praiseworthy trait of the centurion was his deep respect for Jesus' authority. As a man of authority, the centurion believed that disease had to obey Christ's bidding just as he had to obey his superior officers in the military hierarchy and those under his authority had to obey him. This centurion seemed blessed with spiritual discernment and recognized Jesus as one in possession of great spiritual authority who would be able to accomplish miraculous deeds by merely speaking the word!

This centurion was friendly to the Jews and had even built a synagogue for them. Possibly, the Jews had shared with him many stories about Jesus. Obviously he had heard much about how the miracles had been performed. And there seemed to be a recurring theme in all the miracles – the power of Jesus' words!

The centurion would have heard: that in the calming of the storm, Jesus had said, "Quiet! Be still!" and the storm ceased (Mark 4:35-41); that in the healing of the demon-possessed man, Jesus had said, "Be quiet! Come out of him!" and the evil spirit was cast out from the demoniac (Mark 1:23-28); that in the healing of the leper, Jesus had merely touched him and said, "Be clean!" and the leper was cleansed (Matthew 8:1-4); that in the raising of the dead son of the widow of Nain, Jesus had said, "Young man, I say to you, get up!" And the dead man sat up and began to talk! (Luke 7:11-17)

And so the seed of faith in the centurion must have been planted and stirred up by his having heard the stories of so many miraculous acts accomplished by a simple word of command from Jesus.

Why did Jesus describe that spark of faith as "great"? Firstly, it was great when we consider in whom this faith was found. This Gentile's faith was more perceptive and sensitive than any that Jesus had seen in Israel. In Luke 7:3, it is mentioned that when the centurion "heard"

about Jesus, he had already believed that Jesus had power to heal his servant. Hence he sent to Jesus, elders of the Jews asking Jesus to come and heal his servant. The Jews, on the other hand, had witnessed countless miracles of Jesus with their own eyes, yet all they did was to wonder who Jesus was! Worse, some had accused Him of casting out demons by the power of the devil! (Matthew 12:24)

Secondly, the centurion's faith is great because he believed healing could take place without Jesus having to be bodily present, thus surpassing the faith even of Martha and Mary who thought Jesus had to be present to heal their brother Lazarus (John 11:21,32). Because God is omnipresent, there is no such thing as distance when it comes to God. Since Jesus is God, distance is no barrier to Him. So when He said to the centurion, "Go! It will be done just as you believed it would", the servant was healed even as Jesus spoke the words!

Immediately after speaking the healing words, Jesus issued a stern warning to the Jews. In Matthew 8:11-12, He warned them about the belief at that time that they were right with God simply because they were born Jews, since Jews were the chosen people of God. Jesus told the Jews that many will come from the east and west (i.e. outside the Jewish nation of Israel) and they will have a place in the kingdom of heaven, while those trusting in their ancestry will be cast into outer darkness.

Ancestry has nothing to do with salvation. The kingdom of heaven is for those who have personally put their faith and trust in Jesus as Lord and Saviour. It is hoped that when the time comes for us to be judged, Jesus the righteous Judge of the world will commend us as people of SUCH GREAT FAITH!

Prayer:

Lord Jesus, we praise You for You are our God who has dominion over diseases, demons, nature and even death. Many of us have heard about You and have decided to follow You. Some of us, however, have heard and have yet to decide to trust in You as Lord and Saviour. Whatever the category we belong to, we all know how much money we have in the bank, but none of us knows how much time we have left on this earth. May Your Spirit enable us, in the time that we still have, to be men and women of great faith, following the example of the centurion. Thank You for hearing our prayer, Amen.

每日灵粮

星期二，2021 年 4 月 27 日

标题：百夫长非凡的信心

作者：陈俊芳姐妹

翻译：陈晓佩姐妹

马太福音 8:10 耶稣听见就希奇，对跟从的人说：“我实在告诉你们，这么大的信心，就是在以色列中，我也没有遇见过。”

只有两个实例被我们的主耶稣描述为“这么大”的信心，而两个都是外邦人所展示 – 第一个是罗马百夫长，他的仆人被耶稣医治了；第二个则是迦南妇人，她的女儿被鬼附也被耶稣医治了(马太福音 15:28)。

百夫长是古罗马军队里主要的军官，他负责 100 名士兵 – 一个拥有实质权威和权力的人。耶稣治好百夫长仆人的神迹，记载在马太福音 8:5-13 和路加 7:1-10 里。这两个记载突显了百夫长异常的谦卑。他甚至认为自己不配与耶稣直接交谈，托了几个犹太人的长老，而后又托了几个朋友，求耶稣医治他瘫痪的仆人。

当耶稣离百夫长的家不远时，百夫长亲自求耶稣：“主啊，你到我舍下，我不敢当；只要你说一句话，我的仆人就必好了”(马太福音 8:8)。这些话可能是当时罗马人对犹太人说过的最谦卑、最感人的话。这是一个有权威的罗马百夫长向一个普通犹太木匠的儿子说话，称他为“主”！

这位百夫长的另一个值得赞赏的特点是他对耶稣的权威有着深深的敬意。百夫长身为一个有权威的人，他相信疾病必须要服从基督的吩咐就像他必须服从军队等级里的高官一样，那些在他权威下的人必须服从他。这位百夫长似乎拥有属灵洞察力，认出耶稣是那位拥有伟大属灵权威的人，只要说一句话就能成就神迹！

这位百夫长对犹太人友善，甚至为他们建了会堂。也许，犹太人与他分享了许多关于耶稣的故事。显然，他已听了许多关于神迹是如何发生的；而在所有的神迹中似乎都有一个反复出现的主题 – 耶稣话语的力量！

百夫长会听过：在平静风浪的神迹里，耶稣说：“住了吧！静了吧！”风就止住（马可福音 4:35-41）；在医治被污鬼附的人的神迹里，耶稣说：“不要作声！从这人身上出来吧！”邪灵就从被污鬼附着的人身上驱逐出来（马可福音 1:23-28）；在医治长大麻风的神迹里，耶稣只是摸他说：“你洁净了吧！”那长大麻风的就洁净了（马太福音 8:1-4）；使拿因城寡妇的儿子复活的神迹里，耶稣说：“少年人，我吩咐你起来！”死人就坐起，并且说话！（路加福音 7:11-17）

因此，百夫长信心的种子一定是在他听过耶稣一句命令就完成了这么多神迹的事件而种下并激发起来的。

为什么耶稣形容那信心的星火为“这么大”呢？首先，当我们思想是谁有这信心的时候，便可见这信心是大的。相对于耶稣在以色列所见过的，这外邦人的信心是更具洞察力且更敏锐。在路加福音 7:3 里提到，当百夫长“风闻”关于耶稣的事，他就已经相信耶稣有能力医治他的仆人。于是他托犹太人长老求耶稣来医治他的仆人。另一方

面，犹太人亲眼见证了耶稣无数的神迹，但他们只是想知道耶稣到底是谁！更糟糕的是，有人指控祂靠着魔鬼的力量赶鬼！（马太福音 12:24）

第二，百夫长的信心是大的，因为他相信治愈可以在耶稣不在场的情况下发生，从而超越了马大和马利亚的信心，她们以为耶稣必须在场才能治愈她们的兄弟拉撒路(约翰福音 11:21, 32)。

因为上帝无处不在，所以在上帝没有距离这回事。因着耶稣是上帝，距离对祂来说不是障碍。所以当祂对百夫长说：“你回去吧。照你的信心，给你成全了。”就在耶稣说这话的时候，仆人就好了。

耶稣刚说完治愈的话，紧接着就向犹太人发出严厉的警告。在马太福音 8:11-12，祂警告他们要提防当时的信念，即仅因他们天生是犹太人，他们与上帝就有和好的关系，因为犹太人是上帝所拣选的子民。耶稣告诉犹太人，许多人将从东从西(即以色列犹太民族之外)而来，他们将在天国占有一席之地，而那些信赖自己祖辈血统的人将被赶到外边黑暗里去。

血统与救恩无关。天国是给那些相信耶稣是主和救主的人。所盼望的是当到了我们被审判的时候，世界公义的审判官耶稣将会称赞我们为有 大信心 的人。

祈祷：

主耶稣，我们赞美祢，因为祢是我们的上帝，掌控疾病、污鬼、自然，甚至死亡。我们当中有许多人都听闻过祢并决定跟随祢。然而，我们当中的一些人已经听说了，但还没有决定信靠祢是主和救主。无论我们是属于哪一类的人，我们都知道我们的银行里有多少钱，但是我们谁也不知道还剩多少时间留在这地球上。愿祢的灵使我们在尚有的时间里，效法百夫长的榜样，成为有大信心的人。谢谢祢垂听我们的祷告，阿们。

Wednesday, 28 April 2021

Title: The light of Jesus

By Wong King Wai

John 1:5 – The light shines in the darkness, and the darkness has not overcome it.

In this verse, Jesus is the light and the second part of the verse refers to the world that did not understand or comprehend (some translations use these words) who Jesus is and what He brings to the world.

Jesus being the light, illuminates our lives. He offers us hope and a new way of living. But being sinful creatures, many a time we think we can bargain and manipulate God to do things our way rather than submitting to and obeying God's way. It is only after we have truly surrendered every part of ourselves to God, can we see true transformation and growth.

As a youth teacher many years back, I recall sharing with my youth then, an illustration. Our body is like a house. After we have invited Jesus into our life, we sit in the living room, which is nicely designed and clean. But more often than not, we just keep Jesus in the living room and never invite Him to the other parts of the house including the dark areas of our life like the store room where we keep all sorts of stuff that we don't want others to see. Or the attic where the things we don't want to see are kept away from our own eyes.

Until we allow Jesus into every part of our house/life, we will continue to struggle with hidden sins and may come to a point where we don't feel we want to follow God because He "cramps" our style, makes it difficult to do business or we are afraid that people will think poorly of us.

Whatever the case may be, by allowing Jesus to illuminate the dark corners of your life will help set you free from bondages, bad habits and desires that keep you from fully experiencing God's grace, mercy and love.

Jesus' love is demonstrated by His sacrifice on the cross. The way He died, should inform us how terrible sin is and how you and I have been saved by God paying a great cost. Such a sacrifice is not something to be flippant about nor should it be ignored. It is scary to reveal to God the things we would rather not face in the light but rest assured Jesus is not here to condemn but is here to set the captives free. It is time to stop struggling and invite Jesus into the areas in your life that needs His light to reveal what you need to surrender to Him, so that you can receive and experience deliverance and peace in your life.

PRAYER: Our Father in Heaven. Thank You for sending Jesus to the earth and to die for me. Without His sacrifice I would have no hope or light in my life. Thank You for giving me a way out of darkness. Help me to comprehend the light and to let Jesus set me free from hidden sins that hold me back from experiencing You fully. I thank You and pray all these in Jesus' name. AMEN.

每日灵粮

星期三, 2021 年 4 月 28 日

标题：耶稣的光

作者：黄经为弟兄

翻译：陈健萍姐妹

约翰福音 1:5 光照在黑暗里，黑暗却不接受光。

在这一节中，耶稣是光，这节的第二部分指的是世人不明白或不理解(一些译本使用这些词)耶稣是谁，以及祂给世人带来什么。

耶稣是光，照亮了我们的生命；祂给了我们希望和一种新的生活方式。但是，既为有罪的人，很多时候我们以为可以与上帝讨价还价，操纵上帝按照我们的方式行事，而不是顺服和听从祂的方式。只有当我们完全降服于上帝之后，我们才能看见真正的转化和成长。

多年前，作为一名青年的导师，我回忆起当时我与青年分享一个例证。我们的身体好比一座房子。我们邀请耶稣进入我们的生命之后，我们坐在客厅里，客厅设计得很好，也很干净。但更多的时候，我们只是把耶稣留在客厅里，从不邀请祂到房子的其他地方，包括我们生命中的黑暗地区，比如储藏室，我们在那里存放各种我们不想让别人看到的東西；或者是阁楼，在那里我们不想看到的東西会远离我们自己的视线之外。

除非我们允许耶稣进入我们的家/生命的每一个角落，否则我们将继续与隐藏的罪恶挣扎，而且可能会到一个我们不想跟随上帝的地步，因为祂“约束”了我们的作风，使我们难以办事，或者我们担心人们会看不起我们。

不管是什么情况，让耶稣照亮您生命中的黑暗角落会帮助您从束缚、坏习惯和欲望中解脱出来，它们会让您无法充分体验上帝的恩典、怜悯和慈爱。

耶稣在十字架上的牺牲展示了祂的爱。祂死的方式，应该可告知我们罪是多么可怕，以及您和我是如何被上帝付出巨大的代价拯救的。这样的牺牲既不容轻忽，也不应被忽视。向上帝揭示我们不愿在光明中面对的事情是可怕的，但请放心，耶稣来不是要定罪，而是要释放被俘的人。现在是停止挣扎的时候了，邀请耶稣进入您生命中需要祂的光的领域，让祂的光向您揭示有什么需要降服于祂的，以致您能在生命中领受并经历拯救与平安。

祷告：我们在天上的父，感谢祢差耶稣来到世上为我而死。没有祂的牺牲，我的生命就没有希望和光明。谢谢祢给我脱离黑暗的出路。帮助我领悟这光，让耶稣把我从阻碍我完全体验祢的隐藏的罪孽中释放出来。我感谢祢，并奉耶稣的名向祢祷告。阿们。

Thursday, 29 April 2021

If I forget God...

Dorothy Teoh

John 6: 39-40

“ And this is the will of him who sent me, that I shall lose none of all those he has given me, but raise them up at the last day. For my Father’s will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise them up at the last day. ”

“If I forget God, will God forget me?”

Recently, I attended a webinar titled “Ageing and the Church: Theological and Pastoral Perspectives”. One of the speakers shared that his late father, who had suffered from Alzheimer’s for over 10 years, asked him this very poignant question one day.

He also shared that his father’s cognitive functions declined to a point where he could only remember the Sunday School song, “Jesus loves me this I know” and would sing it repeatedly in the last few years before he passed away. (This is why the Sunday School ministry is important, added Rev Lim Kar Yong, the speaker; the other speaker was Rev Tan Soo Inn, PBC’s former pastor.)

What Rev Lim shared would resonate to some extent with anyone who has had to care for aging parents or in-laws, or those who have relatives or friends suffering from dementia. For the record, “Dementia is a general term for a decline in mental ability severe enough to interfere with daily life. Alzheimer’s is the most common cause of dementia.” (Alzheimer’s Association, US)

According to a World Bank report, Malaysia transitioned into an aging society in 2020, with more than 7 per cent of the population aged 65 and above. That is expected to double to 14 per cent by 2044 and by 2056, one in five Malaysians will be 65 and older.

The fact that Malaysia is an aging society has implications for the Church and its ministries, even for something as mundane as toilets with doors wide enough to accommodate wheelchairs, or making sure to include a hymn or two during worship services (for more on this, watch the recording of the webinar on YouTube).

The biggest known risk factor for Alzheimer’s is increasing age, but the disease is not a normal part of aging, says the US Alzheimer’s Association. Still, as we get older, our memory is not as sharp as before. My mother, who could rattle off the house phone numbers of my aunt and god-sister in Melaka even into her early-80s (when I myself could not remember) would say to me with a tinge of sadness when I wanted to call them, “I can’t remember anymore.”

Losing our memory is not just a frightening prospect but something that may cause us to grieve while we are still able to recognise that it is happening, the way we may grieve our loss of productivity, independence and mobility as we get older.

That is why I found the webinar so helpful, not just for the theological and pastoral perspectives but also the personal. What do you say, for instance, to someone who says that they feel “useless”, as my godmother used to say to me each time I visited?

What has this to do with John 6 verses 39-40? The words of Jesus clearly tell us that He will not lose anyone whom God has given Him, and that He will raise them up on the last day. The promise of resurrection is repeated in verse 28.

In John 10: 27-28 , Jesus says: “ My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one will snatch them out of my hand. ”

Even if we were to suffer from hearing loss or a deteriorating memory or be lost in the fog of dementia as we age, Jesus will never lose us – we are safe in His hand.

In the 1990 movie “Home Alone”, an eight-year-old boy is accidentally left behind by his family when they travel overseas for a Christmas vacation. Our Lord is not like the distracted parents in the movie who, in the chaos of getting to the airport on time, did not notice that one child was missing. On the last day, Jesus will not suddenly realise that He lost track of one sheep.

“If I forget God, will God forget me?” Never! In Isaiah 49:16 , God says: “ See, I have engraved you on the palms of my hands; your walls are ever before me .” Even if a mother could forget a nursing child, God says He will never forget us. Others may, but not God.

PRAYER

Abba Father, thank you for engraving us on the palms of Your hands and for your promise that You will never forget us. Thank you for the gift of eternal life through Jesus Christ who keeps us safe in His hand. In His name we pray, Amen.

每日灵粮

2021 年 4 月 29 日，星期四

题目：“如果我忘记了上帝。。。。”

作者：赵秋霞姐妹

翻译：黄姐妹

经文：约翰福音 6：39-40

差我来者的意思就是：他所赐给我的，叫我一个也不失落，在末日却叫他复活。

因为我父的意思是叫一切见子而信的人得永生，并且在末日我要叫他复活。

最近，我参加了一个网络研讨会，名为“老龄化与教会：神学和牧养观”。一位演讲者分享说，他的已故父亲患有阿尔茨海默氏症已有 10 多年了，他有一天向他提出了这个非常严峻的问题。

“如果我忘记了上帝，上帝会忘记我吗？”

他还分享说，父亲的认知能力下降到只能记住主日学的歌曲，“耶稣爱我，我知道”，并会在他去世前的最近几年反复演唱。（这也是主日学校事工如此重要的原因，演讲者林牧师补充道；另一位演讲者是前牧师陈牧师。）

林牧师所分享的东西会在一定程度上引起那些不得不照顾年迈的父母或姻亲，或者有亲戚或朋友患有痴呆症的人的共鸣。根据记录，“痴呆症是精神能力下降的总称，严重到足以干扰日常生活。阿尔茨海默氏症是痴呆症的最常见原因。”（美国阿尔茨海默氏症协会）

根据世界银行的报告，马来西亚在 2020 年迈入到老龄化社会，其中 65 岁及以上的人口中有超过 7%。预计到 2044 年将翻一倍，达到 14%，到 2056 年，五分之一的马来西亚人将达到 65 岁以上。

马来西亚是一个老龄化社会，这一事实对教会及各事工都有影响，甚至对于像厕所这样平凡的事物来说，厕所的门宽是否方便轮椅使用者，或者确保在主日聚会中穿插几首圣诗（有关此方面的更多信息，在 YouTube 上观看网络研讨会的录音。）

美国老年痴呆症协会说，已知的最大的老年痴呆症危险因素是年龄增长，但该疾病并非衰老的正常部分。不过，随着年龄的增长，我们的记忆力已不如从前。我那八十几岁高龄母亲（我自己也不记得）常会混淆我在马六甲的姑姑和姐姐的家庭电话号码，她会带着悲伤的心情对我说：当我想给他们打电话时，“我已经不记得了。”

失去记忆不仅是令人恐惧的前景，并且当我们仍然能够意识到它正在发生的同时使我们感到悲伤，这是我们随着年龄的增长而丧失生产力，独立性和机动性的悲哀。

这就是为什么我发现网络研讨会，不仅对于神学和牧养方面并且对个人而言都是如此有用。例如，每回我探访我的契妈时她会对我说：“觉得自己是“没用”的人”时，应该如何来回应？

这与约翰福音 6 节 39-40 节有什么关系？耶稣的话清楚地告诉我们，祂不会失落上帝所赐给他的任何人，并且祂会在最后一天叫他们复活。

第 28 节重复了复活的应许。

在《约翰福音》10：27-28 *中，

耶稣说：“我的羊听我的声音，我也认识他们，他们也跟随我。我要赐他们永生，他们永不灭亡。没有人能从我的手里把他们抢走。”

即使我们随着年龄的增长而遭受听力丧失或记忆力减退或在老年痴呆的迷失中，耶稣也永远不会丢失我们-我们在祂的手中是安全的。

在 1990 年的一部电影《小鬼当家》中，一个八岁的男孩在圣诞节旅行时被家人遗忘了而独自留在家里。我们的主并不像电影中分心的父母那样，他们为了准时赶到机场时而没有意识到遗漏了一个孩子。在末世来临时，耶稣不会突然意识到自己失去了一只羊的踪迹。

“如果我忘记了上帝，上帝会忘记我吗？”

绝不。在以赛亚书 49：16 *中

上帝说：看哪，我将你铭刻在我掌上；你的墙垣常在我眼前。

上帝说，即使是母亲也会忘记哺乳的孩子。

上帝说：祂永远不会忘记我们。其他人可能会，但上帝不会。

祷告

阿爸天父，感谢您将我们铭刻在您的手掌上，并应许我们祢将永远不会忘记我们。感谢您通过耶稣基督赐予我们永生的礼物，主耶稣保守我们。我们奉耶稣基督的名祷告，阿们。

Friday, 30 April 2021

Title: Eschew the sins of gossip and slander

Writer: Richard YW Yeoh

Verse: Matthew 12:36 ESV

“I tell you, on the day of judgement people will give account for every careless word they speak ...”

Years ago, I read an article that left a lasting impression on me (I was a young Christian then).

The writer postulated that gossip and slander are serious sins which he described as akin to committing murder with our tongues. The Bible admonishes us to be careful not to sin in our speech lest judgement befalls us.

In the book of Proverbs, King Solomon reminds us viz.

“A gossip betrays a confidence, but a trustworthy person keeps a secret” (Prov 11:13 NIV) and,

“A perverse person stirs up conflict, and a gossip separates close friends” (Prov 16:28 NIV)

A common justification is to say “it is true!” Be that as it may, is it edifying to speak ill of others even if there is truth in it? Especially if it is not our business at all?

Paul also frequently cautions us on this in his warning against discord, jealousy, fits of rage, selfish ambition, slander, gossip, arrogance and disorder” (2 Corinthians 12:20b NIV)

We must be careful not to utter words that can hurt relationships and tarnish reputations even if we believe the information is true as we often do not verify what we hear nor do we always know all the facts concerning a matter. This is especially true in the present days when stories spread like wild fire in social media.

Words once uttered can never be recalled. A careless word can cause irreparable harm to a relationship whether amongst family members, friends or church brethren.

Gossip and slander is uncharacteristic of Christians. We know the damage it does. It can even cause dissension in church and divide the body of Christ.

How might Christians cope with gossip?

Here are some ways:

1. Proverbs 17:9 tells us to overlook an offense and not be unduly affected by loose talk.
2. Avoid gossipers and do not encourage them by showing interest in their gossip
3. Admonish gossipers in private and in love as many do not realize the harm of their habits.
4. Guard our hearts and our tongues.

Let our words be edifying, constructive and encouraging to others and of others.

Avoid speaking ill of others especially when it is of no concern to us or the persons around us. Indeed we will feel at peace in the joy of the Lord if we abstain from this unwholesome habit.

Prayer:

Father God, teach us to be peace makers and people builders. Help us to eschew bad habits like gossip and slander. Instead help us to speak well of others and be people encouragers. Help us to walk with you Lord, in humility and forbearance and help us not to judge others as we would not wished to be judged. In Jesus' Name. Amen.

每日灵修

星期五，2021 年 4 月 30 日

标题：远离谗言与毁谤的罪

作者：杨勇伟

翻译：陈月妃

经文：马太福音 12: 36

“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。。。”

多年前，我读了一篇文章，给我留下了深刻的印象（那时我是一个年轻的基督徒）。

作者把谗言和毁谤视为严重的罪行，他将这些罪行描述为类似于用我们的舌头杀人。圣经告诫我们说话要小心，不要犯罪，免得审判临到我们。

在箴言书中，所罗门王提醒我们。

“往来传舌的，泄漏密事，心中诚实的，遮隐事情。”（箴言 11:13 和合本），以及

“乖僻人播散分争，传舌的离间密友。”（箴言 16:28 和合本）

一个常见的理由如此说“这是真的！”即便如此，即使所说的是事实，诉说别人的坏话是否能造就他人呢？尤其是如果这根本不关我们的事的时候？

保罗也经常警告我们不要有分争、嫉妒、恼怒、结党、毁谤、谗言、狂傲、混乱的事。（哥林多后书 12:20b）

即使我们相信这消息是真实的，我们也必须小心不要说出会伤害人际关系并损害声誉的言论。因为我们经常不核实我们所听到的消息，我们也不总是了解与某件事情有关的所有事实。在当今社会，当新闻在社交媒体上如野火般蔓延地传播时，情况尤其如此。

话语一旦说出就永远无法召回。一句漫不经心的话会对家庭成员、朋友或教会弟兄之间的关系造成无法弥补的伤害。

谗言和毁谤并非基督徒的特征。我们知道它所造成的危害。它甚至会引起教会的纷争，分裂基督的身体。

基督徒如何应对谗言呢？

以下是一些方法：

1. 箴言 17:9 告诉我们要遮掩人过，不要受闲话过度地影响。
2. 远离说谗言者，不要对他们所说的谗言感兴趣，以免鼓励他们多说谗言。
3. 私下以爱心劝诫说谗言者，因为许多人没有意识到其习惯所造成的危害。
4. 保守我们的心和舌头。

让我们的言语对他人带来造就，建设性和鼓励性。避免说别人的坏话，尤其是当这些事情与我们或我们周围的人无关时。的确，如果我们摒弃这种有害身心的习惯时，我们将在主的喜乐中感到平安。

祷告：

父神，教导我们成为和平使者及造就他人。帮助我们远离谗言与毁谤的恶习。相反的，帮助我们说别人的好话，成为鼓励别人的人。主啊，求你帮助我们谦卑宽容地与你同行，帮助我们不论断他人因为我们也不希望被论断。奉耶稣的名，阿门。

Saturday, 1 May 2021

Title: The Praise of Simeon

By: Wong Yoke Ming

Luke 2:29-32

“Lord, now you are letting your servant depart in peace, according to your word; 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.”

There are three things that the aged Simeon had seen: first, the salvation of God; next, in Jesus, he had seen the light of the world; and finally, in Jesus, he had also seen a cause for division – for there is no neutral ground in confrontation with Jesus. Even our Lord said, “Whoever is not with me is against me, and whoever does not gather with me scatters.” (Luke 11:23)

But Simeon saw and held the baby Jesus. In his humanity, Simeon could not have seen the coming glory of Christ. Thus, this was a revelation from the Holy Spirit, as stated in verse 26. God’s appointed time for the faithful Simeon to be in the temple was just as Joseph and Mary brought the baby Jesus to do in accordance with the custom of the Law; and Simeon had seen the fulfilment of the revelation of the Holy Spirit that he would not die before he had seen the Christ – God had revealed the promised Son, the Spirit had confirmed it.

As we read our bible, have we seen the presence of the Christ in our lives? Luke 2 spoke to a people who lived in the first century; it had been recorded through the inspiration of the Holy Spirit for the people then. We have received the promise of His return, but that fulfilment is still distant. Both Simeon and the Prophetess Anna had seen the baby Jesus with spiritual eyes, as the Christ appointed for the redemption of all people. In reading the words of prophecy in the bible about Christ’s return to finally vanquish evil and restore His kingdom, what has God done in our lives that gives us the certainty of fulfilment of this prophecy? In Hebrews 11:1, the author wrote, “Now faith is the assurance of things hoped for, the conviction of things not seen.” Both Simeon and Anna, in seeing the baby Jesus, had seen the assurance of the hope given them.

We have seen the increasing corruption of the secular world, in so-called ‘developed nations’ of this world, we have seen the growing rebellion against authority, the ugliness of racism manifesting in western society. The salvation had been prepared “in the presence of all people”, and yet, certain groups of people seek to exclude others from community.

Simeon and Anna saw the promised salvation for all people in the temple – in the house of God. Do our spiritual eyes confirm that final restorative hope as we seek God in our temple? And if that is so, then it calls for a response in praise. If the Spirit has confirmed that final restoration to us, it calls for a witness in our walk of faith – to reconcile hearts pierced by the sword, to challenge the ‘falling’, and to uphold the ‘rising of many’ in Israel. Indeed, Jesus has brought a sword that will unite us or separate us.

Prayer:

Heavenly Father, You have given to us Your Son in our lives to guide us. You have also promised us His return to unite us finally in Your eternal presence or to separate us from You. We pray that in the first instance, we know Your faithfulness confirmed in Christ; and we pray that, in the second, we perpetuate the hope of His return in our witness of Your faithfulness. Amen.

每日靈糧

2021 年 5 月 1 日

星期六

標題：西緬的讚美

作者：黃玉明弟兄

翻譯：王靖端姐妹

路加福音 2: 29-32 “主阿，如今可以照你的話，釋放仆人安然去世；因為我的眼睛已經看見你的救恩，就是你在萬民面前所預備的；照亮外邦人的光，又是你民以色列的榮耀。”

年老的西緬所見到的三件事：首先，上帝的救恩；其次，在耶穌裡，他看見了照亮世界的光。最後，在耶穌裡，他也看到了分歧的原由，因為與耶穌對峙是沒有中立的立場的。甚至我們的主也說過：“不與我相合的，就是敵我的；不同我收聚的，就是分散的。”（路加福音 11:23）

但是西緬看見並抱過嬰兒耶穌。在祂的人性中，西緬不可能看見基督未來的榮耀。因此，如第 26 節經文所述，這是聖靈的啟示。上帝在特定的時間叫忠心的西緬進入聖殿，正遇見耶穌的父母根據律法的規矩抱著孩子進來。西緬見到了聖靈啟示的應驗，就是他在未死之前，必看見主所立的基督—神已經顯示了祂所應許的兒子，而聖靈也證實了這一點。

當我們閱讀聖經時，我們有沒有看到基督在我們的生命中？路加福音第二章是對生活在第一世紀的人說話。當時是通過聖靈的啟示為人們記錄下來的。我們已經得到了祂會再來的應許，但是應驗仍然遙遙無期。西緬和先知亞拿都曾以屬靈的眼光看嬰兒耶穌，因為基督被任命救贖世人。在讀聖經中有關基督再來，最終戰勝邪惡並恢復祂的國度的預言之時，上帝在我們的生活中做了什麼，使我們確信這一個預言可以實現？在希伯來書 11: 1 中，作者寫道：“信就是所望之事的實底，是未見之事的確據。”西緬和亞拿在見到嬰兒耶穌時，都見證賜給他們希望的保證。

我們已經看到世俗世界的日益腐敗，在這個世界上的所謂“發達國家”中，我們看到了對權威的持續抗爭，醜陋的種族歧視在西方社會中暴露了出來。救贖的工作是在“萬民面前”而預備的，但是，某些群體的人試圖將其他的人排除在群體之外。

西緬和亞拿在上帝的殿中看到了對世人所應許的救贖。當我們在聖殿中尋求上帝時，我們屬靈的眼睛是否確認了那最終並恢復性的希望？如果真是這樣，我們就該以讚美回應上帝。如果聖靈向我們證實自己已得著那最終的恢復，那我們就需要在信仰的路途中作見證：修復被劍刺穿的心，挑戰“正在墮落的”，並維護以色列“許多人的崛起”。確實，耶穌帶來了一把將我們團結或分開的劍。

禱告：天父，祢在我們的生活中已將祢的兒子賜給我們來指導我們。祢還向我們保證了祂的再來，以便在祢永恆的同在中，最終使我們與祢結合或使我們與祢分離。我們祈禱，首先，我們知道祢的信實在基督中得到了證實；然後我們祈禱，在第二個方面，由於已見證祢的信實，我們永存祂再來的希望。阿們。

Sunday, 2 May 2021

Title: Hidden Treasure

By Elder Bryan Lee.

Matthew 13:44

“The kingdom of heaven is like treasure hidden in a field, which a man found and covered up . Then in his joy he goes and sells all that he has and buys that field.”

How much do you think Alaska, the largest state (424 million acres) in the US is worth today? In 1876, Russia sold Alaska to the US government for 7.2 million US dollars. That is the average listing price of a bungalow in Singapore. The then Secretary of State William H. Seward was heavily criticized for buying a piece of frozen barren land. Critics thought Seward was crazy and called the deal “Seward’s folly.” Seward was laughed at for his willingness to spend so much on “Seward’s icebox.”

But Seward was undeterred and he convinced the American government to purchase. The Senate ratified the treaty that approved the purchase by just one vote. In convincing the US Congress, Seward said, “I am not attracted by the ice and snow of this territory. I am attracted by the abundant treasures buried underground.”

Ultimately, buying Alaska proved to be a very good decision. Major discoveries of gold were made there in the 1880s and 1890s. Today, petroleum transported across the state through a pipeline is Alaska’s richest mineral resource.

In a one verse parable, Jesus talks about the kingdom of heaven as treasure buried underground. This treasure is so valuable that the man would sell everything in exchange. The point of the parable is that everything pales in comparison to the kingdom of heaven. To be a citizen of the kingdom of heaven you must obtain citizenship from the King.

Unlike Alaska, this treasure is not for sale. In fact it is given free of charge to anyone willing to receive it. Sounds ridiculous? Not really. Because the offer of this treasure comes from God the owner of the entire universe and he has put it in writing,

“For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.” (John 3:16)

As a young man in college, I accepted Jesus as my Lord and Savior, and 44 years on it’s still the greatest treasure I have received even though through these years God has blessed me with other earthly treasures. This treasure most of all gives me the purpose to live my life on earth. It is this treasure that led apostle Paul, the greatest persecutor of the church in the first century to proclaim, “Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ.” (Phil 3:8)

The treasure of knowing God and being part of his kingdom gives mankind the purpose in life. Without this treasure, man’s existence in this world is meaningless.

Many of us have watched the movie Bohemian Rhapsody about the life of Freddie Mercury, the lead singer of the hugely successful British rock band Queen. Success had brought him fans all over the world and he had amassed a huge fortune, but in spite of this his life was empty. In one of his last songs, Freddie Mercury asked the question: “Does anybody know what we are living for?”

Shortly before his death in 1991 at the age of 45, he admitted in an interview and said “You can have everything in the world and still be the loneliest man, and that is the most bitter type of loneliness. Success has brought me world idolisation and millions of pounds, but it’s prevented me from having the one thing we all need – a loving, ongoing relationship.”

There is only one relationship that is completely loving and ongoing, and that is our relationship with God. That is the treasure Jesus is talking about in this one verse parable. Without this treasure, life is void of ultimate meaning and purpose.

Prayer:

Sovereign God, you created humankind to have an ever lasting relationship with You in Your kingdom. Some of us have broken this relationship. Help us to re discover this hidden treasure once again. In Jesus’ name. Amen.

班底浸信教会每日灵粮

2021 年 5 月 2 日, 星期日

标题: 隐藏的宝藏

作者: 李惠隆长老

翻译: 林良億姐妹

马太福音 13:44”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。”

您认为美国最大的州（4.24 亿英亩）阿拉斯加（Alaska）今天的价值是多少？1876 年，俄罗斯以 720 万美元的价格将阿拉斯加卖给了美国政府。那是新加坡单层平房的平均上市价格。当时的国务秘书，威廉·苏厄德（William H. Seward）因购买一块冰冻的贫瘠土地而受到严厉批评。评论家认为这个国务秘书很疯狂，并称这笔交易为“苏厄德的愚蠢”。国务秘书因为愿意在“苏厄德的冰柜”上花那么多钱而被嘲笑。

但是苏厄德并没有因此而感到沮丧，他说服了美国政府来购买。参议院仅以一票批准了购买的条约。在说服美国国会时，苏厄德说：“我不被这片领土的冰雪吸引。我是被埋在地下的大量宝藏所吸引。”

最终，购买阿拉斯加被证明是一个非常好的决定。黄金是在 1880 和 1890 年代最主要的发现。如今，石油是阿拉斯加最丰富的矿产资源，在每一州通过管道来运输。

耶稣用一个比喻讲说天国是埋在地下的宝藏。这笔财富是如此的宝贵，以至于该人将出售一切作为交换。这个比喻的重点是，与天国相比，一切都显得无色彩。要成为天国的公民，您必须从国王那里获得公民的身份。

与阿拉斯加不同，该珍宝不可出售。实际上，它是免费提供给愿意接收的任何人。听起来可笑？并不真的。因为这笔宝物的奉献是来自拥有整个宇宙的上帝，祂以书面形式写道：神爱世人，甚至将他的独生子赐给他们，叫一切信他的不致灭亡，反得永生。”（约翰福音 3: 16）

作为一个在上大学的年轻人，我接受了耶稣作为我的个人救主，尽管这几年上帝赐予我其他地上的宝藏，但 44 年来，这仍然是我所获得的最大宝藏。最重要的是，这笔宝藏使我能够在这世上过着有目标的生活。正是这种财富导致使徒保罗，在一个世纪最强大的教会迫害者宣告说：“不但如此，我也将万事当做有损的，因我以认识我主基督耶稣为至宝。我为他已经丢弃万事，看做粪土，为要得着基督，”（腓 3: 8）

认识上帝并成为天国的一部分可以说是人的宝藏，也因此成为人生的目标。没有这种财富，人类在这个世界上的生存就毫无意义。

我们当中许多人可能都看过这部电影《波希米亚狂想曲: 搖滾傳》（Bohemian Rhapsody）。这部电影讲述了佛莱迪·摩克瑞（Freddie Mercury）的生平，佛莱迪是一个非常成功的英国摇滚乐队，Queen，的主唱。成功为他带来了全世界的粉丝，他积累了巨大的财富，尽管如此，他的生活却是空虚的。在他的最后一首歌中，佛莱迪问了一个问题：“有人知道我们为什么而活吗？”

在他 45 岁去世那年，1991 年，他在一次采访中承认，他说：“您可以拥有世界上的一切，仍然是最孤独的人，那是最痛苦的一种孤独感。成功给我带来了全世界的偶像崇拜和数百万英镑的收入，但这却使我无法拥有所有人都需要的一件事：一段充满爱并持续不断的关系。

只有一种关系是完全充满爱和持续不断的，那就是我们与上帝的关系。那就是耶稣在这节经文中所说的宝藏。没有这种财富，生命就没有最终的意义和目标。

祷告：至高无上的神，祢创造了人类，在祢的国度里与祢有持久的关系。在我们当中有些人打破了这种关系。帮助我们再次发现这个隐藏的宝藏。奉我主耶稣基督的名祈求的，阿们！

Monday, 3rd May 2021

Finding Your Purpose in Life

Pastor Soong Kok Kee

How would you answer if someone were to ask you for your purpose in life? One writer on Life Way Voices, Ken Widner said there are generally two purposes in life: a universal purpose and an individual purpose.

Universal Purpose: The universal purpose is in the answer our Lord gave when asked what was the greatest commandment. Jesus said “Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. The second is like it: Love your neighbor as yourself. All the Law and the Prophets hang on these two commandments” (Matt 22: 36-40).

This command to love God and love others is at the center of God’s original purpose for mankind. Our Lord further reminded His disciples to love each other when, on the night He was betrayed said “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” (John 13:34-35).

And He later goes on to say; “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” (Matt 28: 19-20).

These passages clearly tell us our universal purpose as children of God is to love God wholeheartedly, with everything we have, love others and make disciples. The problem is we often get distracted with our day-to-day responsibilities and worries of life. We so often tend to use our God-given talents and gifts to pursue things that will not satisfy us, no matter how much we have them. As we feel less fulfilled, we chase even harder after things we have been deceived into believing will make us happy – things like power, status, money and the world at large. No wonder John remind us “Do not love the world or anything in the world. If anyone loves the world, the love of the Father is not in him” (1 John 2:15).

Individual Purpose: We all need to be intentional in living our lives with purpose. Using our God-given gifts is not just about finding out where we should serve in church, which of course is important, but we must set our eyes, however, on the bigger picture.

In Matthew 25: 14-30, our Lord tells a parable about three servants who were each given different amounts of money to invest while their master went on a long journey. Two of them invested wisely and received a return on their investment. The third hid his money and did nothing with it. When the master returned, he praised the first two and rewarded them with greater responsibility. But he was not pleased with the third servant and took away the money he was given and gave it to the first servant.

Do challenge yourself to think of what God has entrusted to us in the form of talents and abilities and how we are using them. Rick Warren in his book *The Purpose Driven Church* uses the acronym SHAPE (spiritual gifts, heart, abilities, personality, and experiences), all given by God as to how we should live our lives and determine our individual purpose.

Widner suggested one of the ways to help us to do this is to write out a purpose statement for ourselves. This is often used in the business world to align an organization around a purpose or mission. It goes something like this:

What do we do?

Who are our customers?

What's the result we want for them?

This same formula can be applied to our own purpose or mission statement. For Widner, his purpose statement is: "I teach those in search of purpose how to find and live out their purpose so they can live a fulfilled life".

To answer the above questions, Widner wrote:

What do I do? I teach, using what I believe to be my God-given talent.

Who do I do it for? Those in search of purpose.

What is the expected result? That others will live a fulfilled life.

This purpose statement travels with us regardless of our various roles as spouse, father, provider, etc. or whatever occupation as doctor, lawyer, accountant, businessman, homemaker, salesperson, truck driver, clerk, whatever. It's about bringing our individual purpose with us throughout the day 24/7 and living it out in a way that shows our love for God and others. This will open doors and create opportunities to make disciples of Christ. That's our individual purpose. To live the life.

PRAYER: Dear Father God, thank you for reminding all of us that you have given us life and saved us for a purpose. Help us to live out our universal and individual purposes in our lives so we will not be like the third servant – doing nothing with whatever you have blessed us with. Help us all to live a fulfilled life so we can one day stand before you and say like Paul: I have fought the good fight, I have finished the race, I have kept the faith. In Jesus precious name we pray AMEN.

每日灵粮

星期一，2021 年 5 月 3 日

标题：寻找您的人生目标

讲员：宋国基牧师

翻译：郑振隆弟兄

如果有人问您人生的目标，您会如何回答？生命道之声（Life Way Voices）的一位作家，肯·威德纳（Ken Widner）说，生命中通常有两个目标：普世的目标和个人的目标。

普世目标：当我们的主被问及什么是最大的诫命时，祂的回答就是普世的目标。耶稣说：“你要尽心、尽性、尽意，爱主你的神。这是诫命中的第一，且是最大的。其次也相仿，就是要爱人如己。这两条诫命是律法和先知一切道理的总纲。”（太 22:36-40）。

爱上帝和爱他人的诫命是上帝对人类的初衷的核心。我们的主进一步提醒祂的门徒要彼此相爱，在祂被卖的那个夜晚，祂说：“我赐给你们一条新命令，乃是叫你们彼此相爱；我怎样爱你们，你们也要怎样相爱。你们若有彼此相爱的心，众人因此就认出你们是我的门徒了。”（约翰福音 13:34-35）。

后来祂又说：“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”（太 28:19-20）。

这些经文清楚地告诉我们，作为上帝的儿女，我们的普世目标是尽我们所能，全心全意地爱上帝，爱他人，并领人作门徒。问题是我们经常被日常生活中的责任和担忧分心。我们常常倾向于运用上帝赋予的才能和恩赐去追求一些无法满足我们的东西，无论我们已拥有了多少。当我们感到不那么满足时，我们会更加努力地追逐那些我们被骗相信会让我们快乐的事物 – 例如权力、地位、金钱和整个世界。难怪约翰提醒我们：“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。”（约翰一书 2:15）。

个人目标：我们都需要有意识地过有目标的生活。使用上帝赋予的恩赐，不仅是找出我们应该在教会服侍的岗位，这固然很重要，但我们必须着眼于更大的图景。

在马太福音 25:14-30，我们的主说了一个比喻，讲述三个仆人在主人往外国去时，每人分别得到了不同的投资金额。其中两人明智地投资，并获得了投资回报。第三个人把钱藏起来，什么也没做。主人回来后，他称赞了前两个仆人，并奖励他们以更大的责任。但是他不喜悦第三仆人，就把给他的银子拿走，交给了第一个仆人。

挑战自己，想一想上帝赋予我们什么才干和能力，以及我们如何使用它们。里克·沃伦在他的《直奔标杆-成为目标导向的教会》一书中使用了首字母缩略词 **SHAPE**（属灵恩赐，心，能力，个性和经验），这些都是上帝赋予我们的，关乎我们应该如何生活和决定我们的个人目标。

威德纳建议，帮助我们做到这一点的方法之一是为自已写一份目标宣言。这在商业领域中经常被采用，使组织围绕某个目标或使命进行调整。大概是这样的：

我们该怎么做？

我们的客户是谁？

我们希望他们得到什么样的结果？

同样的公式也可以应用于我们自己的目标或使命宣言。对于威德纳(Widner)而言，他的目标宣言是：“我教那些寻找目标的人如何发现并实现他们的目标，使他们能过上充实的生活。”

为了回答上述问题，威德纳写道：

我该怎么做？我使用我相信是上帝赐予我的才能进行教学。

我为谁而做？那些寻找目标的人。

预期的结果是什么？其他人会过上充实的生活。

无论我们的角色是配偶、父亲、供应者等等，或是从事医生、律师、会计师、商人、家庭主妇、推销员、卡车司机、文员等任何职业，这一目标宣言都会伴随着我们。它是关乎我们 24/7 全天候随身携带的个人目标，就是活出我们对上帝和其他人的爱。这将敞开门，制造机会让我们使人作基督的门徒。这就是我们的个人目标。活出这生命。

祷告：亲爱的父上帝，感谢你提醒我们，祢给了我们生命，拯救了我们是有所目的的。求帮助我们实现我们生命中普世的和个人的目标，这样我们就不会像第三个仆人一样，对祢所赐予我们的一切无所作为。帮助我们过上充实的生活，以致有一天我们可以侍立在祢跟前，像保罗说：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。我们奉耶稣的宝贵名字祷告，阿们。

Tuesday, 4 May 2021

Title: Grow Up

By: Pastor Isaac Yim

Text: Matthew 5:48

“In a word, what I’m saying is, Grow up. You’re kingdom subjects. Now live like it. Live out your God-created identity. Live generously and graciously toward others, the way God lives toward you.” (Matt 5:48 The Message)

”You, therefore, must be perfect (growing into complete maturity of godliness in mind and character, having reached the proper height of virtue and integrity), as your heavenly Father is perfect.” (Matt 5:48 Amplified Bible, Classical edition)

Jesus took His disciples aside and taught them what it takes to be a genuine follower of Jesus Christ. Matthew chapters 5 to 7 collectively cover His teachings known as the Sermon on the Mount.

“Therefore, you shall be perfect, just as your Father in heaven is perfect.” (Matt 5:48 NKJV). Jesus concludes this part of the discourse by commanding His disciples to be “perfect.” The original word for perfect, is from the Greek word “teleios” used to denote completeness or full maturity. It is the goal of every follower of Jesus to grow to be complete, whole, mature and lacking in nothing. We are to discover and finish – complete – the calling of God which He has prepared for us to do.

Scofield’s Reference Notes on Matthew 5 states that “...the word perfect here implies full development, growth into maturity of godliness, not sinless perfection (Eph. 4:12,13) ...” (Scofield)

The only way that we can be perfect – this side of heaven – is to be conformed into the image and likeness of Christ; by Christ giving His righteousness to us. When Christ began this good work in us, He will bring it to completion in the day of Jesus Christ as promised in Philippians 1:6. It is therefore our privilege and responsibility, to work toward maturity or “perfection”.

Paul’s goal was to know Christ, to be like Christ, and to be all that Christ had in mind for him. He sought to love and obey Christ by yielding his total self to Jesus. “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.” (Phil 3:13-14 NLT)

We need to come to Jesus, our perfect model to imitate for our daily living. We need to ask the Holy Spirit to enable us to be perfect in the following 4 areas:

1. Imitate Jesus in His character – we will not be flawless but we will aspire to be like Christ as much as possible.
2. Imitate Jesus in holiness – we will not follow the values of the world but we will seek to do His will and carry out His love and mercy to the world.
3. Seek to grow into maturity in Christ – it takes time to grow into Christlike character and holy living. We must ask God for grace and mercy to grow into maturity and wholeness. May we progress from a spiritual baby into a spiritual daddy and mummy for others.
4. Imitate the love of Jesus – we will seek to love others as Jesus loves us.
All of us have a tendency to sin but that shouldn’t prevent us from pursuing perfection. Let us strive to excel in every area to becoming like Jesus.

“Dear friends, we are already God’s children, but he has not yet shown us what we will be like when Christ appears. But we do know that we will be like him, for we will see him as he

really is. And all who have this eager expectation will keep themselves pure, just as he is pure.” (1 John 3:2-3 NLT)

Prayer for Today

Dear Heavenly Father, I long to be more like You and to finish the work You have called me to do. I pray that I will reflect Christ in all that I say and do each day. Help me to encourage and influence others to walk worthy of our calling. In Jesus’ Name. Amen.

每日灵粮

星期二, 2021 年 5 月 4 日

标题: 长大成熟

作者: 严以撒牧师

翻译: 陈健萍姐妹

经文: 马太福音 5:48

“一言以蔽之，我想说的是，成熟一点。你们是王国的臣民，现在就像这样生活吧。活出你的上帝创造的身份。宽宏大量地对待他人，就像上帝对待你一样。”（马太福音 5:48，译自《信息本圣经》）。

因此，你们必须是完美的(在心灵和性格上完全成熟，达到德行和正直的适当高度)，因为你们的天父是完美的。（马太福音 5:48，译自《扩展版圣经，经典版》）

耶稣把祂的门徒叫到一边，教导他们怎样才能成为真正跟从耶稣基督的人。马太福音第 5 章至第 7 章涵盖了祂的教义，称为“登山宝训”。

“所以你们要完全，像你们的天父完全一样。”(马太福音 5:48 《和合本》)。耶稣以命令祂的门徒要“完全”来结束这一部分的论述。“完全”这个词源自希腊语“*teleios*”，用以表示完整或完全成熟。成长为完整、整全、成熟和一无所缺是每一个跟从耶稣的人的目标。我们要发现并完成 – 完整 – 上帝的呼召，这是祂为我们所预备去做的。

斯科菲尔德（Scofield）在关于马太福音第 5 章的参考笔记写道：“……这里的‘完全’一词意味着完全的发展、成长为虔诚的成熟，而不是无罪的完美（以弗所书 4:12,13）……”（斯科菲尔德）

我们能够完全的唯一方法 – 在这一生 – 就是效法基督的形像和样式，藉着基督将祂的公义赐给我们。当基督开始在我们心里动善工的时候，祂会如腓立比书 1:6 中所应许的那般，必成全这工，直到耶稣基督的日子。因此，努力走向成熟或“完全”是我们的特权和责任。

保罗的目标是认识基督、像基督，并成为基督心意中的人。他把自己全然献给耶稣，以求爱基督且顺服基督。“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》）

我们需要来到耶稣跟前，祂是我们日常生活中模仿的完美典范。我们需要祈求圣灵使我们在以下四个方面达至完全：

- 1.效法耶稣的品格 – 我们不会完美无瑕，但我们会渴望尽可能地像基督。
- 2.效法耶稣的圣洁 – 我们不会跟随世界的价值观，但我们会寻求遵行祂的旨意，实践祂对世人的爱和怜悯。
- 3.寻求在基督里长大成熟 – 成长为基督样式的品格和圣洁的生活需要时间。我们必须祈求上帝的恩典和怜悯，使我们成长为成熟和完整的人。愿我们从属灵婴儿成长为他人的属灵父母。
- 4.效法耶稣的爱 – 我们要像耶稣爱我们一样去爱别人。

我们每个人都有犯罪的倾向，但这不应该妨碍我们追求完美。让我们努力在每一个领域都追求卓越，成为像耶稣的人。

“亲爱的弟兄啊，我们现在是神的儿女，将来如何，还未显明；但我们知道，主若显现，我们必要象他，因为必得见他的真体。凡向他有这指望的，就洁净自己，象他洁净一样。”（约一 3:2-3 《和合本》）

今天的祈祷

亲爱的天父，我渴望更像祢，而且完成祢呼召我作的工。我祈盼我每天所说和所做的一切都能反映基督；帮助我鼓励和影响其他人，行事为人与蒙召的恩相称。奉耶稣的名。阿们

Wednesday, 5 May 2021

Title: Seek First His Kingdom and His Righteousness

Author: Pastor Wallace Ong

Matthew 6:33a – But seek first His kingdom and His righteousness...

In the worship hall of our church one Sunday, I noticed one of our members sitting quietly. His face looked downcasted, but it was with dignity and strength. I understood the look of tiredness and concern he showed. His wife was very ill. His own health was not robust.

I walked to him and asked, “How are you?” He responded hesitantly, “Okay, I guess.” He then paused and spoke frankly, “Pastor, I want to take God seriously before it is too late. I have been enjoying my life so much and always thought I lived a good life.” He continued on, “I was reflecting on my life lately, and asked myself, ‘is this my life all about?’”, “I enjoyed it but I don’t understand the meaning of it.” He shifted a bit and then said, “There was a time when I liked travel and cars and good food and lots of things. I got excited about them. But they don’t mean anything to me anymore.”

I began to realize that material things no longer satisfy him. Desire for things of the world no longer engrossed him. As his wife’s health is not getting any better, he knew he is losing his partner to share their lives together. His perspective on life has changed because he finally saw what is more meaningful in life. Things of the world decreased in importance, but relationships with God and with the church became his priority. This brother is walking closer with God now and learning the meaning of seeking first the kingdom of God and his righteousness. His sincere strength in God is very encouraging!

Prayer:

Dear Heavenly Father, your words are wise and always nourishing to our soul. Please help us to see what is meaningful and important in our life. Teach us to live an abundant life in you. Thank you, Lord. In Jesus’ name we pray. Amen.

每日灵粮

星期三, 2021 年 5 月 5 日

标题：先求祂的国和祂的义

作者：王振威传道

翻译：陈健萍姐妹

马太福音 6:33 上 – 你们要先求祂的国和祂的义.....

一个星期天，在我们教堂里，我注意到我们的一位会友静静地坐着。他面带沮丧，但却具尊严和力量。我理解他的疲惫和忧虑的脸容。他的妻子病得很严重，他自己的健康状况也欠佳。

我走向他，问道：“你好吗？”他犹豫地回答说：“还好吧。”他稍停顿了一下，坦率地说：“传道，我想在为时已晚之前认真对待上帝。我一直很享受我的生活，一直认为我过得很好。”他接着说：“我最近在反思我的生命，我问自己：‘这就是我的人生吗？’”，“我喜欢它，但我不明白它的意义。”他挪动了一下身子，然后说：“曾经有一段时间，我喜欢旅行、汽车、美食，还有很多东西，我曾为它们感到兴奋；但是它们对我来说已经不再有任何意义了。”

我开始意识到物质已经不能满足他了，对世俗事物的渴望不再吸引他了。由于他妻子的健康状况没有好转，他知道他将失去与他共度一生的伴侣。他的人生观改变了，因为他终于看清了生命中更有意义的东西。世上的事物变得不那么重要了，但与上帝和教会的关系成为了他的首要事项。这位弟兄现在与上帝更亲密同行，并领悟到“先寻求上帝的国和祂的义”的意义。他在上帝里面诚挚的力量是非常鼓舞人心的！

祈祷：

亲爱的天父，祢的话语是智慧的，永远滋润我们的灵魂。求祢帮助我们看清生命中什么是意义和重要的；求祢教导我们在祢里面活出丰盛的生命。主啊，感谢祢。我们奉耶稣的名祈祷。阿们。

Thursday, 6 May 2021
The Twin Pillars of the Church
Ps Mark Tan
Luke 24:13-35

As the pandemic continues to prevent the Church from coming together in one assembly, we give thanks to God for His amazing Providence that we can still “assemble and worship” online in a way. In over one year, the Church is now more robust to the situation. Not letting the pandemic slow us down, the Church now reaches out to people online via livestreaming services, online cell group meetings and Bible studies, and a focus on caring for the poor and lonely.

However, with these new opportunities come new threats in the form of “online false-teachings.” These false teachers manifest online either as those who claim to possess a “truer” or “better” gospel than what we receive in church services, “special knowledge” in articles and videos we come across online, and sometimes even posing as “a sincere group of laypeople from different church backgrounds wanting to study the Bible other than what the Church is teaching.”

How do we ensure that we do not succumb to these false teachings? How do we make sure we do not let our doubts convince us to believe their lies? Moreover, how do we continue to bear witness to the true and redeeming Gospel in the midst of all these false teachings? Thanks be to God, through the encounter on the road to Emmaus, Jesus reveals to us “twin pillars” for the church.

The first pillar is **SCRIPTURE**.

On the road to Emmaus, Jesus asked them what was happening in Jerusalem and what they understood to have happened. To which, the disciples began to share about Jesus and how they thought that perhaps he was just a great prophet like those of the Old Testament (vv19-21) and they still did not know what to make of the empty tomb (vv22-24). From their answers, we can see that the disciples were not sure as to what was going on with Jesus’ death and resurrection. In fact, they may not have even believed the women’s testimonies (Luke 24:11), and they were slowly going back to their default Judaism in thinking that perhaps Jesus was just a prophet. Jesus solved this problem by “beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.” That was a lot to say, but as the journey was around 11km long, He had plenty of time! The point is this: studying the Scriptures with the Gospel-lenses of Jesus’ ministry, death and resurrection, the **TRUTH** is revealed and no falsehoods can prosper. It is sad but clear to see that so many people, both young and old, are being persuaded into false teachings primarily because they are basically illiterate to the Scriptures.

The second pillar is **COMMUNION**. While the disciples’ hearts were burning within them as Jesus opened the Scriptures to them while on the road, they still did not recognize Jesus was talking to them! It was only when doing His signature-move: he took bread, gave thanks, broke it and began to give it to the disciples, that their eyes were opened and they recognized him (vv30-31). Not only that, but because Jesus appeared to the other disciples, the disciples assembled together and affirmed “It is true! The Lord has risen and appeared...” The point is this: when we as one faith and one mind come together and commune, i.e. encourage and share our faith with one another, God will not only renew truth in our minds, He will also restore faith in our hearts. Thus, the encouraging mystery of Jesus’ promise: for when two or three are gathered together in His name, there He will be also.

Some practical applications:

1. Invest in the Scriptures: Don't just read it, invest in it. Like a chef who invests in a good quality chef's knife and uses it intensively in his profession, I would encourage you to invest in a good Study Bible and use it intentionally and intensively. Also, don't just read it out of habit and without purpose. Challenge yourself. Again like a chef with a good quality knife challenges himself to learn more culinary skills, challenge yourself to see how you wield the Scriptures to reveal God's truths: What does the Bible say about the Trinity? About the role of women? About the deity of Jesus? About being truly saved?
2. Do not neglect to meet together: There is a difference between attending and watching church. Other than gathering together on Sundays to worship, assemble and commune together, either physically or online, and exchange what you have learnt about God and the Gospel that week. In doing so, not only will you learn even more about God through others, you will witness the reality of God's mighty hand gathering and guarding His flock, and bringing those spiritually dead back to life, renewed in Christ Jesus.

PRAYER:

O God, I give you thanks for the good gift of your word. Let my heart and mind be still in thanksgiving for this amazing gift. Every good gift, including your word, is a gift. I thank you for the wisdom you provide. I give you thanks for your love and mercy towards me. Lord, please open my eyes to the truth of your word. I pray for wisdom and clarity as I read your word, and discernment as I apply your word to my heart. Let your word change my actions. I pray the truth I find here will transform my heart and mind to follow you more.

Almighty God, you have given us grace when we gather together in your Name as you have promised through your well-beloved Son that when two or three are gathered together in his Name you will be in the midst of them. We pray, O Lord, as we gather in your Name, grant us in this world knowledge of your truth, and in the age to come life everlasting, through Jesus Christ, our Lord. Amen.

每日灵粮

2021年5月6日，星期四

题目：教会的双柱子

作者：陈燕靖传道

翻译：黄姐妹

经文：路加福音 24：13-35

随着疫情继续蔓延导致教会不能聚集在教堂敬拜，我们感谢上帝奇妙的恩典，我们仍然可以通过线上“聚集和崇拜”。在过去一年多的时间里，教会现在对局势的应对更加稳健。教会并没有让疫情减慢我们的速度，现在通过在线媒体服务，在线小组会议和圣经研究与在线人接触，并着重于关怀穷苦和孤独者。

但是，伴随着这些新机遇，以“在线错误教学”的形式带来了新的威胁。这些假教师在网表现为那些声称自己拥有比我们在教堂敬拜中所获得的“更真实”或“更好”的福音的人，在网上看到的文章和视频中的“特殊知识”，甚至扮演一群来自不同教会背景的外行人有时表现“虔诚”的希望网上学习圣经，而不是教会所教的内容。”

我们如何确保不屈服于这些错误的教导？我们如何确保我们不让我们的疑惑说服我们相信他们的谎言？此外，在所有这些错误的教导中，身陷其中的我们如何继续见证真理和救赎的福音？感谢上帝，透过通往以马忤斯的路上，耶稣向我们启示了教会的“双支柱”

第一个支柱是神的话“圣经”。

当时在去以马忤斯的路上，耶稣问门徒在谈论什么和在耶路撒冷他们理解发生了什么。门徒开始分享关于耶稣的事，认为主如旧约圣经提及（vv19-21）一样是个伟大的先知，而他们仍然还不能从空墓的事实中反应过来。（vv22-24）。从他们的回答中，我们可以看到门徒不确定耶稣的死和复活是怎么回事。实际上，他们可能甚至不相信妇女们的见证（路加福音 24:11），回到他们默认的犹太教里所说耶稣也许只是一个先知。

耶稣通过“_从摩西和所有先知开始，向他们解释了所有的圣经中关于他自己的事。”要说的很多，但是由于路程约 11 公里，他有很多时间！重点是：用耶稣事工，死亡和复活的福音镜头研究圣经，真理才得以彰显，任何虚假都无法昌盛。

令人遗憾的是，却很清楚地看到如此之多人（无论老或少）被错误的教导所说服，主要是因为他们基本上不懂圣经。

第二个支柱是一起掰饼；“圣餐”。

当耶稣在旅途中向他们讲解圣经时，门徒的内心在燃烧，但他们仍然不知道耶稣在对他们说话！只是在做他的招牌动作时：耶稣拿起饼来，祝福了，擘开，递给他們。他們的眼睛開了，這才認出他來。（vv30-31）。不仅如此，而且因为耶稣向其他门徒显现，所以门徒们聚集在一起并见证：“这是真的！主已经复活了，并出现了……”

重点是这样的：当我们同心相信并在基督里合一，即互相鼓励和分享我们的信仰时，上帝的真理不仅会在我们的思想中被更新，祂还将恢复我们的信心。因此，耶稣应许中的奥秘令人鼓舞：因为当两个或三个人奉他的名聚集在一起时，他必同在。

一些实际应用：

1.投资于圣经：不要只读圣经，要投资时间专研于圣经。就像厨师投资优质的厨师刀并在其专业中充分的使用它一样，我鼓励您投资购买一本好的圣经，并用心专研并充分的使用。

另外，不要只是习惯性且漫无目标的阅读。要像拥有优质刀具的厨师一样，利用它学习更多的烹饪技能。挑战自我，看看自己如何运用圣经来揭示上帝的真理：圣经对三位一体怎么说？关于女性的角色？关于耶稣的神性？关于如何才能蒙恩得救？

2.不要忽略团契：参加聚会和观望聚会是有区别的。除了在主日聚集在一起，通过实体或网上进行礼拜，聚集并交流您在那一周学习到所认识的上帝和福音的知识。这样，您不仅可以通过他人进一步了解上帝，还可以亲眼见证上帝的恩手聚集并带领保守他的羊群，复兴那些在灵性上倒退的人，在基督耶稣里重新归顺于神。

祷告：

上帝啊，我感谢您赐下你宝贵的话语，让我的内心仍然为这个惊人的礼物而感恩。每个好的礼物，包括您的话语，都是礼物。我感谢祢赐下的智慧。感谢您对我的爱与怜悯。主啊，请开我的眼睛，看到你的话语中的真理。当我读你的话时，我祈求智慧和清晰；当我把你的话语应用到我的心中时，赐下辨别的能力。让你的话改变我的行动。我祈求使我心意更新而变化，来跟从祢。

全能的上帝，当我们以祢名聚集祢赐下恩典，祢应许当我们奉爱子耶稣的名两三个人聚集在一起时，您将在我们中间。

上帝啊，我们祈求，当我们奉您的名聚集敬拜时，使我们在这个世界上了解您永恒国度的真理。奉耶稣基督的名祈求，阿门。

Friday, 7 May 2021

Title: Jesus is praying for us

By: Ps Cheng Cheung

John 17:9 “I pray for them . . .”

All of us live our Christian lives in the context of an unholy world. Some face extraordinary temptation amid openly corrupt and morally debased behaviour. One who works in a secular commercial environment is often under tremendous pressure to compromise ethical standards to satisfy the greed of their employers. Christian business owners are tempted to bend legal rules and compliance requirements because it is more convenient. The Christian student often circulates in an environment polluted with crude language, sensuality and even a lack of sexual abstinence.

We have read that James says that religion that is pure and undefiled . . (is) to keep oneself unstained from the world. And Paul, in the context of Christians being the temple in which the Holy Spirit of God dwells, quoting Isaiah, says in 2 Corinthians 6:17 “Therefore ‘come out from their midst, and be separate,’ says the Lord, ‘and touch no unclean thing, and I will welcome you.’ He is advocating that believers not be “mismatched” or “unequally yoked” with non-believers.

Immediately, two questions arise:

(1) What encouragement can we draw from God’s Word that the Lord will enable us to set ourselves apart from the world?

Jesus’s prayer in John 17 shows the Lord’s tender concern for His disciples. And it is not just for the first century disciples, but He prays for all of His disciples through the years, including all present-day believers. Verse 20: “I do not pray for these alone, but also for those who will believe in Me through their word” And we can be sure that the Lord is also praying for us, NOW, while He is seated at the right hand of Our Heavenly Father. He prays for our preservation from moral evil (v 11-15), our sanctification (v 17) and our unification (21).

(2) And how are we to live in the world and yet not be of the world ?

It may sound simplistic, but there is no better way than to understand, “man shall not live by bread alone” means, and to resolve to live by His Word daily.

On a personal basis, various struggles, and temptations to “take things easy” in my walk with the Lord used to bother me regularly. Some still do, from time to time. But would you believe me if I shared that since last year, preparation to write the daily devotion caused me to read God’s Word much more intensively and with greater scrutiny and focus than I had in the past? Those portions of scripture and their application to my own life literally came alive!

For example, very honestly, until last year, I had not appreciated Psalms very much. But I sought to understand David’s many struggles and his intimate relationship with God as he expressed himself openly before God. This helped me identify with his many shortcomings and emotions. It also helped me understand why God dealt with David the way He did – with great compassion and yet uncompromisingly. I could identify with David. He is very much a man like you and me. But through his struggles and trials, he drew closer and closer to God. Similarly, I believe you and I would also be able to have an intimate relationship with the Lord and hear His voice and allow Him to guide us daily.

We don't need to grit one's teeth and thereby resist the world's subtle, eroding influence on our own. But we do need to strengthen our spiritual life by feeding on God's Word. This is what the Lord Himself prayed to the Father: John 17: 15 & 17

"I am not asking you to take them out of the world, but that you keep them safe from the evil one. Set them apart in the truth; your word is truth."

May we seek to draw close to God daily through His Word.

My Prayer today

Lord Jesus, thank You for praying for me daily. Thank you for upholding me when I am spiritually, emotionally, and mentally weak. Thank You for providing a way of escape whenever I am tempted.

Draw me nearer to You daily. In Jesus' Name. Amen.

星期五，2021 年 5 月 7 日

标题：耶稣为我们祈求

作者：张祯祥传道

翻译：巫惠如姐妹

约翰福音 17:9 “耶稣说了这话，就举目望天说：...”

所有的基督徒都活在一个邪恶的世界。一些人面临巨大的诱惑，因为身旁的人都腐败和道德败坏。一个长期在商业环境中工作的人往往面临巨大的压力，被要求牺牲道德标准来满足雇主的贪婪。基督徒的企业家倾向于扭曲法律规则和合规要求，因为这样做更方便。基督徒学生也经常在语言粗俗、敏感甚至缺乏性禁欲的环境中生存。

我们读到雅各书说纯粹和纯洁的信仰是不让自己受世界玷污。在基督徒为圣灵的殿的背景下，保罗引用以赛亚的话，在林后 6:17 中说：“你们务要从他们中间出来，与他们分别，不要沾不洁净的物，我就收纳你们。”他提倡信徒与未信者“原不相配”或“不要同负一轭”。

这马上就出现了两个问题：

(1)若上帝将使我们与世界分别，我们可以从祂的话语中得到怎样的启发呢？

耶稣在约翰 17 的祈祷表明了上帝对门徒的温柔关怀。不仅是为一世纪的门徒，祂还为祂的门徒祈祷了这么多年，包括所有当今的信徒。第 20 节：“我不但为这些人祈求，也为那些因他们的话信我的人祈求”，而且我们可以确定，当耶稣坐在天父的右边，祂此时此刻正在为我们祈祷。祂祈求我们脱离属世邪恶的捆绑（11-15 节）、因真理成圣（17 节）和合而为一（21 节）。

(2)我们如何活在世上却不属它呢？

这听起来可能把事情简单化，但除了理解“人不能单靠食物”以及决心每天以祂的话过生活，没有比这更好的方法了。

从个人的角度看，在我过去与上帝同行时，各种“放松点～”的诱惑和挣扎常常困扰我。有些事仍时不时烦着我。但如果我说，从去年开始为了准备写每日灵修，我比过去更密集、更深入地阅读上帝的话，你会相信吗？部分的经文以及生活的应用立即鲜活起来！

例如，说实话，直到去年，我没有特别欣赏诗篇。但我试图理解大卫在上帝面前公开表达自己的许多挣扎以及他与上帝的亲密关系。这帮助我认识到他诸多的缺点和情感。这也帮助我理解为什么上帝会像对待大卫那样，虽怀着极大的怜悯，却也不妥协。我可以认同大卫。他很像你和我。但是通过他的挣扎与患难，他越来越亲近上帝。同样，我相信你和我也能够与上帝保持密切的关系，听到祂的声音，让祂每天指引我们。

我们不需要咬牙切齿，从而抵制世界那不易察觉，侵蚀性的影响。但我们确实需要依靠上帝的旨意来坚固我们的属灵生活。这就是耶稣亲自向天父所求的：

约翰 17:15, 17 “我不求你叫他们离开世界，只求你保守他们脱离那恶者。求你用真理使他们成圣，你的道就是真理。”

愿我们每天透过上帝的话来亲近祂。

今天的祈祷：主耶稣，谢谢你每天为我祈求。感谢你，当我属灵、情感和精神软弱，你坚固我。谢谢你，当我受诱惑，你必定给我开一条出路。求主每天使我亲近你。奉耶稣的名祷告，阿门。

Saturday, 8 May 2021

Title: The service of Anna the prophetess

Author: Pastor Johnson Chong

Translator: Irene Hong

Luke 2 :37 “and then was a widow until she was eighty four. She never left the temple but worshiped night and day, fasting and praying.”

Every person who is redeemed by the Lord, who is a child of God, should serve God. We often think that going out to preach and work for the Lord is serving God, just like the prophets of the Old Testament and the apostles of the New Testament, but the priests of the temple and the angels before God are also serving God. The priests in the temple offering a sacrifice in the outer courts are also serving Him, and burning incense in the sanctuary is also considered as serving God. If only toiling away outside His temple is considered serving, then some people will never have the opportunity and strength to serve.

When the Lord Jesus came to the world for the first time, there was a prophetess Anna who was eighty-four years old. She was still serving God and waiting for the Lord to come. How did she serve? She never left the temple, fasted, prayed, and served God day and night. Indeed! How holy, true, and precious is this kind of service. Although no one saw it, no sacrifice was given, no praise was received, but God saw and commended her, and it was enough for her to do her part. For ministries conducted outside the church, there may be many people working together, and it is easy to see the results of the work. The ministry in the temple is done alone, with no immediate results seen. The light is not as bright as the one under the sun, but the presence of God is particularly felt, and the effect is profound. The light is not only from the lamp stand, but also from the face of God.

Dear brothers and sisters who are seniors, perhaps you feel that you are old, weak, or living alone with no one to rely on, remember 1 Timothy 5:5 “The widow who is really in need and left all alone puts her hope in God and continues night and day to pray and to ask God for help.”

Or perhaps you are restricted by your family environment and cannot go out for more activities. But you have an inner room, this inner room is the sanctuary in your heart, 1 Corinthians 3:16 “Don’t you know that you yourselves are God’s temple and that God’s Spirit lives in you?” This door is closed to the world, and you can fast and pray to serve God. Not only during the day, but also at night, day or night may never be silent. This kind of service is most pleasing to God, and most needed by men, just as what is said in Revelation 7:15 “Therefore, they are before the throne of God and serve Him day and night in His temple; and He who sits on the throne will spread His tent over them” . This kind of service is a foreshadow and a sign of eternal service.

Prayer: Dear Heavenly Father, we want to thank you and praise you. We come before you to surrender ourselves totally into your hands. Lord, we are so petty and lowly, we are really not complete before you. Lord, may you renew and change us, and build up our lives. Thank you Lord for hearing our prayer, may our service be pleasing to you. In Jesus name we pray, Amen!

每日灵粮

星期六，2021年5月8日

标题：女先知亚拿的事奉

作者：张胜牧师

路加福音 2:37 “现在已经八十四岁，并不离开圣殿，禁食祈求，昼夜事奉神。”

每一个被主救赎的人，神的儿女们都应当事奉神。我们常以为出去传道为主工作是事奉神，如同旧约的先知和新约的使徒一样，然而圣殿的祭司，和在神面前的天使也是事奉神。圣殿中的祭司在外院献祭是事奉，在圣所内烧香也是事奉。如果在外面奔走用力才算事奉，那么有的人就没有机会和力量事奉了。

当主耶稣第一次到世上来的时候，有一个女先知亚拿已经八十四岁了，她仍在那里事奉神，等候主来。她怎样事奉呢？就是不离开圣殿，禁食祈求，昼夜事奉神。啊！这种事奉何等圣洁、真实、可贵，虽然没有人看见，没有分到祭物，没有得人称赞，但是被神看见，也被主称许，她做她的分就够了。在外面的事奉，可能有许多人在一起，也容易看到工作的果效，但在圣所的事奉，却是单独的，看不到什么立即的果效。光线不像日光之下那样明，然而却格外感到神的同在，果效是深远的，那里不只有灯台的光，更是有神的面光。

亲爱的年长的主内弟兄姊妹，可能你觉得自己年老、体弱，或者独居无靠，提摩太前书 5: 5 “那独居无靠真为寡妇的，是仰赖神，昼夜不住地祈求祷告”，又或者可能你受家庭环境的约束，不能出去多作活动。但你却有一个内室，这个内室就是你心中的圣所（林前 3: 16 “岂不知你们是神的殿，神的灵住在你们里头吗？”），这个门是向世界关闭，你可以藉著禁食祈求事奉神。不仅白天可以，夜间也可以，昼夜都可以不静默。这种事奉是神最喜悦的，也是人最需要的，正如在启示录 7: 15 所说的“所以他们在神宝座前，昼夜在他殿中事奉他。坐宝座的要用帐幕覆庇他们。”这种事奉就是在永世里事奉的小影和先兆。

祷告：亲爱的天父，我们要感谢和赞美你。我们来到你的面前，再一次将我们自己全然的交在你的圣手中。主啊，像我们这样一个卑微渺小的人，我们在你面前实在是不完全。主啊，求你亲自更新改变建造我们的生命。感谢主垂听我们的祷告，愿我们的事奉是神你所喜悦的。奉主耶稣基督的名求，阿们！

Sunday, 9 May 2021

Title: Secret of A Fruitful Life

By Elder Yu Chin Shie

Text : John 15: 5

“I am the vine; you are the branches.

Whoever abides in me and I in him,

He it is that bears much fruit,

For apart from me you can do nothing.”

John 15:1-17 is one of my favorite bible passages. It is one of Jesus’ most vivid and powerful illustration for the believer’s intimate relationship with Him in the metaphor of the Vine and the Branches.

John 13 through 17 is often called the Upper Room Discourse. Here in John 15, Jesus prepares His disciples for His imminent death and departure by instructing them about their calling and mission as His disciples and emphasizing their absolute dependence on Him.

For the sake of our readers who are not familiar with the Vine and Branches Metaphor, let me briefly unpack it.

The vine is Jesus. The branches are the believers or disciples. The vinedresser (the gardener) is God the Father. The unfruitful branches appear to be nominal disciples, people who outwardly follow Jesus for a time, but fail to bear fruit. The fruit we are called to bear probably include transformed character (fruit of the Spirit as in Gal 5:22-23) and fruitfulness in evangelism and disciples making.

From the passage in John 15, it is very apparent that God wants His children to be fruitful. There are three types of branches given here. Those who bear no fruit in verse 2; bear fruit in verse 4 and bear much fruit in verse 5.

God’s greatest desire is for us to bear much fruit, not just fruit, for His glory and show ourselves to be His disciples. (John 15:8) and He wants us to bear fruit that will last (John 15:16)

What is the secret of a fruitful life for God?

The metaphor given by Jesus of the Vine and the Branches is so simple and plain and yet so profound. To be fruitful, we just have to Abide in Jesus as branches abide in the vine.

Abiding in Christ can be described as

1. Connection with Jesus – just like the branch is connected to the vine. Theologically it is called “union with Christ”. This connection is mutual. We abide in Him and He abides in us (v. 4). If there is no connection, there is no life and no fruit.
2. Dependence on Jesus – the relationship is not reciprocal. The branch depends on the vine for its very survival and fruit bearing but the vine is not dependent on the branch. Without the sap flowing from the vine, supplying it with water, minerals and nutrients, the branch will be useless and lifeless. Apart from Jesus, we can do nothing of any spiritual significance or bear spiritual fruit (v. 5)
3. Continuance with Jesus – abiding in Christ involves continuance. The Greek word for abide is “meno” which means to remain, stay or continue. So to abide in Christ is to

remain in Him, keep trusting Him, depending on Him and persevere in Jesus and in His teaching.

The above three descriptions of the phrase abiding in Christ picture an intimate, close relationship and not just a superficial acquaintance.

How then shall we abide in Him so that we can bear much fruit for Jesus and for His glory?

John 15:7 likens abiding in Christ to His word abiding in us with a promise “ask whatever you wish and it will be given you”.

Spiritual fruitfulness is impossible if we are not abiding in Christ and spending time with Him daily in the study of His word and in prayer. Jesus is the source of our fruitfulness. He supplies the power to make us fruitful.

The proofs of abiding in Christ (true believers versus the pretenders) include

- obedience to Christ’s commands (John 15:10, 1 John 3:24);
- follow Jesus’ example (1 John 2:6);
- living a life free from habitual sin (1 John 3:6) and
- the awareness of a divine presence within one’s life (1 John 4:13).

Let us be the branch that bears much fruit, not just bear some fruit or even worst, no fruit at all! The warning for the branches which bear no fruit – they will wither and the gardener will gather them and have them thrown into the fire and burned. (John 15:6)

Prayer –

Heavenly Father,

Thank you for reminding us that You are the vine and we the branches. We acknowledge that apart from You, we can do nothing. Please help us to abide in You always so that we will bear much fruit and fruit that will last, for Your glory.

In Jesus name we pray,

Amen

班底浸信教会每日灵粮

2021 年 5 月 9 日，星期日

标题：丰盛人生的秘密

作者：余清熹长老

翻译：林良億姐妹

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

约翰福音 15: 1-17 是我最喜欢的经文之一。这是耶稣基督最生动，最有力的比喻之一，祂利用葡萄树和枝子的比喻来形容信徒和祂的亲密关系。

约翰福音 13 至 17 通常被人称作“楼上房间的演说”。耶稣在约翰福音 15 章中，通过教导关于作为门徒的呼召和使命，并强调他们对祂的绝对依赖，为门徒做好准备面对即将来临的死亡和分离。

为了那些不熟悉葡萄树和枝子的比喻的读者，让我简单地描述一点。

葡萄树是耶稣。枝子是信徒或门徒。葡萄种植者（园丁）是父神。徒劳无益的枝子似乎是名义上的门徒，这些人看来已经跟随耶稣一段时间，却没有结出果实。我们被呼吁要结出的果子可能包括性格的转变（就如加拉太书 5: 22-23 中圣灵的果子），传福音并门徒训练。

从约翰福音 15 章中可以明显看出，上帝希望祂的儿女多结果子。这里给出了三种类型的枝子。那些在第二节没有结果的人；在第 4 节结出果子，在第 5 节结出更多果子的。

上帝最大的愿望就是希望我们结出许多成果，而不仅仅是果子，表现出自己是祂的门徒来荣耀神。（约翰福音 15: 8）祂要我们结出持久的果实（约翰福音 15:16）

对上帝而言，结出丰盛果子的秘诀是什么？

耶稣所给的葡萄树和枝子的比喻是如此简单明了，却又如此深刻。为了富有成果，我们只需要常在耶稣基督里，就像枝子长在葡萄树上一样。

遵守基督可以被描述为：

1. 与耶稣的联系 – 就像枝子与树相连一样。从神学上讲，它被称为“与基督联合”。这种联系是相互的。我们守在祂里面，祂守在我们里面（4 节）。如果没有联系，就没有生命，也没有果子。
2. 依靠耶稣 – 这种关系不是对等的。枝子的生长是完全依赖于树，但树并不依赖于枝子。如果没有生命的汁从葡萄树中流出，为枝子提供水，矿物质和营养，枝子将毫无用处，也没有生命。除了耶稣基督以外，我们什么也做不了，在灵命上没有意义，也无法取得灵命上的果子（第 5 节）
3. 与耶稣的延续 – 遵守基督包括延续相传。希腊语中的“在”一词是“meno”，意思是保持，停留或继续。因此，要信守基督就是要留在祂的跟前，祂里面，继续信赖祂，依靠祂，并在耶稣基督的教导中坚持不懈。

以上对住在基督里的描述，形容了一种很亲密的关系，而不仅仅是表面上的相识。

那我们该如何住在祂里面，使我们能为耶稣基督和祂的荣耀结出许多果子呢？

约翰福音 15: 7 将遵守基督的道比作祂的道对我们的承诺，并答应“问你想要的，你必得到”。

如果我们不遵守基督的道，每天不花时间在祂里面灵修，读经祷告，那么我们灵命上的长进及丰盛是不可能的。耶稣是我们富有成果的源泉。祂提供我们富有成果的力量。

遵守基督的证据（真正的信徒与虚伪的人）包括：

- 服从基督的诫命（约翰福音 15:10，约翰一书 3:24）；
- 效法耶稣的榜样（约翰一书 2: 6）；
- 过着没有惯性犯罪的生活（约翰一书 3: 6）和
- 意识到生命中有神的存在（约翰一书 4:13）。

让我们成为一个不断结果子的枝子，不只是结出一些而已，甚至更糟的是，根本没有果子！对于没有结果的枝子的警告 – 它们将凋谢，园丁将其收集起来，扔入火中焚烧。（约翰福音 15: 6）

祷告 – 天父，感谢祢提醒我们，祢是葡萄树，我们是枝子。我们承认，除了祢之外，我们无能为力。请帮助我们常在祢里面，使我们为祢的荣耀结出许多永恒的果子。我们奉耶稣基督的名祈祷，阿们。

PBC Dailly Devotion
Monday, 10 May 2021
Going Glocal.
Ong Hwee Soo.
Matthew 28:19; Mark 16:15; Luke 24:47

The word 'glocal' is a portmanteau of 'global' and 'local' and is purported to have originated from the Japanese concept of 'dochakuka' which refers to a way of adapting farming techniques to local conditions. From agriculture, the concept of 'dochakuka' morphed into a marketing strategy when Japanese corporations adopted the idea into their businesses in the 1980s.

The word 'glocal' is purported to be coined by Akio Morita, the founder of Sony Corporation. Thereafter, 'glocal' became a buzzword espoused by MNCs worldwide.

'Glocalization' (combination of the words 'globalization' and 'localization' describes a process in which a product or service is developed and distributed globally but is adjusted to accommodate the user or consumer in a local market.

Sony Corporation trademarked the slogan "Go Glocal" in their advertising and branding strategies in the 1980s and 1990s. HSBC used to run an advertisement campaign, "We are the World's Local Bank". Well, if we are the temple of the Holy Spirit and the Body of Christ then, we are our own 'HSBC'. Hence, "We are Christ's Local Church". In this sense, all our missions are local.

Matthew 28:19, "Go therefore and make disciples of all nations..."

Mark 16:15, "Go into all the world and proclaim the gospel to the whole creation."

Luke 24:47, "and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem."

The verb "go" connotes 'as we go' and the phrase "into all the world" implies 'into all of it', beginning with our 'Jerusalem', that is, where we are right now, we are to reach out to "all nations" meaning people of all ethnicities.

Wherever we go is global and whenever we go is local. Keeping our eyes focussed on God's global purposes results in us working out our local responses. How can we begin to make local applications of God's global purpose and principle?

Firstly, embrace God's heart for the nations in our midst: aliens, foreign students, migrants, refugees etc.

Secondly, enter a migrant neighbourhood and exegete the community through Prayer Walks in the locality.

Thirdly, engage them in a relationship through ministry of word and deed.

I mentioned in my previous Devotional (26 Apr - “Think Global. Act Local”) various opportunities for us to be engaged in Myanmar and Afghan communities nearby. Our Mission Deacon (a member of the Malaysian Diaspora Network) has contacts with an NGO which ministers to various refugee communities of other ethnicities. We have begun initial contacts with a Myanmar community as well as an Afghan community, so perhaps we can engage with these first. Do feel free to contact our Mission Deacon if you wish to volunteer or contribute in some way.

One common example of globalization we see among worldwide fast-food chains is the offering of specific menu items that cater to local tastes as well as acclimatizing with local cultures and customs, such as, pizzas with ‘rendang beef’ toppings during the Raya season, ‘prosperity burgers’ during Chinese New Year season or ‘tandoori flavoured fried chicken’ during Deepavali.

Well, we may also try the reverse version of this. In future when MCO is over, perhaps we can consider ordering food from a Myanmar or Afghan caterer (subject to SOP and food hygiene, of course), when we have family events or church functions. This way, we can taste their unique cuisines and at the same time engage with them, while helping them in their livelihood.

God calls us out of our pews and beyond our comfort zones into other cultures where we encounter differing worldviews. Hence, we will have opportunities to shine the light of Christ in areas of darkness.

How can you increase your awareness of the needs of the diaspora in our midst? Why is it vital for us to gain God’s global perspective in what we are doing in our ministries?

Let’s Live the Life, Going Global.

PRAYER:

Heavenly Father, as You have brought the nations to our shores, help us to embrace Your heart for them. As You open doors for us, help us, dear Lord to enter their neighbourhoods with hearts and minds of understanding as well as wisdom and ability to engage them in ministry of word and deeds. In Jesus’ Name, amen.

每日灵粮

星期一，2021 年 5 月 10 日

标题：走向全球本地化

讲员：翁辉赐弟兄

翻译：陈健萍姐妹

马太福音 28:19; 马可福音 16:15; 路加福音 24:47

“全球本地化”（glocal）一词是“全球化”（global）和“本地化”（local）两个词的混成词，据说乃起源于日本的概念“dochakuka”，指的是一种使农业技术适应当地情况的方法。20 世纪 80 年代，日本企业将这一理念引进他们的业务中，“dochakuka”的概念就从农业演变成一种营销策略。

据称“全球本地化”（glocal）这个词是由索尼公司（Sony Corporation）创始人盛田昭夫首创的。此后，“全球本地化”成为了全世界跨国公司（MNC's）推崇的流行语。

“全球本地化”（“全球化”和“本地化”两个词的组合）描述一种产品或服务在全球范围内开发和分销，但为了适应当地市场的用户或消费者而进行调整的过程。

索尼公司在上世纪 80 年代和 90 年代的广告和品牌战略中将“走向全球本地化”（Go Glocal）这一口号注册为商标。汇丰银行（HSBC）曾经进行过一次“我们是世界地方银行”广告宣传活动。那么，若我们是“圣灵的殿”（Temple of the Holy Spirit）以及“基督的身体”（the Body of Christ），我们就是自己的“汇丰”（HSBC）了；由是，“我们是基督的地方教会”。从这个意义上说，我们所有的使命都是地方性的。

马太福音 28:19 “所以你们要去，使万民作我的门徒……”

马可福音 16:15 “……你们往普天下去，传福音给万民听。”

路加福音 24:47 “并且人要奉他的名传悔改赦罪的道，从耶路撒冷起直传到万邦。”

动词“去”隐含着“当我们去”的意思，“往普天下”暗含“进入到所有”，从我们的“耶路撒冷”开始，也就是说，我们现在所在之处，我们要向“万民”伸出手与他们联系，意思是所有种族的人。

无论我们到任何地方去是全球性，无论我们在任何时候去是本地性。我们的眼睛专注于上帝的全球使命会让我们制定出我们的本地化回应。我们如何开始在本地应用上帝的全球旨意和原则呢？

首先，为在我们当中的万民拥抱上帝的心意：外国人、留学生、移民、难民等等。

其次，通过在地方的‘祷告行’（Prayer Walks），进入一个移民社区，诠释这个社区。

第三，通过言语和行动，与他们接触、建立关系。

我在之前的灵修(4月26日 - “放眼全球，本地行动”)中提供了数项可参与附近的缅甸和阿富汗社区的机会。我们的宣教执事(马来西亚散居侨民网络的成员)与一个服事其他族裔的各个难民社区的非政府组织有联系，我们已经开始与缅甸社区和阿富汗社区进行初步接触，所以或许我们可以先与这些社区接触。如果您愿意参与或作任何贡献，请随时与我们的宣教执事联系。

我们在世界各地的快餐连锁店中看到的一个常见的全球本地化例子是，提供迎合当地口味并适应当地文化和习俗的特定菜单项目，比如开斋节的披萨配料是“仁当牛肉”，农历新年的“发财汉堡包”，或者屠妖节的“土炉风味烤鸡”。

嗯，我们也可以试试相反的版本。将来当行动管制令(MCO)结束时，也许我们可以考虑在家庭或教会活动时，向缅甸或阿富汗的宴席承办人订餐(当然，要遵守SOP和食品卫生)。这样，我们可以品尝到他们独特的美食，在帮助他们谋生的同时，也与他们打成一片。

上帝召唤我们走出教会，走出我们的舒适区，进入不同的文化，在那里我们会遇到不同的世界观。因此，我们将有机会将基督的光照耀在黑暗的地方。

您怎样才能提高您对我们中间散居侨民需求的认识？为什么我们在事工中获得上帝的全球视野是至关重要的？

让我们活出生命，走向全球本地化。

祈祷：

天父，当祢把万民带到我们的国家时，求帮助我们体会拥抱祢的心。当祢为我们敞开大门的时候，亲爱的主，求帮助我们带着理解的心以及智慧与能力进入他们的邻里，透过言语和行动的服事与他们建立联系。奉耶稣的名，阿们。

Tuesday, 11 May 2021

Title: Childlike Humility

By: Cecilia Tan

Matthew 18:4 “Whoever humbles himself like this child is the greatest in the kingdom of heaven.”

When the disciples asked our Lord Jesus, “Who is the greatest in the kingdom of God?”, they wanted to know who out of the twelve of them would hold the highest position in His kingdom. Who would occupy that place of greatest power, honour, fame, wealth and glory?

Jesus gave them the most shocking answer – the greatest in the kingdom of God is the one who humbles himself like a child! The world measures greatness in terms of being rich, famous, powerful, influential and accomplished in the many fields of human endeavour. Jesus however measures greatness in a radically different way.

Jesus used a little child, a nobody, one without power or status, to teach His disciples a lesson about humility. Greatness in God’s kingdom is not based on accomplishments of any sort but on childlike humility of spirit. Children are at the bottom of the pecking order, powerless and helpless, being utterly dependent on others to meet their every need. They are innocent, loving, trusting and believe without complication, being uncorrupted by preconceived notions of the world. They are humble, teachable, quick to forgive, willing to learn and grow.

It is extremely hard to practise humility, even more difficult to be humble like a child. For we are all born with a proud heart that exalts itself, not God or others! Thoughts of superiority reign in our hearts even though we are aware that “there are six things that the Lord hates, seven that are an abomination to Him: haughty eyes, a lying tongue, and hands that shed innocent blood.” (Proverbs 6:16-17) Heading up the list of seven deadly sins is “haughty eyes.” These eyes belong to the proud and arrogant person whose nose is perpetually in the air! Like Satan, he has a haughty demeanour and sets himself above others, and ultimately above God!

C.S.Lewis states “The essential vice, the utmost evil, is pride. It was through pride that the devil became the devil. Pride leads to every other vice: it is the complete anti-God state of mind.”

Which is why God opposes the proud, but gives grace to the humble (Proverbs 3:34). The proud are often punished as in Daniel 4:30 where King Nebuchadnezzar of Babylon surveyed his empire from the roof of his palace, then congratulated himself for his achievements, asking rhetorically, “Is not this great Babylon, which I have built by my mighty power as a royal residence and for the glory of my majesty?” Immediately, he was afflicted with madness and reduced to an animal state for seven years until he had been adequately humbled.

Contrast his pride with that of King Solomon’s humility. In 1 Kings 3:7, Solomon the wisest man who ever lived, prayed to God saying “I am only a little child and do not know how to carry out my duties.” Yet he was a great king, greater than all the kings of the earth in riches and wisdom, from whom many other kings sought advice! He did not trust his own wisdom but took his place as a little child at the feet of the Lord, asking God for wisdom to govern His people.

The Lord was so pleased with Solomon's humility that He responded saying "behold, I now do according to your word. Behold, I give you a wise and discerning mind, so that none like you has been before you and none like you shall arise after you. I give you also what you have not asked, both riches and honor, so that no other king shall compare with you, all your days." (1 Kings 3:12-13)

A childlike (not childish) sense of dependence and our powerlessness before God – this is the humble response that God desires from His children. If we wish to be part of His kingdom, we must humble ourselves before Him, like small children. We are to rely on Him not only for material needs, but for all sustenance in life both now and in the life to come. Hence we cast off all pride, boastfulness and self-dependence. For we realise that without Him, we can do nothing!

We recognise that when tasks are successfully completed and milestones achieved, the applause belongs to God, not us. For He is the one who mobilises all necessary resources required and only by His grace are we, mere mortals, able to satisfactorily complete His assignments. So let us not long for human applause for all glory belongs to God! Let us seek to practise **CHILDLIKE HUMILITY** for the fruitful Christian is the one who is most humble.

Prayer:

Our Heavenly Father, forgive our self-exalting, praise-hungry attitude, our insatiable desire for recognition and glory. Help us to be Your humble, teachable and trusting followers. Teach us to be patient, kind and most importantly, to be willing to be transformed into the image and likeness of Your Son, Jesus, the perfect example of humility. In His name, we pray. Amen

每日灵粮

星期二，2021 年 5 月 11 日

标题：小孩子样式的谦卑

作者：陈俊芳姐妹

翻译：陈晓佩姐妹

马太福音 18:4 “所以，凡自己谦卑像这小孩子的，他在天国里就是最大的。”

当门徒问我们的主耶稣：“天国里谁是最大的？”他们想知道，在十二个门徒中，谁将会在祂的国度里居高位。谁将占据最大的权力、荣誉、名望、财富和荣耀的位置？

耶稣给了他们最惊人的答案 – 在上帝的国度里，最大的是那谦卑自己犹如小孩子的人！世界衡量伟大的标准是财富、名气、权力、影响力，以及在人类事业的许多领域取得的成就；而耶稣是以完全不同的方式来衡量伟大。

耶稣用一个小孩子，一个无名、没有权力或地位的小孩，去教导祂的门徒一个关于谦卑的功课。在上帝的国度里，伟大不是建立在任何形式的成就上，而是建立在像小孩般谦卑的心灵上。孩子处于社会等级的最底层，毫无能力且无助，完全仰赖其他人来满足他们各种的需要。他们纯真、亲切、信赖人并且单纯地相信人，不受先入为主的世界观念的影响。他们谦卑、受教、易于原谅别人、乐于学习和成长。

保持谦卑是极其困难的，要谦卑得像一个小孩是更加的困难。因为我们生来就有一颗自高自大的心，高抬自己，而非上帝或其他人！虽然我们知道“耶和华所恨恶的有六样，连他心所憎恶的共有七样，就是高傲的眼，撒谎的舌，流无辜人血的手。”（箴言 6:16-17）优越感依然充斥我们内心。高居七宗罪之首的是“高傲的眼”。这些眼睛属于傲慢的人，他们的鼻孔永远朝向天空。好像撒旦一样，他举止高傲，把自己摆在别人之上，最终要超越上帝！

C·S·路易斯(C.S.Lewis)声称：“本质上的罪，最大的罪，就是骄傲。魔鬼之所以变成魔鬼，是因为骄傲的缘故。骄傲导致其他一切罪恶：这是彻头彻尾敌对上帝的心态。”

这就是为什么上帝抵挡骄傲的人，却赐恩给谦卑的人(箴言 3:34)。骄傲的人时常受到惩罚，在但以理书 4:30，巴比伦王尼布甲尼撒从他的王宫的顶楼巡视时，他祝贺自己的成就，他反问道：“这大巴比伦不是我用大能大力建为京都，要显我威严的荣耀么？”随即，他被疯狂折磨着，降卑如动物般地生活有七年之久，直到他完全的谦卑下来。

将他的骄傲与所罗门王的谦卑作个对比。在列王纪上 3:7，所罗门，世上最有智慧的人，祷告上帝说：“但我还年轻，不知道应当怎样处事。”（新译本）然而，他是一位伟大的国王，在财富和智慧上胜过世界上所有的国王，许多其他的国王都向他请教。他不靠赖自己的智慧，而是像小孩子一样在上帝的跟前，祈求上帝赐予他智慧来治理他的子民。

耶和华甚喜悦所罗门的谦卑，祂回答说：“我就应允你所求的，赐你聪明智慧，甚至在你以前没有像你的，在你以后也没有像你的。你所没有求的，我也赐给你，就是富足、尊荣，使你在世的日子，列王中没有能比你的。”（列王纪上 3:12-13）

像孩子的样式 (不是幼稚)的依赖感和我们在上帝面前的无能为力 – 这是上帝期望祂的儿女的谦卑的反应。如果我们希望在祂的国度里有份，我们一定要像小孩子一样谦卑自己在祂的跟前。我们不只是在物质需要上仰赖祂，而且要依靠祂来维持我们现在和将来的生活。因此，我们摒弃所有的骄傲、自夸和自立；

因为我们意识到，没有祂，我们什么都不能做！

我们意识到，当任务成功地完成并取得里程碑式的成就时，掌声是属于上帝的，而不是我们。因为祂是调动一切所需资源的那位，并且只有靠祂的恩典，我们这些凡人才能圆满地完成祂的任务。让我们不要渴望人的掌声，因为一切的荣耀都属于上帝！让我们努力践行小孩子样式的谦卑，因为结果子的基督徒是最谦卑的那位。

祈祷：

我们天上的父，原谅我们的自高、爱被夸赞的态度，并我们对认可与荣誉永不满足的欲望。帮助我们成为祢谦卑、受教和信赖祢的跟随者。教导我们要有耐心，有仁慈，最重要的是，要愿意被转化成有祢儿子耶稣的形象和样式，祂是谦卑的完美典范。我们奉主的名祷告。阿们。

Wednesday, 12 May 2021

Title: Unmerited Favour

By Wong King Wai

Matt 19:16 – And behold, a man came up to him, saying, “Teacher, what good deed must I do to have eternal life?”

In Matt 19, verses 16 to 22, we read about a rich young ruler who came to Jesus and asked Him what he must do to have eternal life. Although this passage teaches us about being careful who or what we worship, this passage also teaches us about the Grace of God.

The late Jerry Bridges authored “Transforming Grace”, a book which was instrumental in my understanding of Grace and which I have had the opportunity to teach several times in the past.

Grace is defined as “unmerited favour”, a favour which is not based on any work or effort we do to gain merit for blessings from God. It is freely given to us simply by faith in Jesus. We can do nothing to earn our way into heaven or deserve this Grace.

In this story of the rich young ruler, you will notice the use of the word “I” many times. This young man kept highlighting what he had done. But Jesus soon revealed to him his true heart’s treasure – his wealth – and it was something the young ruler could not give up and he left sad. This passage is a good lesson to teach us to not depend on the results of our self-effort and works to deserve anything from God because He blesses His children according to His will and love for us.

I would like to think that this rich young ruler eventually understood what he had to do to receive Jesus in his life, simply because we are not different from him. I’m reminded of this in Psalm 23:4, which states “Even though I walk through the valley of the shadow of death”. Who among us hasn’t gone our own way (notice the same word “I” in the verse) but thankfully God is never far from us and is always guiding us.

Furthermore, the same Grace freely given is also the fuel for service. Jerry gives another definition of Grace, which is “divine assistance”. It is this assistance that we use to serve others. If we serve by our own effort or strength, we will burn out, give up and be discouraged in no time.

Let us not think we have to do something to deserve anything from God. Let us remember what He has done for us, be grateful for His blessings and Grace, and trust and obey His commands. It can be tough going, but thank God we have amazing Grace that not only saved wretches like us but also gave us the fuel to live out our lives for His glory.

PRAYER: My Father in Heaven. Forgive me if I have mistaken that my walk with You requires me to earn my way into heaven. Forgive me for thinking that just because of what I have and done that I deserve blessings. Guide me to know where my blind spots are so I can seek Your forgiveness and surrender my soul, heart, body, mind and spirit totally to You. Without You I can do nothing. Help me and show me how to live my life by Your Grace. In Jesus’ name I pray. AMEN.

每日灵粮

星期三, 2021 年 5 月 12 日

标题：不配得的恩惠

作者：黄经为弟兄

翻译：陈健萍姐妹

马太福音 19:16 – 有一个人来见耶稣说：“夫子，我该作什么善事，才能得永生？”

在马太福音第 19 章 16 至 22 节，我们看到一位年轻富有的官来到耶稣面前，问他必须做些什么才能获得永生。虽然这段经文教导我们要谨慎敬拜的对象或事物，但这段经文也教导我们关于上帝的恩典。

已故的杰瑞·布里奇斯著有“转化的恩典”（Transforming Grace）一书，这本书有助于我对恩典的理解，过去我曾有机会教过这本书数次。

恩典被定义为“不配得的恩惠”，一种不是基于我们所做的任何工作或努力而获得上帝祝福的恩惠。它是免费给我们的，仅仅是因为对耶稣的信心。我们不能做任何事来赚取进入天堂的路，也不配得到这份恩典。

在这位年轻富有的官的故事中，您会注意到多次引用的“我”这个词。这个年轻人不断强调他所做的事，但耶稣很快就向他展示了他内心真正的财宝 – 他的钱财 – 这是这位年轻的官无法放弃的东西，他伤心地离开了。这段经文是一个很好的教训，告诉我们不要靠自己的努力和工作的结果，来配得上帝的赏赐，因为祂按照祂的意愿和对我们的爱赐福与祂的儿女。

我希望这年轻富有的官最终明白了他必须做些什么才能接纳耶稣在他的生命中，因为我们和他没有什么分别。诗篇 23:4 提醒了我：“我虽然行过死荫的幽谷”。我们当中有谁不曾偏行自己的路(留意经文中同样的“我”字)，但感恩的是上帝从未远离我们，一直在引导我们。

此外，这同样无偿给予的恩典也是事奉的燃料。杰瑞（Jerry）给出了恩典的另一个定义，即“神圣的帮助”；我们就是以这帮助来服事他人的。如果我们靠自己的努力或力量去事奉，我们很快就会筋疲力尽、放弃和灰心丧志。

让我们不要认为我们必须做些什么才能从上帝得到任何东西。让我们记住祂为我们所作的，为祂的赐福和恩典感恩，信靠并顺服祂的命令。这可能很艰难，但感谢上帝，我们有奇异的恩典，不单拯救了这般不堪的我们，还给了我们为祂的荣耀而活的动力。

祈祷：我的天父。若我误认为与祢同行需要我努力争取进入天堂，求祢赦免我。若我以为凭靠我所有的和所作的，我就理应得到祝福，求祢赦免我。求引导我知道我的盲点在哪里，以便我能寻求祢的宽恕，并将我的魂、心、体、智和灵完全降服于祢。没有祢，我就不能作什么。求帮助我，教我如何依靠祢的恩典生活。我奉耶稣的名祷告。阿们。

Thursday 13th May 2021

Title: O Man of Little Faith (Matt 14:22-33)

By Choong Yoon Tong

Jesus chided Peter, “O man of little faith” (Matt 14:31) and the critics join in the condemnation in droves. As if they were experts in walking on water, preachers boldly advise, “set your eyes on Jesus, not on the waves and you will not sink like Peter.”

Yet the man of “little faith” called out to Jesus, “Lord, if it is you, tell me to come to you on the water” (Matt 14:28). He was not even sure if it was Jesus, but he knew if anyone walked toward them on water, it had to be Jesus, the Son of God. Peter knew he had no power to walk on water by himself, but if Jesus tells him to do so, he can. Despite the stormy situation, he saw the golden opportunity to step into a venture that was beyond his might and imagination. O what great faith that is!

Jesus has every right to chastise Peter of his “little faith”. Yet, many of us are like the disciples who were clinging tight in the boat. We still struggle with the waves that are tossing us around. The waves of everyday struggle to feed and care for the family, the struggle to stay safe against the pandemic, the toil to meet our boss’ expectations... We are too insecure to leave the boat. Many distractions cause us to miss the opportunity to walk to the Lord and with the Lord, the thrill and joy to walk on water.

Prayer:

Lord, help me to look beyond my daily struggles and open my eyes to see the opportunities to serve You and walk with You. Even if I ultimately sink, You are there to catch me. Even if it is a short skip on water, the moment of faith will help me to sail through any storm for the rest of my life.

2021年5月13日，星期四

题目：小信的人

经文：马太福音 14：22-33

作者：钟荣堂执事

翻译：吴淑娉姐妹

耶稣责骂彼得："你这小信的人哪！"（马太福音 14：31）其他爱批评的人也一窝蜂地谴责。传道者仿似是水上行走专家，大胆地提议说："将目光集中在耶稣，而不是波浪上，你就不会像彼得一样沉没。"

然而，那个小信的人（彼得）呼唤耶稣："主啊，'如果'是祢，请'告诉'我走在水上去找你！"（马太福音 14:28）彼得甚至不确定那是否耶稣，但他知道如果有人能在水上行走，朝他们船那边去，那一定是耶稣——上帝的儿子。彼得知道自己虽然没有能力独自在水上行走，但却知道若耶稣告诉他这样做，他可以！所以尽管风雨交加，他不愿放弃这个千载难逢的机会，进行超出自己能力和想像力的冒险——向海上走去！噢！那是何等大的信心！

耶稣当然有权因彼得的小信而责备他，然而我们大多数人却都像其他门徒一样，紧靠着船，在波涛汹涌下、被浪潮折腾着——每天为养家糊口、照顾家人而奔波的浪潮；在严峻的疫情下努力地保护自己；为了工作，尽量满足上司的要求而令自己心力交瘁……我们觉得危险，于是不敢离船，许许多多的事情令我们分心，以致失去走向主耶稣的机会，也失去与主同行、一同走在水上那份兴奋和喜悦。

祷告：

主啊，请帮助我克服每日所遇到的挑战，张开我的眼目，好让我看到为祢事奉及与祢同行的机会，因为我知道即使我往下沉，祢会拉我一把。水上匆匆一跃，那瞬间所建立的信心，足够让我面对日后人生路上的风风雨雨。阿们。

Friday, 14 May 2021

What does God expect of Me?

By : Prathab V

John 10: 10b (HCSB)

“I have come so that they may have life and have it in abundance. ”

In his 2009 book, *The Hole in Our Gospel*, the former CEO of World Vision Richard Stearns asks some very pointed questions: “What does God expect of us? What is the Christian faith about? Going to church every Sunday, saying grace before meals and avoiding the most serious sins – or does God expect more?”

These are simple questions. But the answers are never simple.

“What does God expect from me?” is a very profound one but not an easy question to answer.

As I look to the scriptures, especially to Jesus as a guide, I notice that Jesus had a mission statement for His life on earth: “ 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, NIV). My favourite Bible version, the Holman Christian Standard Bible (HCSB), renders the verse as “ A thief comes only to steal and to kill and to destroy. I have come so that they may have life and have it in abundance.”

Abundant life! This means “more than one would expect or anticipate.” Surely then, the Gospel is more than merely attending church, saying prayers and reading the Bible daily. Stearns goes on to say that for many of us, the Gospel has been “about saving as many people as possible – for the next life.” As a result, it has “minimised any concern for those same people in this life.” Perhaps, we have gotten dull preparing for the next life that we have forgotten about those who are suffering in this life with a bleak future caused by poverty, lack of food, water shelter – the basic needs. Many more are suffering abuse in silence, being forced against their will, not allowed access to education or even to seek jobs.

Women and children have suffered the most. But suffering and poverty hit boys and men too. It is a pandemic that has been with us for a long time. Perhaps that is why Jesus said, “ You always have the poor with you, but you do not always have Me.” (Matthew 26:11, HCSB).

So, what does God expect of you? This is a very personal question. You will need to ask and settle the question with your Creator. To some, it may be serving in church worship team, joining the ushering team or presenting tithes and offering. But I am very certain that it is not just about going to church weekly and praying daily over meals. Don’t get me wrong. Attending church and praying daily are important. More than that, Christ’s Gospel of love, mercy and grace needs to be told to a lost world. “ Freely you have received, freely give.” (Matthew 10:8c, NIV)

How do I share the Gospel? I leave you with the words of St Francis of Assisi who put it simply as such: “Preach the gospel always; when necessary, use words.”

Prayer:

Father, please forgive me if I have been lulled to comfort and to my own needs in this world. Please ignite in me a desire and the courage to share your Word to those who have not heard of your Gospel. Use me as an instrument in Your hands Lord, as per Your will alone. In Jesus’ name, I ask, AMEN.

每日灵粮

星期五，2021 年 5 月 14 日

标题：“上帝对我有什么期望？”

作者：帕拉他伯（Prathab V）

翻译：陈月妃

约翰福音 10: 10b “我来了、是要叫羊〔或作人〕得生命、并且得的更丰盛。”

在 2009 年出版的《我们的福音之孔》一书中，世界宣明会前首席执行官理查德·斯登（Richard Stearns）提出了一些非常尖锐的问题：“上帝对我们有什么期望？基督教信仰是关于什么？每个星期天去教堂，饭前祷告，避免严重的过犯——还是上帝期望更多呢？”

这些都是简单的问题。但其答案从来都不简单。

“上帝对我有什么期望？”这是一个非常深刻的问题，但不是一个容易回答的问题。

当我查看圣经时，尤其是在耶稣的指引下，我注意到耶稣对祂在世上的生活有一个使命宣言：“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。”（约翰福音 10:10，和合本）。我最喜欢的圣经版本是《霍尔曼基督教标准圣经》（HCSB），它把这个生命翻译为丰盛的生命。

丰盛的生命！这意味着“超出人们的期望或预期”。可以肯定的是，福音不仅仅是去教堂，每天祈祷和阅读圣经。Stearns 接着说，对于我们许多人来说，福音是“关于尽可能拯救更多的人——为了来生。”也许，我们已经为来生作了无聊的准备，而我们却忘记了那些今生因贫困，缺乏食物，食水和住所（这些基本需求）而前途黯淡的人的痛苦。更多的人正默默地遭受虐待，被迫违背自己的意愿，被禁止接受教育甚至找不到工作。

妇女和儿童受害最深。但是苦难和贫穷同时也打击着男孩和男人。这流行病已经伴随了我们一段很长的时间。也许这就是为什么耶稣说：“因为常有穷人和你们同在，只是你们不常有我。”（马太福音 26:11）。

那么，上帝对你有什么期望呢？这是一个非常私人的问题。你需要向你的创造者提问并解决这个问题。对某些人来说，它可能是参与教会敬拜小组的服事，加入招待小组或是献上什一奉献。但我非常肯定，这不仅仅是每周去教堂，每天吃饭时祈祷。请不要误会我的意思。去教堂和每天祈祷是很重要。更重要的是，还需要向这个失丧的世界讲述基督的爱，怜悯和恩典的福音。“你们白白的得来、也要白白的舍去。”（马太福音 10:8c，和合本）

我如何分享福音？我留下阿西西的圣弗朗西斯（St Francis of Assisi）的一段简短而有力的话：“经常传福音；必要时使用文字。”

祈祷：天父，请原谅我，若我已在这世界中舒适得麻木不仁，并只顾寻求自己的需要。请在我内里激发一种渴望和勇气，向那些未曾听过你福音的人分享你的话语。耶和華啊，求你按你的旨意，使用我成为你手中的器皿。我奉耶穌的名求，阿們。

Saturday, 15 May 2021

Title: Light of The World

By: Chan Yew Thai

Christians are called to be light of the world – Matthew 5:14-16 (NIV)

The Sermon on The Mount teaches how believers are to live – now that they are in the kingdom (David Pawson). Matt 5:14-16 tells us that we are the light of the world. A town built on a hill cannot be hidden. Neither do people light a lamp and put under a bowl. All these statements show that we are conspicuous and there is no mistaking it.

Light attracts all things such as insects, animals, and shows the way for human both good and bad. A city is a place where people live and gather, and its light can be seen miles away. Crimes and undesirable things happen in the town. Just as light attracts the good and the bad, the city houses Christians, non-believers, cheaters, criminals, and those who defraud others for a living. As such, we are reminded by Jesus that we will certainly be hurt at some point in our lives or even persecuted. However, this does not mean we should flee and hide (put our light under a bowl or cover our city with a fog).

As light cannot be dirtied, no matter how dirty the place that it shines may be, those who are of God (the light of the world) also cannot be soiled because they have been made pure by the Holy Spirit. Accordingly, the questions we should ask ourselves are:

1. Am I allowing God to exhibit in my life the truth of these statements of Jesus Christ?
2. Do I hunger and thirst for the lost souls that they too may know the truth?
3. Am I being used by God to preserve and maintain the truth?
4. Do I glow like lights for Christ, showing others what Christ is like through my good works, behaviour and actions (the fruit of the Spirit), and glorify God? (Galatians 5:22-23).

OR

Do we hide our light by?

5. Being quiet when we should speak.
6. Going along with the crowd, being of the world and denying the light.
7. Letting sin dim our light.
8. Not explaining our light to others.
9. Ignoring the needs of others.

Brothers and Sisters, be mindful to be a beacon of truth and not shut your light off from the rest of the world. Always glow for Jesus, through our actions, behaviours and speech that others may see the light in us and glorify God.

Prayer:

Dear Lord Jesus, thank You for purifying us by Your Holy Spirit. May You help us to be beacon of light to shine forth Your truth that others may be drawn to You and may know You. Help us consciously and intentionally not to hide the light in us. In Your mighty name we pray. Amen!

每日靈糧

星期六 2021 年 5 月 15 日

標題：世上的光

作者：陳有娣姐妹

翻譯：王靖端姐妹

馬太福音 5：14～16 — 基督徒被稱為世上的光

登山寶訓教導信徒如何生活，因他們當時已經進入上帝的國度（大衛·鮑森）。馬太福音 5：14～16 告訴我們，我們是世上的光。城造在山上，是不能隱藏的。人點燈，也不放在斗底下。毫無疑問的，所有這些陳述都表明我們是令人注目的。

光吸引着所有的東西，例如昆蟲、動物，並為人類的好與壞照亮了道路。城市是人們生活和聚集的地方，在數英里之外，可以看到它的燈光。犯罪和惡行發生在城裡。就像光吸引了好的與壞的一樣，這座城市也容納了基督徒，非信徒，作弊者，罪犯以及以欺騙他人為生的人。因此，耶穌提醒我們，我們一定會在生命中的某個時刻，受到傷害甚至受到迫害。但是，這並不意味著我們應該逃避和隱藏（將光放在斗底下或用霧覆蓋我們的城市）。

無論光照到的地方有多髒，光是不會變髒的，擁有上帝（世上的光）的人已被聖靈淨化，也不能被弄髒。因此，我們應該問自己的問題是：

1. 我是否讓上帝在我的生命中，展現耶穌基督上述的真理？
2. 我是否渴求並渴望那些迷失的靈魂也能認識真理？
3. 我是否被上帝使用來保存和維護真理？
4. 我是否為基督發光？是否通過我的善行、行事為人（聖靈的果子）向別人展示基督的形像，並榮耀上帝？（加拉太書 5：22-23）

又或者

我們藏着光？

1. 當我們應該仗義直言時卻保持靜默。
2. 和世俗同流合污，拒絕光明。
3. 讓罪使我們的光變得昏暗。
4. 不向他人解說我們的光。
5. 忽略他人的需求。

弟兄姐妹們，請誠心地成為真理的燈塔，不要將自己的光和世界隔絕。通過我們的行為、舉止和言語，總是為耶穌發光，使其他人可以看到我們裡面的光，而榮耀上帝。

禱告：親愛的主耶穌，感謝祢用聖靈淨化我們。願祢幫助我們成為燈塔，綻放祢的真理，使他人會親近祢並認識祢。幫助我們有意地、刻意地，不要把光隱藏在我們的裡面。我們以祢大能之名祈禱。阿們！

Sunday, 16 May 2021

Title: The Gospel – Vaccine against Sin

By Elder Tan Seng Kee

Passage: John 14:6

Two weeks ago, the Malaysian Minister of Vaccinations and the Health Minister announced that about 280,000 doses of the Astra Zeneca (AZ) vaccine would be available on a first come, first served basis to all residents in Selangor and Kuala Lumpur. The AZ vaccine was dropped from use in national immunization drive by several countries (including Malaysia) because there were some reports of blood clots in recipients after receiving the AZ vaccine. However, all the AZ vaccines offered in Malaysia were snapped up within 3 hours after they were made available for reservation online. At the special vaccination centers set up to administer the AZ vaccine on 5 May 2021, there were orderly queues of young and old people waiting their turns for the AZ vaccine. There is an immense volume of online discussions and readily available materials on the purported risks of the AZ vaccine and for that matter on any other vaccines used to counter the C19 virus. However, from brief chats with those gathered at the special vaccination center for the AZ vaccine, the people wanted the AZ vaccine because they wanted to be free from living in constant fear of the C19 virus and the risk of blood clots from the AZ vaccine far outweighs the clear danger of contracting the C19 virus.

Jesus said in John 14:6 that “I am the Way, the truth and the Life, No one comes to God the Father except through me.” The way to God is not through good works or in trying to live life the best we can because with our sinful nature we often fail to consistently do what is right and often, we end up doing mostly whatever is wrong. Paul in Romans 7:14-17 writes that he does not understand himself at all because he does not do what he knows is right and instead does the very thing he hates; but he can’t help himself because it is sin inside us that makes us do evil things. The constant struggle to do good and failing at that in many of our life experiences will bear testimony to our failure to be able to find God on our own strength and with our own efforts.

The book of Hebrews boldly proclaims that if the message brought by angels is to be relied on and it is true that there is salvation in no other name except in the name of Jesus, then no one escapes the consequences of not having Jesus in their lives if they ignore so great a salvation plan. Coming to Jesus requires us to confess our sins and accepting Jesus as Lord and savior over our lives. Romans 3:22 puts it clearly “That we are made right in God’s sight when we trust in Jesus Christ to take away our sins. And we all can be saved in this same way, no matter who we are or what we have done.” The AZ vaccine can provide some degree of security against the C19 virus but only Jesus can save us from our sin virus and open the door to abundant and eternal life promised to all who accept Jesus as Lord and savior.

There is no shortage of news of the pains of C19 infection and the ‘promised relief’ from one of the several vaccines currently available. The Bible tells us that sin is already in this world since creation days and salvation is only through the route God prepared for all of us in order to be set right with Him. The call for Christians everywhere is to be ever ready to share that “All who believes in Jesus are made right with God” (Romans 10:4) and “For anyone who calls on the name of the Lord will be saved.” We have the words of life in us and Jesus has entrusted us with that responsibility to share the good news of love to everyone who does not know Him as lord and savior. Sometimes, even boldly pronouncing a blessing (which hardly anyone will turn away from) is good enough to share a brief message of the Gospel of grace and love. And Jesus promises us that He will be with us till the end of the ages, even at times

when we are sharing the Gospel as vaccine against sin and offering certainty of life in Jesus for eternity. In Romans 10:15 it is so important that I know God considers my feet as beautiful when used to bring good news.

Prayer:

God, help me to be courageous to share the words of life that is already within me and thank You for declaring that my feet are beautiful when they are used to take me to proclaim the good news. In Jesus' name. Amen.

班底浸信教会

每日灵粮

2021 年 5 月 16 日，星期日

标题：福音 – 预防罪的疫苗

作者：陈诚基长老

翻译：林良億姐妹

经文：约翰福音 14: 6

两周前，马来西亚疫苗部长和卫生部长宣布，雪兰莪和吉隆坡的所有居民将以先到先得的方式获得约 28 万剂阿斯利康（AZ- Astra Zeneca）疫苗。几个国家（包括马来西亚）已将 AZ 疫苗从国家免疫行动中删除，因为有报道称接受 AZ 疫苗后，体内会出现血块。但是，当马来西亚在网上提供预订 AZ 疫苗后，三个小时内就被抢空所有的预约。在 2021 年 5 月 5 日设立的专门 AZ 特殊疫苗中心，年轻人和年长的都有顺序地排队轮流等候 AZ 疫苗。关于 AZ 疫苗的所谓风险以及与此有关的任何其他用于对抗 2019 新型冠状病毒的疫苗的风险，在网上讨论和现成的资料非常多。然而，通过与 AZ 疫苗中心聚集的人们进行简短的交谈，人们想要 AZ 疫苗，因为他们想要摆脱对病毒的持续恐惧，而且 AZ 疫苗血栓的风险远远超过感染病毒的明显危险。

耶稣在约翰福音 14: 6 中说：“耶稣说我就是道路、真理、生命；若不藉着我，没有人能到父那里去。”通往上帝的路不是通过做好事或尽力而为而已，这是因为我们罪的本性常常使我们无法始终如一地做对的事情，而且常常导致大多数情况下做错了事情。保罗在罗马书 7: 14-17 中写到，他根本不了解自己，因为他没有做自己所知道的正确的事，而是做了他讨厌的事情。但他无能为力，因为是我们内心的原罪使我们做恶事。在我们许多生活经历中，不断地努力做好事，而失败将证明我们未能依靠自己的力量和努力找到上帝。

希伯来书大胆地宣称，如果天使带来的讯息值得信赖，除了以耶稣的名，没有别的名义存在救赎，那么，如果忽视如此伟大的救赎计划，就没有人能逃脱不相信耶稣的后果。来到耶稣跟前，要求我们承认自己的罪，接受耶稣基督为我们生命中的救世主。罗马书 3:22 明确指出：“就是神的义，因信耶稣基督加给一切相信的人，并没有分别。”AZ 疫苗可以为病毒提供一定程度的安全性，但只有耶稣基督才能使我们摆脱罪的病毒，并为所有接受耶稣基督为救主的人，许诺了丰盛而永恒的生命。

不乏关于 2019 新型冠状病毒感染之痛和目前可用的几种疫苗“缓解的希望”的消息。圣经告诉我们，罪从创世以来就已经存在于这个世界上，而救赎只能通过神为我们所有人预备与祂调和的道路。到处呼吁基督徒，要随时准备分享：“律法的总结就是基督，使凡信他的都得着义。”（罗马书 10: 4）和“因为凡奉耶和華名的人都将得救。”我们心中有生命的话语，耶稣已将这一责任委托给我们，与所有不认识祂为救主的人分享爱的好消息。有时，即使大胆地祝福（几乎没有人会拒绝），也足以分享福音的恩典和爱的信息。耶稣基督向我们保证，直到世代相传，祂都会与我们同在，即使当我们再传福音为抵御罪的疫苗，并提供耶稣基督赐给永生生命的确定性。在罗马书 10:15 中，这是如此重要，以至于我知道上帝认为我的脚踪传福音好消息时是何等佳美。

祷告：上帝，请帮助我勇于分享已经存在于我心中的生命话语，并感谢祢宣告我的脚踪报好消息是何等佳美。奉耶稣基督的名求的。阿们。

Monday, 17th May 2021

Don't Give Up

Pastor Soong Kok Kee

Luke 23: 39-43 One of the criminals who hung there hurled insults at him: "Aren't you the Christ? Save yourself and us!" But the other criminal rebuked him. "Don't you fear God," he said, "since you are under the same sentence? We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong." Then he said, "Jesus, remember me when you come into your kingdom." Jesus answered him, "I tell you the truth, today you will be with me in paradise."

We see here two opposite responses to our Lord from the two thieves who were crucified next to Him: One blasphemed, the other believed. We indeed rejoice over the conversion of the one, and Christ's words to him: "Today you will be with Me in Paradise". What blessed mercy and grace our Lord had for those who truly repent – even at "the eleventh hour".

One such person was Lester Ezzell who was on death row in Florida. When his former Sunday School teacher Curtis Oakes traveled 750 miles to visit him in prison, Lester said, "You don't give up, do you?" Though Lester still wouldn't listen to the gospel, Curtis gave him a New Testament and urged him to read it.

Later, Lester wrote several letters to Curtis. The first one brought news of his conversion. His final letter in early 1957 read: "By the time you receive this, my life will have been taken. I will have paid for the wrong I have done. But I want you to know this – with that little Testament, and by the grace of God, I have led 47 people to the saving knowledge of Jesus Christ. I just want to thank you for not giving up on me. See you in heaven!"

When we witness to others about our Lord Jesus Christ, some may not repent until late in their life, maybe like that thief on the cross, very late, at the "eleventh hour" by the grace of God. But our responsibility, nevertheless, is to keep on sharing and witnessing the wonderful saving grace of our Lord Jesus Christ – we just have to leave the rest to the mighty hands of our Lord. So let's never give up on anyone.

One time I was asked to speak at the Wake service of an unbeliever. His whole family were all Christians serving faithfully in a church I once pastored – wife, sisters-in-law, all his children, nephews and nieces. He had been coming to our church on Good Fridays, Easters, Christmases and many evangelistic services through the years but had never made a public profession of his faith. That morning, he had a fatal motor bike accident and passed away. At his Wake service, I said although to the best of our knowledge, he had never made a public profession, but having been to church all these years and having heard the gospel so many times, who knows by the grace of God, maybe at his last breath, like that thief on the cross he may have called upon the Lord – we just have to leave his salvation to the mercy and grace of our Lord.

Martin Luther once said, when he gets to heaven, there will be 3 surprises waiting for him. One is, he will meet people he never expects to be there, second he will not meet people he expects to be there, and the third surprise is that he finds himself in heaven!

So my dear brothers and sisters, one of our greatest joy and desire as a Christian is to see all our family members, relatives, loved ones, friends and the whole world at large to be with us when we get to heaven one day. So, like that Sunday School teacher Curtis, don't ever give

up on anyone – keep on praying and sharing with them at every opportunity the good news of salvation of our Lord Jesus Christ. Don't give up!

PRAYER: Dear Lord, you know our greatest joy and desire is for all our family members – spouse, parents, children, siblings, relatives, colleagues and friends to be with us one day in heaven for ever and ever to enjoy together all that you have prepared for us. You know too Lord we have been praying for them for many years. Soften their hearts Lord and reveal Yourself to them in a mighty way so that they will indeed know that You are the Creator God who sent your one and only Son Jesus Christ to die on the cross for our salvation. In Jesus Precious Name we pray AMEN.

星期一，2021 年 5 月 17 日

标题：不要放弃

讲员：宋国基牧师

翻译：陈劲年姐妹

【路加福音 23:39-43】那同钉的两个犯人，有一个讥诮他说：“你不是基督吗？可以救自己和我们吧！”那一个就应声责备他说：“你既是一样受刑的，还不怕神吗？我们是应该的，因我们所受的与我们所作的相称，但这个人没有作过一件不好的事。”就说：“耶稣啊，你得国降临的时候，求你记念我！”耶稣对他说：“我实在告诉你：今日你要同我在乐园里了。”

我们在这里看到被钉在十字架上的两个强盗对我们的主有两种截然不同的反应：一种是亵渎上帝，另一种是相信上帝。我们确实为那一个人的悔改以及基督对他说的话而欢喜：“今日你要同我在乐园里了”。我们的主对那些真正悔改的人有何等的怜悯和恩典 – 即使是在“最后一刻”也是如此。

莱斯特·埃塞尔(Lester Ezzell)就是这样一个人，当时他在佛罗里达的死囚牢房中。当他以前的主日学校老师柯蒂斯·奥克斯长途跋涉 750 英里去监狱探望他时，莱斯特说：“你不放弃，对吗？”尽管莱斯特依然不愿听福音，柯蒂斯仍给了他一本“新约”，并敦促他阅读。

后来，莱斯特给柯蒂斯写了几封信。第一封信带来了他归信主的消息。他在 1957 年初的最后一封信中写道：“当您收到这封信时，我的生命已经结束了。我将为我所犯下的错付出代价，但我想让您知道 – 藉着那一小本圣经，在上帝的恩典下，我带领了 47 人获得了耶稣基督的救赎。我只想感谢您没有放弃我。天堂见！”

当我们向其他人见证我们的主耶稣基督时，有些人可能要到晚年才悔改，也许就像那在十字架上的盗贼，在上帝的恩典下，在“最后一刻”，很迟才悔改。然而，我们的责任是继续分享和见证我们主耶稣基督的奇妙救赎恩典 – 我们只需要将其余的交给我们主大能的手；所以，让我们永远不放弃任何人。

有一次，我被邀请在一个非基督徒的吊唁仪式上讲道。他全家都是基督徒，在我曾经牧养的教会忠心地服事 – 妻子、嫂子、他所有的孩子、侄子和侄女。这些年来，他在耶稣受难节、复活节、圣诞节和许多布道聚会中都会来我们的教会，但从来没有把他的信仰公之于众。那天早上，他发生了一起致命的摩托车意外，去世了。在他的吊唁仪式上，我说，虽然据我们所知，他从来没有公开承认相信耶稣，但这么多年来他一直去教会，听过了很多遍福音，说不定靠着上帝的恩典，也许是在他生命的最后一刻，他就像那在十字架上的强盗一般呼求上帝 – 我们只能把他的救恩交给我们主的怜悯和恩典。

马丁·路德(Martin Luther)曾经说过，当他到达天堂时，会有三个惊喜等着他。第一，他会遇到他从未想过会出现在那里的人；第二，他不会遇到他预料会出现在那里的人；第三个惊喜是，他发现自己已在天堂！

因此，我亲爱的兄弟姐妹们，身为基督徒，我们最大的喜悦和渴望之一就是当有一天我们到天堂时，看到我们所有的家人、亲友和整个世界，都与我们在一起。因此，就

像那主日学老师柯蒂斯一样，永远不要放弃任何人 – 继续祈祷，抓住每一个机会与他们分享我们主耶稣基督救赎的好消息。不要放弃！

祷告：亲爱的主，祢知道我们最大的喜悦和渴望是我们所有的家庭成员 – 配偶、父母、孩子、兄弟姐妹、亲戚、同事和朋友，有一天会在天堂与我们永远在一起，永远享受祢为我们准备的一切。主啊，祢也知道，我们已经为他们祈祷了很多年。主啊，求软化他们的心，以祢大能的方式向他们展示祢自己，以便他们确实知道祢是创造主，并差遣了祢独一的儿子耶稣基督为我们的救赎而死在十字架上。我们奉主耶稣宝贵的名祈祷，阿们。

Tuesday, 18 May 2021

Title: Practise What We Preach

By: Shaun Ling

Text: Matthew 23: 1-3

“Then Jesus said to the crowds and to his disciples: “The teachers of the law and the Pharisees sit in Moses’ seat. So, you must be careful to do everything they tell you. But do not do what they do, for they do not practise what they preach.”

In my work as a lawyer, I have found that many witnesses testifying under oath will readily tell lies or half-truths. It does not seem to make any difference if they are religious or not. They can swear by their holy book before testifying and almost immediately tell an outright lie.

If you are a Christian, have you ever reflected if we, like the Pharisees, “do not practise what (we) preach?” Remember, what defines us as Christians is not just our proclamation of faith but our behaviour. We can put meaningful messages of faith on Facebook or Instagram, go to church weekly or even serve in ministry but in other aspects of our life, there could well be a great mismatch. We encourage others to be honest and to live a life modelled after Jesus and yet, we do not live up to that clarion call. When you fill in your tax forms, do you do it honestly? When you surf the net, do you “accidentally” view things that you shouldn’t? When you speak to the security guards or waitress, do you speak to them graciously or get angry when they make a mistake? Do we insult our leaders on social media or call them names?

Man judges by outward appearance but God searches the heart. What we do and how we relate to others matter to God. We are really, what we are inwardly. Outward motives may keep the outside clean while the inside is filthy; but if the heart and spirit be made new, there will be newness of life and here, we must begin with ourselves.

Yes, we are plagued by deceitful hearts (see Mark 7:21-23) and temptations. Yes, we fail many times to glorify God in our actions. Yes, we are imperfect and are work in progress. But, do we stop, reflect and ask how we can glorify God daily in our words and actions? I must say, I struggle with trying to live my life for Him every so often. Maybe more often than I care to admit.

Perhaps, this week, we can all pledge to practise what we preach and “live a life worthy of the calling (we) have received” (Ephesians 4:1).

Prayer

Father, we confess that we have failed You on many occasions. Yet, You are gracious and merciful. Help us Lord, we ask, that Your Holy Spirit fill us with all things that are of You and that we will live our lives in a way that is pleasing to You. Amen

每日灵粮

星期三, 2021 年 5 月 18 日

标题：实践我们所传的

作者：林世勋执事

翻译：陈健萍姐妹

经文：马太福音 23:1-3

那时，耶稣对众人 and 门徒讲论，说：“文士和法利赛人坐在摩西的位上，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。”

在我作为一名律师的工作中，我发现很多证人在宣誓作证后，很容易说出谎言或半真半假的话。不管他们是否有宗教信仰，似乎都没有任何区别。他们可以在作证前对着他们的圣经发誓，几乎立刻就会说出一个彻头彻尾的谎言。

如果您是一位基督徒，您有没有想过，我们是否像法利赛人一样，“能说不能行？”请记住，将我们定义为基督徒的不仅仅是我们对信仰的宣告，还有我们的行为。我们可以在脸书（Facebook）或即时电报（Instagram）上发布有意义的有关信仰的信息、每周去教会，甚至参与事奉，但在我们生活的其他方面，很可能有着严重的不相称。我们鼓励别人诚实，生活以耶稣为榜样，然而，我们却没有践行这号召。当您填写税务表格时，您诚实吗？当您上网浏览时，您是不是“无意间”看了不该看的东西？当您和保安或女服务员交谈时，您是礼貌地和她们说话，或是在她们犯错时生气？我们在社交媒体上辱骂我们的领袖，或讥讽她们吗？

人是凭外表判断的，但上帝是鉴察内心的。我们所做的，以及我们如何与他人相处，上帝都看为重要。人如其心，我们内心是怎么样的，我们就是什么样的人。外在的动机可以使外在保持清洁，可内心却是肮脏的；但如果心灵更新了，就会有新的生命，在这里，我们必须从自己做起。

是的，我们被诡诈的心(见马可福音 7:21-23)和诱惑所困扰。是的，我们在行为上多次未能荣耀上帝。是的，我们并不完美，我们是在进展中的工程。但是，我们没有停顿下来，让我们反省并自问，我们怎样才能每天以自己的言行来荣耀上帝呢？我必须说，我不时地努力奋斗为祂而活，也许比我愿意承认的更要频繁。

也许，在这一周，我们都可以矢志实践我们所传讲的，“过一个行事为人与蒙召的恩相称的生活”(以弗所书 4:1)。

祷告

父亲，我们承认我们在很多情况下都亏欠了祢。然而，祢有恩典，有怜悯。主啊，求祢帮助我们，愿祢的圣灵以一切属祢的充满我们，使我们以祢所喜悦的方式生活。阿们。

Wednesday, 19 May 2021

Title: The Gospel of Truth

Author: Pastor Wallace Ong

John 14:6 ESV

Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me."

We were walking through a large Thai Buddhist temple in Penang when one of our seminary classmates commented on the stone carvings that depicted images of various religions. One of the tourists nearby heard our conversation and said, "All religions are the same!" The concept of all religions being basically the same is held by many people throughout the world. As the saying goes, "All roads lead to Rome!"

However, as Christians, we have to respectfully disagree. Not because of intolerance, but because followers of Jesus Christ should take the words of their Master seriously. "I am the way, and the truth, and the life," declared Jesus. We know the extreme implications of His claim, as He added, "No one comes to the Father except through me." This claim from Jesus is perhaps like the rock over which many people stumble over. Jesus' statement sounds so exclusive and superior. However, it is not an arrogant claim, but a factual statement of His deity. So, Christians, you need not be ashamed of the Gospel of truth, nor feel embarrassed by this exclusive claim, but rather speak the truth in love.

Prayer:

Dear Heavenly Father, thank you for sending your one and only son Jesus Christ to show your great love, and to tell us the truth. Help us not to be ashamed of your gospel of truth. O Father, help all Christians to boldly share your Gospel to the people who still do not know Your Truth, so that the world will come to know Jesus Christ as The Lord and Savior, and to be blessed with joy of salvation and hope in eternal life with You. Thank you, dear Heavenly Father. In Jesus' name I pray. Amen.

每日灵粮

星期三, 2021 年 5 月 19 日

标题: 真理的福音

作者: 王振威传道

翻译: 陈健萍姐妹

约翰福音 14:6 (和合本)

耶稣说: “我就是道路、真理、生命; 若不藉着我, 没有人能到父那里去。”

我们在槟城走过一座大型的泰国佛寺时, 一位神学院的同学对描绘各种宗教形象的石刻作了些评语。附近的一位游客听到我们的对话后说: “所有的宗教都是一样的!” 世界各地许多人都持有这样的观念, 即所有宗教基本上都是一样的; 正如俗话说: “条条大路通罗马!”

然而, 作为基督徒, 我们不敢苟同。不是因为不宽容, 而是因为耶稣基督的跟随者应该认真对待他们的主的话。耶稣宣称: “我就是道路、真理、生命。” 我们知道祂的宣告的极致含义, 因为祂补充说: “若不藉着我, 没有人能到父那里去。” 耶稣这句话也许就像绊倒许多人的那块石头一般。耶稣的话听起来是那么排外和优越; 但是, 这并非一个傲慢的宣言, 而是对祂神性的事实声明。所以, 基督徒, 您们不必为真理的福音感到羞耻, 也不必为这排他性的宣称感到尴尬, 而是要以爱心说出真理。

祈祷:

亲爱的天父, 感谢祢差遣祢独生的儿子耶稣基督来彰显祢的大爱, 并告诉我们真理。求祢帮助我们不以祢真理的福音为耻。父啊, 求祢帮助所有基督徒勇敢地把祢的福音传给那些仍不晓得祢真理的人, 好叫世人认识耶稣基督是主宰和救主, 并得着救恩的喜乐和永恒生命与祢同在的盼望。谢谢祢, 亲爱的天父。我奉耶稣的名祷告。阿们。

PBC DAILY DEVOTION
Thursday, 20 May 2021
Title: He Healed Them All.
Ps Mark Tan

Matthew 12:9-15

As the pandemic brings us into yet another Movement Control Order, many of us are drawn back into our homes, some to our loneliness and we often ask the question, both in our hearts and in our social media platforms, “Why isn’t God healing today?”

In Matthew 12, Jesus was asked “Teacher, is it lawful to heal on the Sabbath?” and instead of giving an impersonal, highly theological answer, He chose to answer the question from a more personal perspective. “ If any of you has a sheep and it falls into a pit on the Sabbath, will you not take hold of it and lift it out? How much more valuable is a person than a sheep! Therefore it is lawful to do good on the Sabbath. ” (Matt 12:11-12). In this, Jesus not only struck at the hypocrisy in the accuser’s heart, but He also revealed God’s heart and His love for us. The Book of Matthew records another instance in the Sermon on the Mount:

“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?” (Matthew 6:26). Then, as if it wasn’t enough, Jesus heals the man with the withered hand, after which a large crowd followed after Him. Now Jesus could have told them to disperse and leave. Instead, Jesus did something totally consistent to a loving God: He healed them all. This goes to show, that God most certainly can heal, and He does heal even today.

In the midst of all the uncertainties in the world today, Jesus makes it abundantly clear: He has the power and will to love and save us.

Charles Spurgeon said it best: I can hope for each other and for all when I remember the healing power of my Lord. And for myself, however severe my struggle with sin and sickness, I can still be of good cheer. He who on earth did better work than hospitals still dispenses His grace and works wonders among children and men. Let (us) go to Him, immediately and earnestly.

May we praise Jesus, who holds the world in the palm of His hand. May we wait on Him to deliver us both in Spirit and in our physical struggles, now and forevermore.

PRAYER:

Almighty God, You who are a strong tower for all who put their trust in You, whom all things in heaven, on earth, and under the earth obey, be now and evermore our defence. May we believe and trust that the only name under heaven given for health and salvation is the name of our Lord Jesus Christ, Your One and Only Son who lives and reigns in the unity of the Holy Spirit, One God now and forever. Amen.

PBC DAILY DEVOTION

每日灵粮

2021年5月20日，星期四

题目：祂医治了他们

作者：陈燕靖传道

翻译：黄姐妹

经文：马太福音 12：9-15

当新冠疫情又再次把我们带入行动管制令时，我们当中许多人被迫滞留在家中，处于孤独时的我们，经常在心中和社交媒体平台中问这个问题：“如今，为什么上帝不施行拯救？”

在马太福音 12 章中，耶稣曾被问到“老师，在安息日治病是否合法？”他没有给出与个人无关的，很神学的答案，

而是选择了从更个人的角度来回答这个问题。耶稣说：“你们中间谁有一只羊，当安息日掉在坑里，不把它抓住拉上来呢？人比羊何等贵重呢！所以，在安息日做善事是可以的。”（*马太福音 12：11-12*）。

在这方面，耶稣的声明不仅显明控告者内心的伪善，而且还彰显了上帝的内心和对我们的爱。马太福音在山上宝训中记录了另一个实例；

马太福音 6:26 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？

再来，耶稣也医治了手枯乾的人，此后，一大群人跟在他后面。现在耶稣本可以告诉他们分散并离开。相反，耶稣做了与爱神完全一致的事：他医治了所有人。这表明，上帝最肯定可以治愈，即使在今天，他也确实可以治愈。

在如此动荡不安的世界里，耶稣非常清楚明确地表明：他爱我们并有拯救我们的能力和意愿。

查尔斯·斯皮金（Charles Spurgeon）最好地说：当我想起我的主医治的能力时，我可以彼此和所有人都有希望。对于我自己，无论我在罪恶和疾病方面的斗争多么艰苦，我仍然可以保持快乐。在世上比医院做得更好的人仍然在儿童和人群中施展他的恩典并创造奇迹。让我们立即认真地去寻找他。

愿我们赞美耶稣，他将世界掌握在他的手中。愿我们等候他，无论现在还是将来，在精神和身体上的挣扎中都拯救我们。

祷告：

全能的上帝，你是所有信靠你的人坚固的高台。天上、地上和地底下的一切，因著耶稣的名，都要屈膝，现在和将来都成为我们的盾牌。愿我们相信并信靠，天下唯一使我们获得健康和救赎的名字就是我们主耶稣基督的名字，借着圣灵“与我们同在。你是复活的独生子，独一的真神，从今时直到永远，阿门。

Friday, 21 May 2021

Peace I Give to You

By: Chow Ee-Tan

“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,” – John 14:27 (ESV)

This verse always reminds me of a song by The Maranatha Singers, with simple and yet reassuring lyrics.

“My peace I give unto you,
It’s a peace that the world cannot give,
It’s a peace that the world cannot understand,
Peace to know, peace to live
My peace I give unto you.”
So what is this reassuring peace that Jesus gives?

Peace, as we know it today, can mean so many things in various contexts. Peace can mean an absence of wars or conflicts; it can also mean a state of harmony and cordiality between certain parties; or it can simply be a state of tranquility and serenity.

How is Christ’s peace different from these? Jesus says that the peace that He gives is not the same as the peace that the world gives. So the world’s understanding of peace, and the peace it offers us, cannot match up to what Jesus gives us. This is because the peace that Jesus gives can only be found by believing in Him as our Lord and Saviour.

It’s through Christ’s finished work of redemption, where He became the propitiation for our sins that we can make peace with God. As God’s children, we have peace that does not depend on circumstances, but is rooted in our relationships with God. The peace that we now have is part of Christ’s own perfect peace, for we are now in union with Him and we can also enjoy precious communion with God our Father.

Good news is, just as the gift of the Holy Spirit, Jesus’ gift of His peace to His disciples more than 2,000 years ago still applies to His followers today. Each of us, who have been saved through faith in our Lord Jesus, have this wonderful peace that takes up permanent dwelling in our inner beings.

But Jesus did not promise that our lives will be all well even with God’s peace in us. In fact, He warns that we will face distress and troubles in this turbulent world, as He told His disciples on the night before His crucifixion: “I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world.”- John 16:33. Yes, we can take heart because/ Jesus’ resurrection had conquered sin and death.

When Jesus gave His peace to His disciples, He told them not to be troubled nor be afraid. It is an indirect reminder for all to trust God completely because He is in control of all situations. Being His children, we can cast all our worries and troubles to our all-knowing, all powerful and sovereign God. When the Spirit in us realizes this truth, our hearts’ trouble and fear will be lifted away, and we can experience the true peace of God that transcends all understanding.

“Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.” (Phil 4:6-7)

Every time the troubles of this world overwhelm me, I would turn to God and claim this precious gift of peace that Jesus has promised. While I’m thankful that I have this peace in me, I know I can’t take it for granted for I did not earn it. It is a gift from our loving God.

I believe that having the legacy of His peace should move us to share the Gospel to a world in darkness and clamour. As God’s children who have His peace, let us reach out to others so that more can come to know Jesus and experience the true peace that He alone can give.

Prayer: Father God, thank You I am saved by my faith in Jesus and now have Your peace residing in my heart. Thank You for this wonderful peace that transcends all understanding, a true inner peace that a broken and fallen world cannot give. I pray that You would use me to reach out to others who do not know Jesus yet, so that they can be reconciled to You once again and experience Your wonderful peace. May Your Holy Spirit continue to dwell in me for the rest of my life as I walk closely with You. I thank You and pray in Jesus’ most wonderful name, Amen.

每日灵粮

星期五，2021 年 5 月 21 日

标题：我留下平安给你们

作者：赵一丹

翻译：巫惠如

约翰福音 14：27 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。

这节经文总是让我想起 The Maranatha! Singers 的一首歌，歌词简单又令人安心。

“我给你平安，
这是世界无法给的平安，
这是世界无法理解的平安，
使人明白的平安，使人活下去的平安，
我给你平安。”
那么，耶稣所赐那使人宽慰的平安到底是什么？

就像我们如今的认知，平安可以在不同的环境中有着许多不同的意义。平安可能意味着没有战争或冲突，也意味着人与人之间的和睦相处，又或者它纯粹是一种宁静的状态。

基督所赐的平安和这些有什么不同？耶稣说他所赐的平安与世界所给予的不同。所以世界对平安的理解，以及它所带给我们的，与耶稣所赐的并不相配。这是因为耶稣所赐的平安只有通过相信他是我们的主和救主才能得着。

这是通过耶稣的救赎完成的。为我们的罪，他成了救赎者，使我们可以与上帝和好。作为上帝的子女，我们拥有的平安并不取决于环境，而是植根于我们与上帝的关系。我们现在拥有的平安是基督完美平安的一部分，因为我们现在与主连结，也可以享受与父上帝的宝贵团契。

好消息是，正如圣灵是属灵的礼物一样，耶稣在 2000 多年前给门徒平安为礼物，如今他的信徒也能得着。我们每个透过相信耶稣而得救的人，都拥有这种美妙的平安，这种平安永居我们内心。

即使上帝的平安在我们里面，但耶稣却没有保证我们的生活将因此一帆风顺。事实上，他警告说，在这个动荡的世界里，我们将面临痛苦和麻烦，正如他被钉死在十字架的前一晚对门徒说：“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”(约翰 16:33)。是的，我们可以放心，因为耶稣的复活已经战胜了罪恶和死亡。

当耶稣赐给他的门徒平安时，他告诉他们不要烦恼，不要害怕。这间接地提醒了每个人都要完全信靠上帝，因为上帝掌管一切。作为他的孩子，我们可以把所有的烦恼和忧虑都抛给我们无所不知、无所不能和至高无上的上帝。当我们的灵意识到这个真相，我们心里的重担和恐惧就会消失，我们也可以体验超越人所能理解的真正平安。

“应当一无挂虑，只要凡事借着祷告、祈求和感谢，将你们所要的告诉神。神所赐出人意外的平安，必在基督耶稣里保守你们的心怀意念。”（腓 4:6-7）

每当这个世界的苦难压垮我，我会转向上帝，并求主赐下耶稣所承诺的这份珍贵平安。虽然我很感激自己有这份平安，但我知道，我不能把它当成理所当然，因为不是我赢得的，是慈爱的上帝赐予的。

我认为，拥有他的平安应该能将我们带向黑暗和喧嚣的世界。作为上帝的孩子们，让拥有平安的我们与他人接触，这样更多的人就能了解耶稣，体验唯独他所能给予的真正平安。

祈祷：父上帝，感谢你，我因相信耶稣而被救赎，也因此能得着你的平安。感谢你这份超越一切理解的奇妙平安，是一个破碎而堕落的世界无法给予的真正平安。我祈求你能使用我，去接触那些还不认识耶稣的人，这样他们就能再次与你和好，体验你美妙的平安。愿你的圣灵在我与主同行的日子里常在我里面。我感谢你，奉耶稣最美好的名祈祷，阿门。

Saturday, May 22nd 2021

Title: The Beatitudes

Author: Pastor Andrew Lim

Translator: Irene Hong

People long to have blessings, whether it is hanging couplets at home during New Year or greeting each other during birthdays, the content is mostly related to blessings. Although people have this hope in their hearts, but in reality, it may not be realized. Even though everyone has a different understanding on blessings, but the pursuit of happiness is the same.

THE BEATITUDES

The word “Blessed” in the original text means “of God”; it is a joy of having secrets hidden in it, a joy of satisfaction. It is a joy that will not be easily changed even when changes arise in life. The happiness of the world is easily lost, such as the loss of property, the loss of health, the failure of plans, and the shattering of ambitions quickly takes away happiness. Jesus especially teaches us:

1. Blessed are the poor in spirit

Poor means extreme poverty, poor in spirit refers to spiritual poverty; it refers to a man who has nothing, humble, helpless, and totally trusting in God. This kind of person knows that he is poor, poor in moral strength, poor in knowledge of the truth, poor in holiness of life, and poor in all spiritual things. If such man is satisfied with such poorness, then he cannot receive any help and blessings from God; only if this person is aware that he or she is lacking in many ways, and needs the help and salvation of God, then he is blessed.

2. Blessed are those who mourn

To mourn means “Blessed are those who are broken hearted for the difficulties of the world and for his personal sins.” In the Bible, we often see this kind of repenting sorrow. For example, the tax collector who went to the temple to pray beat his chest and said, “God, have mercy on me, a sinner.” The sinful woman washed the feet of the Lord with her tears. The prodigal son repented when he realized his sins and returned to his father to confess his sins and asked for his forgiveness. Blessed are these people who are willing to be broken for their sins. They will receive God’s forgiveness and comfort, and their spirits will be set free.

3. Blessed are the meek

Meek means “Blessed are those who get angry at the right time and never get angry at the wrong time.” A meek person never complains or argues, even if he or she is subjected to unreasonable, injustice and all kinds of uncomfortable things. Those who are meek are not willing to feel resentment and revenge, but rather suffer losses themselves. They are patient, tolerant to the wicked, repay grievances with virtue, and respond to anger with gentle words. Jesus said: Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls.

4. Blessed are those who hunger and thirst for righteousness

Hunger and thirst in Greek means “I am thirsty due to lack of water.” This means “Blessed are those who desire all righteousness just as hungry people desire food.” Everyone has desires. Some people are hungry for fame, some thirsty for power, others are thirsty for love, and there are also some who love blindly. But what Christians desire is justice. Righteousness is the attribute of God to show the holiness of God. So hunger and thirst for righteousness means eager to be like God and to please Him.

5. Blessed are the merciful

The word “merciful” not only expresses sympathy for a person on the surface or sad over others’ problems, but penetrates into the depths of a person’s heart. Therefore, “Blessed are those who enter into the depths of people’s hearts, observe with others’ eyes, think with others’ insights, and feel with others’ feelings.” Christians should have mercy towards others. Merciful is not only about inner feelings, but more so in action, especially during this pandemic, many people are suffering from different kinds of pain. If you are able, you can do your best to experience and to help those people who are in need spiritually, financially, or materially.

6. Blessed are the pure in heart

Pure in heart originally means clean and honest, not hash, and not disguised.

It means “Blessed are people with absolutely pure motives, because everyone will have to meet God one day.” Every sin will stain the hearts of people. Therefore, if a person is to be truly pure, he or she must be pure entirely in thoughts, desires, and conscience, then his behavior can be right. Of course, man alone is absolutely impossible to achieve this—we need to rely on God’s power and gifts to achieve it. Therefore, we need to ask the Lord to keep our actions and minds clean and clear.

7. Blessed are the peacemakers

Do not irritate others, do not have conflict with others, be in harmony, and be willing to be a peaceful person. The meaning is “Blessed are those who establish a good relationship between people.” Christ is the Prince of Peace. He brings three types of peace to the world. The first is the reconciliation of the relationship between man and God. The second is that Christ gave His disciples an inner peace that the world could not give. The third is that Christ brings peace to mankind. Christ’s job is to achieve peace, so He requires us as Christians to also be peacemakers and become children of peace.

8. Blessed are those who are persecuted because of righteousness

“Blessed are those who are persecuted because of righteousness” means “blessed are those who suffer for Christ.” Jesus once told His disciples that they would suffer persecution by others because they followed the Lord and adhered to His teachings. But such people who suffer for the gospel of Christ are blessed. Blessed are people who sincerely do God’s will, please Him in all aspects, and live a devout life in Christ, but are misunderstood and persecuted by others.

The Chinese always says: have blessings, have blessings. The Chinese word blessing is “fu”, add a “qi” (as a verb) after the word blessing, which means people will suffer from unfair treatments such as “insults” while being blessed. So blessings and “insults” or ‘fu qi’ is connected.

Prayer: Lord! Please let me not treasure the blessings of the world, because these blessing are not usually realized, or easily lost. Please let me take up the yoke of Jesus Christ and learn from Christ, learn from His gentleness and be humble, so that my soul may find rest in You, and receive the blessings that You want us to receive in the beatitudes. Sincerely pray in the name of Jesus. Amen!

每日灵粮

星期六

2021年5月22日

题目:八福

作者: 林金仪

福分人人都渴望拥有，无论是过年在家挂上对联，或者是生日彼此祝福，内容多是与福分有关，尽管人人内心都有这种盼望，但事实并非尽如人意。虽然每个人对福气的理解不同，但是追求幸福的心思都是相同的。

耶稣登山宝训论八福

这“福”字在原文的意思是属神的，是一种内中藏有秘密的喜乐，心满意足的喜乐。是完全不受生命中机遇变迁而容易更易的喜乐。世界的快乐很容易失去，财产的更易，健康的丧失，计划的失败，雄心万丈的破碎都很快就把快乐夺去。耶稣特别教导我们：

一、虚心的人有福了

虚心意为极端贫乏，乃指灵里的贫穷。一无所有、谦卑、无助、完全信靠上帝的人。这种人自知贫穷，在道德力量上贫穷，在真理知识上贫穷，在生命圣洁上贫穷，以及所有属灵的事上无一而不成贫穷。若已经感到自己非常满足，那就再也不能收到神的帮助和福气，而当人感到自己有所不足，需要神的帮助和拯救，这才是有福的。

二、哀恸的人有福了

哀恸意思就是“凡为世上的艰难，与他自己的罪恶而心碎的人，有福了。”圣经中我们常看到这种悔罪的忧伤。例如上圣殿祷告的税吏捶着胸说：“神啊，开恩可怜我这个罪人”。那犯罪的女人眼泪湿了主的脚。浪子觉悟了他罪的时候就悔改，回到他父亲那里去认罪求饶恕。这些愿意为罪心碎的人是有福的，他们必得神的宽恕和安慰，心灵得释放。

三、温柔的人有福了

温柔意为“凡在适当的时候发怒，在不适当的时候从不发怒的人有福了。”温柔的人从不抱怨、不争辩，即使受到不合理，不公道和种种难受的事，却仍不愿意生怨恨和报复之心，宁可自己吃亏。是富有忍耐，对恶人也宽容，是以德报怨，以柔和的话回答愤怒的言语。耶稣说：你们当负起我的轭，向我学，因为我心地柔和、谦卑。这样，你们就将寻得灵魂的安息。

四、饥渴慕义的人有福了

希腊文的饥与渴，意为“我因缺水而干渴。”这意思就是“凡渴望全部的公义，如同饥饿的人渴望食物，这样的人有福了。”所有的人都有渴望，有些人求名如饥，有些人争权如渴，有些人争爱如渴，甚至乱爱。而基督徒所渴望的乃是公义。公义是神的属性，表明神的圣洁。所以饥渴慕义就是切望像神并讨神的喜悦。

五、怜恤人的人有福了

“怜恤”这个词不仅是在表面上对一个人的同情，为别人的困难难过，而是进入人内心

的深处。所以”凡进入人内心的深处，以别人的眼光观察，以别人的见解思想，以别人的心情感受的人有福了。”基督徒对别人要存怜恤之心。怜恤也不仅是在内心感受上，更是在实际行动上，特别是在这一次的疫情里，许多人承受着不同类型的痛苦，如若您有能力，可尽您能力所能，去体会和帮助心灵、经济或物品有需要的人。

六、清心的人有福了

清心在原义为纯洁，不混杂，不伪装。意思就是”动机绝对纯正的人有福了，因为终有一天每一个人必得见上帝。”每一种罪都会玷污人的心，因此一个人要做到真正的纯洁，他一定要在他整个人的全部思想，愿望和良心中清洁，这样他的行为才是对的。当然，这靠人自己是绝对做不到的，只要靠神的大能和神的恩赐，方能做到，因此需要主保守我们手洁心清。

七、使人和睦的人有福了

不惹人生气、不随便和人冲突、和睦、愿意成为和平的人。意思就是”凡建立人与人之间良好关系的人有福了。”基督是和平之君，他带给世人的和平有三种：第一是人与神的关系和好。第二是基督赐给他的门徒非世界所能给的内心的平安。第三是基督使人从此和睦。基督的工作就是成就和平，所以他要求我们基督徒也要做使人和平的人，成为和平之子。

八、为义受逼迫的人有福了

“为义受逼迫的人有福了”就是”为基督受苦的人有福了”。耶稣曾经告诉门徒，他们因为跟从主，坚守主的教训的缘故，将要遭受别人的逼迫。但这种为基督的福音而受苦的人是有福的。诚心遵行神旨意，在各方面讨神喜悦，在基督里过虔诚的生活，却受到别人的误会、逼迫，这种人是有福的。中国人常说：有福气，有福气。福字后面加上一个气，就说出：人得福的同时也受了不少气。所以福气是相连的。

祷告：主啊！求祢让我看重的不是世界上的福气，因为这种福气并非尽如人意，甚至也容易失去。求祢让我负起耶稣基督的轭，向基督学习，学习基督的柔和、谦卑。并寻得灵魂在祢里面的安息，得着祢所愿我们得着的八福。诚心祷告是奉耶稣的名。阿门！

23 May 2021

Why is it helpful to read the whole Bible in the course of a year?

Abraham Verghese

John 15: 1 I am the true vine, and my Father is the vinedresser. 2 Every branch in me that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. 3 Already you are clean because of the word that I have spoken to you. 4 Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. 5 I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing. 6 If anyone does not abide in me he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned.

While the remains of a tree can be made into a range of items from paper products to furniture, a detached vine crumbles to dust with the slightest touch. It has no use except kindle for the fire. Was this the reason that Jesus chose to use the image of a vine when He commanded us to abide in Him, warning that apart from Him, we can do nothing ? Our best efforts will crumble to dust without the soul-strengthening power of time spent abiding in the word and prayer. One way to have that “ time spent abiding in the word “ would be to have the habit of reading the Bible in the course of a year. We shall look at , without going in to details or depth, some of the specific benefits, which I read from from a TGC (The Global Coalition) article, that we can receive as we delve into the entire text of the Bible, seeking to answer the question: Why is it helpful to read the whole Bible in the course of a year?

Reading devotions , especially if the reading is such that the focus is not on the Scripture but what the devotion writer has written , is not a replacement for reading the verses and passages from the inspired Scripture. I used to at times read what the devotion writer had written without paying any attention to the scriptural text.

Reading the Bible through in a year helps you:

- 1)Go Places You Normally Wouldn't Go
- 2)See the Big Picture of Redemptive History
- 3)Learn New and Unexpected Things About God
- 4)Avoid Reading the Bible as a Self-Help Manual
- 5)Come Down From Your Theological Hobby Horse.
- 6)Enjoy the Surprising Ways God Meets You.
- 7)Create A Healthy Habit of Daily Bible Reading

All the above points may need further elaboration though they should be self explanatory . My purpose today is to encourage those who are not already doing it to develop a habit of reading the whole Bible in the course of a year. One of the best things about reading the Bible through in a year is that it builds a regular habit of daily Bible reading. Having a certain amount apportioned for the day makes it easier to pick it up and read. Following a yearly plan also acts as a built in accountability marker. Many of us overestimate our faithfulness to read the word daily. Having a daily reading plan helps to make it a habit of our life. My question for you today: What is keeping you from committing to a Bible plan to complete the Bible in a year?

Prayer : Heavenly Father , in Psalm 119:18 the Psalmist recorded “Open my eyes that I may behold wondrous things out of your law.” This is the same Psalmist who later said, “How sweet are your words to my taste” (Psalm 119:103). Give me the desire to read Your word regularly and may the Holy Spirit illuminate my understanding of your word. May I continue to abide with You my Lord by time spent in the word and prayer. Amen.

每日灵粮

星期日，2021 年 5 月 23 日

标题：为什么一年内阅读整本圣经对我们有帮助？

作者：Abraham Verghese

翻译：林良億

约翰福音 15:1-6

1 我是真葡萄树，我父是栽培的人。2 凡属我不结果子的枝子，他就剪去；凡结果子的，他就修理干净，使枝子结果子更多。3 现在你们因我讲给你们听的道，已经干净了。4 你们要常在我里面，我也常在你们里面。枝子若不常在葡萄树上，自己就不能结果子；你们若不常在我里面，也是这样。5 我是葡萄树，你们是枝子。常在我里面的，我也常在他里面，这人就多结果子；因为离了我，你们就不能做什么。6 人若不常在我里面，就像枝子丢在外面枯干，人拾起来扔在火里烧了。

虽然树木可以制成纸制品到家具的一系列物品，但一根被剪的枝子稍微被碰一下就变成灰尘。除了点燃火以外，它没有任何用处。耶稣之所以命令我们遵守他时选择用葡萄树，是不是借此警告我们，除了他，我们什么也做不了吗？我们若不尽全力地把时间放在读经和祷告上，我们最大的努力将前功尽灭。一种“把神的道常存在心里”的方法是养成在一年的时间阅读整本圣经的习惯。我们只是简要看过而不是深度研究细节，而我从 TGC（全球联盟）的一篇文章中读到一些具体的好处，在我们看整本圣经时，就可以得到这个问题的答案：为什么在一年内阅读整本圣经对我有帮助？

每日灵粮，特别是如果阅读的重点不是圣经，而是作家所写的，并不能代替受启发的经节和经文。我曾经不时读作家分享的每日灵粮，却不注意所应用的经节。

一年内读完整本圣经可以帮助您：

- 1) 去您平时不会去的地方
- 2) 用放大镜看救赎的历史
- 3) 了解关于神的新事物和意想不到的事情
- 4) 避免视圣经为自助手册
- 5) 避免使研究神学成为傲慢的嗜好
- 6) 享受神与您“预料不到”的相遇方式
- 7) 建立健康的每日阅读圣经的习惯

尽管以上所有的要点应该是清晰易懂的，但可能还需要进一步解释。

我今天的目的是鼓励那些还没有这样做的人，养成在一年内阅读整本圣经的习惯。一年中通过读圣经的最好事情之一是，养成了每日阅读圣经的习惯。每天分配一定的时间，可以更轻松地吸取和阅读。遵循全年计划还可以作为自我负责的标记。在我们当中，许多人高估了自己每日读经的自律。制定每日读经计划有助于使它成为我们生活中的习惯。我今天对您的问题是：什么使您无法致力制定在一年之内完成读经计划？

祷告：天父，诗篇 119: 18 记载：“求你开我的眼睛，使我看出你律法中的奇妙。”这位诗人后来说：“你的言语在我上腭何等甘美，在我口中比蜜更甜！”（诗篇 119: 103）。求主助我渴望规律地读你的话，愿圣灵照亮我对你话语的理解。我愿借着在读经和祷告继续与我主相连。阿们。

Monday, 24 May 2021
Crossing Boundaries.
Ong Hwee Soo
John 4:1-45 (Please read)

The above passage narrates a beautiful story of Jesus crossing various boundaries to reach out to an individual and thereby a community.

Firstly, Jesus crossed a geographical boundary as we read in v 4, “And he had to pass through Samaria.” The verb ‘had to’ denotes necessity. Traditionally, the Jews avoided Samaria by traversing the Jordan and travelling on the east side. The verse indicates Jesus’ sense of mission, hence, He intended to save time and needless steps by taking the shorter route from Jerusalem to Galilee.

Next, Jesus broke a serious social barrier by initiating a conversation with the Samaritan women. To a Jew, that would be double prejudice on the grounds of race and gender.

Historically, after the nation of Israel (Northern Kingdom) with its capital at Samaria was invaded by the Assyrians, multitudes of Jews were deported to Assyria while the foreigners were brought to settle in Israel to administer peace (2 Kings 17:24). The intermarriages that occurred between those aliens and the remaining Jews resulted in a mixed race, impure in the eyes of the Jews who lived in Judah (Southern Kingdom). The pure Jews hated the mixed race called Samaritans because they perceived that their fellow Jews who intermarried had betrayed their people and nation.

For a Jewish man to speak with a woman in public, let alone request a drink from her (v 7) was a clear breach of social norm and a definite departure from social animosity that prevailed between the two communities. Further, a Jew would become ceremonially unclean if he used a drinking vessel handled by a Samaritan, as the Jews considered all Samaritans unclean (v9). Thus, Jesus crossed a rigid religious regulation in His request for a drink from the Samaritan woman.

Women generally came in groups to collect water, either earlier or later in the day to avoid the midday sun. If the Samaritan woman came alone at noon (v 6), this may imply that her public shame prompted her to isolate herself from the other socially acceptable women. A rabbi and religious leader would not hold conversation with a woman of ill-repute (v 18).

However, Jesus did tell her “Go, call your husband” (v16) which was culturally correct as in that society, no rabbi would speak with a woman without her husband present. But Jesus has another purpose in mind as He intended to get beyond mere conversation (v10-15) to touch her deepest emotional need. In so doing Jesus broke through her psychological perimeter to lead her to face her deepest needs.

While her reply, “I have no husband” (v 17) was technically correct, the Samaritan woman’s curt answer was meant to close the subject. However, Jesus with gentleness and compassion, revealed both her sin and His omniscient knowledge of her life. The Jews held that a woman might be allowed to divorce twice or thrice at the most. If the Samaritans upheld the same standard, the woman’s five divorces (v18) showed she was exceedingly immoral. To top it all, she had apparently not married her present partner. The woman was compelled to face the reality of her need for redemption.

However, she tried to divert the conversation from her own moral failure to a fundamental religious issue. Traditionally, because of the Jewish antagonism toward them, the Samaritans had set up an alternative worship centre on Mount Gerizim (v 26) parallel to the Temple at Jerusalem. The proper place of worship had long been a source of contention between the Jews and the Samaritans. The woman brought up a popular theological issue about the correct place of worship as a smoke screen to keep Jesus from touching her deep-seated emotional, psychological, moral and spiritual needs.

However, Jesus directed the conversation to a more important point: the location of worship is not as important as the attitude of worship (v 21-24), thus, once again broke the religious bound. It is note-worthy that whereas Jesus at the start of the passage, avoided a religious confrontation with the Pharisees by leaving Judea and heading for Galilee (v 1-3), here, He was willing to engage in a theological discourse with the Samaritan woman.

This lovely story ends with the Samaritan recognising Jesus as the 'living water' (v 10-15), as the Messiah (v 25) and the Christ (v 29). Abandoning her previous social shame and ostracism, her spontaneous testimony led her community to find the "Saviour of the world" (v 30, 39-42). It is indeed remarkable that Jesus traversed geographical borders, crossed racial and gender divides, contravened social conventions, demolished religious demarcations, broke through psychological barriers to reach out to the deepest needs of an individual whose redemption and transformation brought a community to receive salvation.

What boundaries do we need to cross to reach out to diaspora groups in our 'Samaritan' (neighbouring) areas? What are the ways we can bring the 'living water' to the thirsty and the 'bread of life' to the hungry?

Let's Live the Life, Breaking Barriers.

PRAYER:

Dear Jesus, You have shown us how You break barriers to make people whole. Empower us Lord, to push the frontiers, to reach out to those in the fringes. Enable us, to shine through the schisms that separate, so that people in the periphery can see your Light. Amen.

每日灵粮

星期一，2021 年 5 月 24 日

标题：跨越界限

讲员：翁辉赐弟兄

翻译：陈劲年姐妹

【约翰福音 4:1-45】～ 请阅读

以上段落讲述了耶稣跨越不同的界限，接触一个人，进而接触一个群体的美丽故事。

首先，正如我们在第 4 节所读到的，耶稣越过了一个地理分界线，祂“必须经过撒玛利亚。”动词“必须”表示必要性。传统上，犹太人穿越约旦并向东走以避免撒玛利亚。这节经文表明了耶稣的使命感，因此，祂打算通过从耶路撒冷到加利利的捷径来节省时间和不必要的步履。

接下来，耶稣打破了一个严重的社会障碍，开启了与撒玛利亚妇人的一段对话。对一个犹太人来说，这是基于种族和性别的双重偏见。

从历史上看，以撒玛利亚为首都的以色列国（北部王国）被亚述人入侵后，大批犹太人被驱逐到亚述，而异族人则被带到以色列定居以维持治安(列王纪下 17:24)。这些异族人和留下的犹太人之间的通婚导致了一个混血种族，在居住在犹大(南部王国)的犹太人眼中是不纯净的。纯犹太人憎恨被称为撒玛利亚人的混血种族，因为他们认为通婚的犹太人同胞背叛了他们的民族和国家。

一个犹太男人在公共场合与一名妇人说话，更别论向她要水喝(第 7 节)，显然违反了社会规范，也明显地背离了两个群体之间普遍存在的社会仇恨。此外，若犹太人使用撒玛利亚人所用过的器具，在仪式上就变得不洁净了，因为犹太人都视所有的撒玛利亚人为不洁的(第 9 节)。故此，耶稣向撒玛利亚妇人要水喝，是越过了一项严格的宗教规定。

妇女通常成群结队地来取水，要么是在一天的早些时候，要么是在晚些时候，以躲避正午的阳光。如果这撒玛利亚妇人在中午独自前来(第 6 节)，这可能意味着她在公众面前的羞耻感促使她把自己与其他社会上被接受的妇女隔离开来。拉比和宗教领袖不会与一个声名狼藉的妇人谈话(第 18 节)。

然而，耶稣却告诉她“去，叫你的丈夫来”(第 16 节)，这在文化上是正确的，因为在那个社会，没有丈夫在场，拉比不会与一个妇人说话。但是耶稣心里有另一个目的，祂有意超越纯粹的对话(第 10-15 节)，祂要触及她最深处的情感需求。耶稣这样做突破了她的心理界限，引导她面对她最深切的需要。

虽然她的回答“我没有丈夫”(第 17 节)在技术上是正确的，但撒玛利亚妇人的简短回答是为了要结束这个话题。然而，耶稣怀着温柔和怜悯的心，揭露了她的罪和揭示祂对她生活无所不知的认识。犹太人认为，一个妇人可以离婚两次，最多三次。如果撒玛利亚人也秉持同样的标准，这个妇人的五次离婚(第 18 节)表明她是非常不道德的。更甚的，她显然没有嫁给她现任的伴侣。这妇人被迫面对她需要救赎的现实。

但是，她试图将话题从她自己的道德失败转移到一个基本的宗教问题上。传统上，由于犹太人对他们的敌视，撒玛利亚人在与耶路撒冷圣殿平行的基利心山(第 26 节)上建了另一个敬拜中心。长期以来，正确的敬拜地点一直是犹太人和撒马利亚人之间争论的根源。这位妇人提出了一个关于正确敬拜地点的热门神学问题作为烟幕，以防止耶稣触及她根深蒂固的情感、心理、道德和心灵需要。

不过，耶稣把谈话引向一个更重要的论点：敬拜的地点不如敬拜的态度重要(第 21-24 节)，故而再次打破了宗教的界限。值得注意的是，尽管耶稣在这段经文的开头，通过离开犹太前往加利利(第 1-3 节)以避免与法利赛人的宗教对抗，但在这里，祂愿意与这位撒玛利亚妇人进行神学对话。

这个温馨的故事以这位撒玛利亚人认出耶稣是“活水”(第 10-15 节)、是弥赛亚(第 25 节)以及是基督(第 29 节)结束。她摒弃之前的社会羞耻和排斥，她主动的见证带领了她的社群找到了“世人的救主”(第 30 节，39-42 节)。值得注意的是，耶稣跨越了地理边界，跨越了种族和性别的鸿沟，违反了社会惯例，拆除了宗教界线，突破了心理障碍，接触到一个人最深切的需要，以致她的救赎和转变带来了一个社群的得赎。

我们需要跨越哪些界限才能接触到我们“撒玛利亚人”(邻近)地区的散居群体？我们有什么方法可以把“活水”带给口渴的人，把“生命粮”带给饥饿的人？

让我们活出生命，突破障碍。

祈祷：

亲爱的耶稣，祢已经向我们展示了祢是如何打破障碍以使人完整。主啊，求赋予我们力量，去推动边界，去接触那些处于边缘的人；使我们通过教会的分立发光照耀，以便周围的人可以看到祢的光。阿们。

Tuesday, 25 May 2021

Title: Overcoming Pandemic Fear

By: Cecilia Tan

Matthew 14:27 “But Jesus immediately said to them, ‘Take courage! It is I. Do not be afraid.’”

Today’s world is undergoing a massive upheaval. We are in the midst of a worldwide Covid-19 pandemic which has devastated our world for almost one and a half years, and is continuing to do so unabated. To date, it has claimed more than 3.3 million lives worldwide including more than 2,000 in Malaysia.

The hardest thing to handle is probably the uncertainty surrounding the pandemic – how long will it last, how bad will the situation be before it gets better, will there be enough vaccines for the entire world, will the current vaccines provide protection against the mutant strains of the virus... these and many other unanswered questions have resulted in a prevailing sense of overwhelming dread and panic.

To make matters worse, newspapers and social media bombard us daily with content about how the pandemic is ruining our peaceful and normal routines of life – threatening health, tearing down economies, claiming lives and destroying countless livelihoods as well as afflicting the mental and emotional well-being of many others.

Endlessly searching Google for answers and not being able to find concrete answers has resulted in the fueling of fears and anxieties. Inevitably, we feel drained, overwhelmed and in despair.

The good news is that there is hope! The best and most effective barricade against fear and anxiety can be constructed by filling our minds with the truth of God’s Word. God has promised sufficient grace to cope with life’s struggles. His command to us is “Do not be afraid.” It is by simple obedience of this command that we can overcome the crippling effect of fear and live with an indomitable spirit.

Matthew 14:22-33 records the miracle of our Lord Jesus walking on water. Jesus came to the disciples in the boat, walking on the sea in the midst of a storm. The exhausted disciples, who had been rowing all night, were afraid thinking Jesus was a ghost. Jesus reassured them saying, “It is I. Do not be afraid.”

Peter sought further confirmation of Jesus’ identity by asking Jesus to bid him “come”. So Jesus invited Peter to do so. Peter had enough faith to step out of the boat in the darkness of the raging storm. At first his eyes were fixed on Jesus. So he did not have to worry about the wind or the waves because he had faith that Jesus would not let him drown. When Peter focussed on Jesus, his faith was strong. He knew nothing and no one is more powerful than Jesus!

However the minute Peter took his eyes off Jesus, he was overwhelmed by the things around him that were more powerful than he was. He started to sink into the waters. He had allowed himself to doubt the power of Jesus and this doubt led to fear for his life. Thankfully, Jesus moved fast and grabbed Peter’s hand, thereby saving his life!

The pandemic is too big and too scary for us to handle. But nothing is too big for Jesus. Let us focus our eyes on Jesus rather than on the pandemic that threatens to engulf us in despair.

With Jesus, the Lord of the storms, we can confidently walk through every storm in life. He will grant us peace in the midst of these troubling times.

It is said that the command “fear not” (or variations of it) is used 366 times in the Bible (one command for every day, including Leap Year!). God does not want us to go through a single day without hearing His comforting words “fear not”!

Yes, we must do our best to fully comply with the SOPs put in place by the government, including adhering to the 3Cs (Avoid Crowded places, Confined spaces and Close conversations) and 3Ws (Wash hands, Wear a mask and heed Ministry of Health Warnings).

But the best thing to do for OVERCOMING PANDEMIC FEAR would be to, in simple faith, obey our Lord’s command “Do not be afraid”. God does deliver His children from fear – provided we surrender it to Him. Faith builds us up, fear tears us apart!

Prayer:

Our Heavenly Father, many of us live in fear, gripped by a sense of anxiety and hopelessness, choked by worries arising from unanswered questions. We turn our hearts to You. We know You are completely trustworthy and will never fail us. We ask that You strengthen our faith and help us to keep our eyes fixed on You, so that we will not be drowned in the waves of despair, but rise up with hope and stand firm! For we know whether on mountain top or in the deepest valley, You are always with us and will never leave us! We pray in Jesus’ name. Amen.

每日灵粮

星期二，2021 年 5 月 25 日

标题：克服对疫情的恐惧

作者：陈俊芳姐妹

翻译：陈晓佩姐妹

马太福音 14:27 “耶稣连忙对他们说：“你们放心，是我，不要怕！”

当今世界正在经历一场巨变。将近一年半的时间里，我们处于一场摧毁全球的新冠肺炎疫情中，而且这种情况还在有增无减。至今，它已夺走了全世界超过 3.3 百万人的生命，其中包括马来西亚的 2000 多人。

最难处理的事情或许是环绕着疫情的不确定性 – 它将持续多久、在情况好转之前会有多糟糕，是否有足够的疫苗供应给全球，目前的疫苗是否可以提供保护抵御变种的病毒……这些问题和其他许多悬而未决的问题导致了一股令人不知所措的恐惧和恐慌感。

更糟的是，我们每天都被报章和社交媒体的内容轰炸着，内容是这场疫情如何毁掉了我们平静和正常作息的生活 – 威胁健康、拖垮经济、夺走生命和摧毁了无数人的生计，并折磨着许多人的心理和情绪安康。

无止尽地在谷歌上搜索答案，却找不到具体的答案，导致了恐惧和焦虑的加剧。无可避免地，我们感到精疲力尽、不知所措和绝望。

好消息是，希望依然存在！用上帝话语的真理填满我们的思想，是对抗恐惧和焦虑的最好和最有效的屏障。上帝已应许我们有足够的恩典应对生活的挣扎。祂对我们的命令是“不要怕”；只要遵守这个命令，我们就能克服恐惧的严重影响，并以不屈不挠的精神生活。

马太福音 14:22-33 记载了我们的主耶稣在水上行走的神迹。耶稣在风暴中行走在海面上，向船上的门徒走去。疲惫不堪的门徒整夜划船，惊慌地以为耶稣是鬼怪。耶稣安抚他们说：“是我，不要怕。”

彼得进一步寻求确认耶稣的身份而求耶稣叫他“来吧”，耶稣就叫彼得这样做。彼得有足够的信心在狂暴的黑暗中踏出船外。起初，他的眼目定睛在耶稣，所以他不必担心风浪，因为他相信耶稣不会让他淹溺。当彼得专注于耶稣时，他的信心是坚定的；他知道没有什么也没有任何人比耶稣更有能力！

然而，当彼得把目光从耶稣身上移开的那一刻，他就被周围比他更强大的事物所征服。他开始沉入水中。他让自己怀疑耶稣的能力，而这种怀疑导致了对他生命的恐惧。幸好，耶稣迅速地拉住彼得的手，救了他的命！

这疫情太大，太可怕，我们无法应对。但对耶稣来说，没有什么是太大的。让我们注目在耶稣身上，而不是关注那威胁着使我们陷入绝望中的疫情。有了耶稣，风暴的主宰，我们可以有信心地走过生命中的每一个风暴。祂将在这个令人不安的时刻赐予我们平安。

据悉“不要怕”这个命令(或其变体)在“圣经”中被运用了 366 次(每天一个命令，包括闰年！)。上帝不想让我们度过任何一天听不到祂安慰的话“不要怕”！

是的，我们必须尽最大努力完全遵守政府拟下的标准操作规程，包括遵守 3C(避免拥挤场所、密闭空间和近距离交谈)和 3W(洗手、戴口罩和听从卫生部的警告)。

但是，要克服对疫情的恐惧，最好的办法就是，本着单纯的信念，遵从我们主的命令“不要怕”。上帝会解救祂的儿女脱离恐惧 – 只要我们把恐惧交给祂。信仰建立我们，恐惧撕裂我们！

祈祷：

我们天上的父，我们当中许多人生活在恐惧中，被焦虑和绝望的感觉所笼罩，被未解答的问题引起的担忧所扼杀。我们把心转向祢。我们知道祢是完全值得信赖的，永远不会让我们失望。我们求祢坚固我们的信心并帮助我们仰望祢，好让我们不致被淹没在绝望的波涛中，而是带着盼望兴起并站立稳定！因为我们知道，无论是在高山上还是在最深的低谷里，祢常与我们同在，永远不会离弃我们！奉耶稣的名祷告。阿们。

Wednesday, 26 May 2021

Title: Come like Children

By Wong King Wai

Luke 18:15-16 – 15 People were also bringing babies to Jesus for him to place his hands on them. When the disciples saw this, they rebuked them. 16 But Jesus called the children to him and said, “Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these.”

When my nieces were really young, I would visit them after work to play with them, sing songs and make funny voices using their soft toys. Their antics and wants were a constant joy because they were not afraid to say what they wanted and do what they wanted. Of course, being the doting uncle, I let them walk all over me because that is what a fun uncle would do.

As I look back at those times and also remember my nieces’ chubby cheeks, button noses and constant telling me to “stop singing” (there is a back story there so ask me when you see me :-)), I wonder if the children in Jesus’ time were the same. Were they grabby with their little fingers? Would they be asking one hundred and one questions? Would they play with His hair, clothes and beard?

And then I imagine myself in those children’s shoes, looking to my Lord. I would like to imagine that He would be smiling at me and hugging me and saying “I love you” and “I will never leave you or forsake you”, and I would be able to curl up on His lap as He cradles me, feeling comforted and secure.

During this pandemic, the feeling of uncertainty is at a high level. Some of us are struggling with mental health issues, some of us are worried about job security or have lost jobs, and some have to deal with loss of family members and close friends due to the virus.

Let us, like children, come before our Lord and Saviour to seek solace and refuge. Let’s take time to reflect on the goodness and blessings that God has given us, and snuggle deep into His loving arms to feel his comfort and security. Let us also pray for each other, send texts and make calls to encourage and build up each other as we wait out this season of uncertainty.

May God reveal more of Himself to you and that you will be able to grasp the full measure of His love, grace and mercy in your life. Let me pray for you:

PRAYER: My Father in heaven. I pray for my dear brother or sister who is struggling right now. They need a word from You that will help them keep their hopes up during this time. I pray that You will do that for them and reveal to them Your great love. Thank You for hearing my prayer. In Jesus name I pray, AMEN.

每日灵粮

星期三, 2021 年 5 月 26 日

标题: 如孩子般前来

作者: 黄经为弟兄

翻译: 陈健萍姐妹

【路加福音 18:15-16】

15 有人抱着自己的婴孩来见耶稣,要他摸他们,门徒看见就责备那些人。16 耶稣却叫他们来,说:“让小孩子到我这里来,不要禁止他们,因为在神国的,正是这样的人。”当我的侄女们还很小的时候,我会在下班后去看望她们,和她们一起玩、唱歌,用她们柔软的玩具发出有趣的声音。他们的滑稽动作和心愿常给人带来欢乐,因为他们不怕说出他们想要什么,也不怕做他们想做的事。当然,作为一个宠爱她们的叔叔,我任由她们为所欲为,因为这就是一个有趣的叔叔会做的事情。

当我回顾那段时光,我仍记得我侄女们胖乎乎的脸颊、塌鼻子和不停地叫我“别唱

了”(这里头有一个背景故事,当您看到我的时候可问我),不知耶稣时代的孩子是不是也一样。他们是用小手指抓东西的吗?他们会问 101 个问题吗?他们会拨弄祂的头发、衣服和胡子吗?

然后我想像自己在他们的位置,仰望着我的主。我想像祂会对我微笑,拥抱着我,对我说“我爱你”和“我必不撇下你,也不丢弃你”;当祂抱着我时,我会蜷缩在祂的膝上,感到舒适和安全。

在这场大流行期间,不确定的感觉处于很高的水平。我们当中有些人正面临心理挣扎,一些人担心工作保障或已经失业,还有一些人不得不应对因病毒而失去家人和密友的情况。

让我们像孩子一般,来到我们的主和救主跟前,寻求安慰和庇护。让我们花时间来思考上帝所赐给我们的良善和祝福,深深地依偎在祂慈爱的怀抱中,感受祂的安慰和稳妥。在我们等待这个不稳定的时期结束之际,让我们也彼此代祷、发短信、打电话,彼此劝慰和互相建立。

愿上帝更多地向您启示祂自己,使您能够在您的生命中充分领会祂的爱、恩典和怜悯。让我为您祈祷:

祈祷:我在天上的父,我为我正在挣扎中亲爱的弟兄姐妹祷告;他们需要来自祢的话语来帮助他们在这段时间里保持希望。我祈求祢为他们这样做,并向他们展示祢伟大的爱。感谢祢垂听我的祈祷。我奉耶稣的名字祷告。阿们。

Thursday, 27 May 2021

Title: Killing Lions

By Dr. Tho Lye Mun

The Maasai clan in southern Kenya and northern Tanzania are respected for being fearless warriors. “The Maasai have always been special. Their bright red robes set them apart visually. Spear in hand, they are calm and courageous regardless of danger” writes the Maasai Wilderness Conservation Trust. The way for a Maasai boy to achieve warrior status was to single-handedly kill a lion with his spear. Many would be scarred in the process and they carry these scars for life with pride. The turning point for David in the bible was when he faced Goliath single-handedly and brought him down. David went on to be one of the greatest kings in the history of the bible.

Every boy in his quest to be a man longs for a narrative of adventure, overcoming dangers and beating the odds. It’s in the core of our DNA to forge a unique path that no one else has tread. We are not excited when things come easy. It’s in our nature to take risks and to take on challenges where others think is impossible. It makes us feel alive. Whether it’s in sport, developing a skill, a career, building a successful business, climbing Everest, driving a fast car, or fighting for the hand of the beautiful girl he thought would never give him the time of the day. These are our modern day lions.

For this to happen, every boy will have to come face to face with his fears. The fear of rejection, the fear of failure, the fear of not being good enough. This is inevitable. He has to struggle to turn self-doubt into belief. To navigate through obstacles and uncertainty, to fall, to pick himself up and then come out on top.

The disciples were not ready to take on the world when Jesus met them. They were but “boys”, in the figurative sense of the word. They argued with each other, they had little faith, they misunderstood Jesus and denied him in the end. But Jesus knew this. He knew he had to turn them into “men”, what better way than to walk with them for 3 years. He taught them by example. When they failed, He encouraged them, and showed them what to do. He turned their doubt into belief. But more importantly He showed them how to love, and they fell in love with Him.

The disciples went on to be the greatest force to change the world. They spread the gospel with passion, they organized the first church, they drove out demons, they healed the sick, they brought love and hope where there was oppression. They faced the might of the Roman army and did not back down. They went on to kill lions. It was their love for Jesus which fanned the fire that would not go out.

Fathers and mothers, I urge you to teach your sons how to love. Give them a reason to love and this will give them a reason to live, and this fire will never be quenched. It will drive your sons to be the best they can be. It will give them a reason to overcome evil with good and stand out from the crowd. They will kill their lions and become men.

Matthew 10:16, 28

16 “I am sending you out like sheep among wolves. Therefore be as shrewd as snakes and as innocent as doves.

28 Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell.

每日灵粮

2021 年 5 月 27 日，星期四

题目：屠杀狮子

作者：陶乃文医生

翻译：吴淑娉姐妹

马赛族人(Maasai) 分布于非洲国家肯尼亚南部和坦桑尼亚北部，因勇敢和不畏惧而受人尊敬，马赛野生保育信托基金会写道：" 马赛人很特别，他们爱穿鲜红色长袍，令他们很容易辨认，无论遇到什么危险，他们手握长矛，显得十分镇定和勇敢。" 马赛族男孩若要成为一个战士，必先要单枪匹马用长矛杀死一只狮子，搏斗期间身体难免留下疤痕，但他们并不介怀，更引以为傲。圣经记载大卫人生的转折点也是在他独自击败巨人哥利亚之后，继而成为圣经历史上最伟大的国王之一。

每一个男孩在成长（由男孩变作男人）的过程中，都渴望冒险，希望能克服危险和挑战，这可能是潜伏在我们体内的 DNA，是与生俱来的性格，要为自己开拓一条独一无二的路。对垂手可得的事物，我们不感到兴奋，我们喜欢冒险，接受别人以为不可能的挑战，克服种种困难令我们感到 " 活着 " ——无论是在运动、学习技能、职业、建立一个成功的企业、攀登珠穆朗玛峰、驾驶跑车，或者追求一个难以到手的漂亮女孩.....这都是我们在现代生活所面对的狮子。

为了成功，每一个男孩都要面对自己的恐惧：被拒绝、失败、觉得自己不够出色的恐惧，这是无可避免的，他们必须将对对自己的怀疑变成信念，克服路途上的障碍和未知之数，跌倒了、又站起来，然后才能攀上高峰。

与耶稣初见之时，门徒并未为福音事工作做好准备，可以说是还在 " 男孩 " 阶段，没有很大的信心，彼此争吵、对耶稣有误解，后来甚至不认主，但耶稣深知这一切，祂知道若要训练众门徒成为男人，最佳方法是花三年时间，与他们同行，以身作则。当门徒遇到挫折时，给予鼓励，指导他们如何克服，将怀疑变成信心，最重要的是教他们如何去爱人，门徒也因而对耶稣建立了深厚的爱。

耶稣的门徒继而成为改变世界的一股最大力量，他们怀着满腔热诚到各地传福音，成立第一间教会、替人赶鬼医病、为受到逼迫的带来爱及希望。即使面对势力强大的罗马军队，他们并没有退缩，继续战胜狮子，正是他们对耶稣的爱扇旺了火焰，使这火焰永不熄灭。

为人父母的，我促请各位教导你们的儿子怎样去爱，让他们知道为什么要爱，从而知道为什么而活，这火焰将永不熄灭。它会驱使你的儿子达到最高的成就，克服邪恶，在众人里鹤立鸡群，他们会战胜狮子，成为男人。

马太福音

10: 16 "现在，我差派你们出去，好像羊进到狼群中间；所以你们要像蛇一样机警，像鸽子一样纯洁。 "

10: 28 " 那些杀身体却不能杀灵魂的，不要怕他们；倒要怕那位能把灵魂和身体都投入地狱里的。 "

Friday, 28 May 2021

To Know Him is to Love Him

By: Sally Cheong

” Love the Lord your God....with all your mind.” Matthew 22:37

Is it not strange that the Lord Jesus should tell us to love the Lord our God with all our mind? We understand that we should love Him with all our heart, our soul and our strength. But with our mind? Love is not usually expressed as an intellectual or cerebral matter.

What does it mean to love God with the mind?

Theologian RC Sproul remarked that the great crisis in our churches today is that people try to worship God with feelings and emotions only. It can't happen, he said. You cannot love God if you don't know Him.

If I want to love God I have to know Him and if I want to love Him more, I must know Him more deeply. How am I going to do that?

The Scriptures reveal the mind of God. If I want to know Him, I must search the Scriptures. The more I focus the mind's attention on Who God is and what He does, the more I understand just a little bit more about Him. And my soul will burn inside like the two disciples on the road to Emmaus when the Lord Jesus walked alongside them and explained the Scriptures to them concerning Him. They said to one another, ” were not our hearts burning within us while He talked with us on the road and opened the Scriptures to us?”

The more we understand God with the mind, the greater ardour we have to honor Him and to hold Him in high esteem and to think about Him with deep reverence.

The more we know about Him, the more glorious He will appeal to us and the more glorious He appeals to us, the more we are inclined to praise Him. And then, we will be driven to do that which our fallen nature does not naturally do – to Worship and Love Him. It is easy to obey someone you love and carry out His commands.

Our minds, dear Christians, are filled with the things of this world and with the love of the world. There is little room in our minds for God and the things of God. Is it no wonder that God said, ” These people honor me with their lips, but their hearts are far from me.” Matthew 15 :8

(Inspired by RC Sproul's 'Love God with all your mind')

Prayer

Abba Father, we have not loved You with all our mind, not even a serious portion of it. Our lack of adoration and honor in our worship of You shows how little we love You with all our mind. Please forgive us.

For too long we have, with our mouth and lips, professed to love You. You Alone know our hearts. We can pretend with the world outside but not with You. We have grieved Your heart and we are deeply sorry.

O Lord our God, help us this day forth to diligently search your Scriptures to begin to know You more. We pray Your Spirit will teach us the truths revealed in Your Word concerning

Your mind and love for us.

This we ask in the Name of our Lord Jesus, AMEN

每日灵粮

星期五，2021 年 5 月 28 日

标题：“越认识祂就越爱祂”

作者：张绣梅

翻译：陈月妃

马太福音 22: 37 “你要。。。。尽意、爱主你的 神。”

主耶稣告诉我们要尽意爱主我们的神，这不奇怪吗？我们知道，我们应该尽心、尽性、尽力地爱祂。但是用我们的意念（思想）来爱祂？爱通常不是用智力或大脑的东西来表达的。

用心思意念去爱上帝意味着什么？

神学家 RC Sproul 指出，现今教会最大的危机就是人们试图仅凭感觉和情感来敬拜上帝。他说，事实并非如此。如果你不认识上帝，你就无法爱祂。

如果我想爱上帝，我必须认识祂，如果我想更多地爱祂，我必须更深入地了解祂。我该怎么去做呢？

圣经揭示了上帝的思想。如果我想认识祂，我就得查考圣经。我越是把注意力集中在上帝是谁和祂所做的事情上，我对祂的了解就越多。我就会像那两个去以马忤斯的门徒一样心里火热，那时主耶稣与他们同行，向他们讲解关于祂的经文。他们彼此说、“在路上、祂和我们说话、给我们讲解圣经的时候、我们的心岂不是火热的么。”

我们越是用心去了解上帝，我们就越热切的尊崇祂，就会对祂怀着最崇高的敬意，并以敬畏的心来思想祂。

当我们越了解祂，祂的荣耀就会越加吸引我们。当祂的荣耀越加吸引我们时，我们就会越赞美祂。接着，我们将被驱使去做我们这堕落的本性所不能做的事——崇拜和爱祂。当你爱一个人的时候，你就会轻易的顺从祂，并执行祂的诫命。

亲爱的基督徒，我们的心充满了世上的事和世上的爱。在我们的思想中，上帝和上帝的事物几乎没有什么空间。难怪神说：“这百姓用嘴唇尊敬我、心却远离我。”（马太福音 15:8）

（灵感源于 RC Sproul 的《尽心尽意地爱上帝》）

祈祷：

阿爸天父，我们并没有尽心尽意地爱祢，甚至没有认真地爱过祢。我们在敬拜祢时缺少了对祢的崇敬和尊崇，表明我们对祢的爱是多么的少。请赦免我们。

长久以来，我们用我们的嘴和嘴唇，宣称爱祢。只有祢知道我们的心。我们可以和外面的世界装假，但不能和祢装假。我们伤了祢的心，我们深表歉意。

耶和華我们的神阿，求祢今日帮助我们，仔细查考祢的圣经，使我们更加认识祢。我们祈求祢的灵教导我们祢话语中关于祢的旨意及祢对我们的爱的真理。

我们奉主耶稣的名祈求，阿们。

Saturday, 29 May 2021

Title: What Do You Want to Be Remembered For?

By: Amanda Foo

Matthew 26:6-13

“Teacher, why are we talking about death?” asked a student of mine in Youth class. “Because we need to realize that we all die one day, and it can happen sooner than we expect it to,” I answered.

As much as it is a known fact that death is a certainty in life, many of us live avoiding the topic altogether, treating it as a taboo. However, with Covid-19 ‘taking the world by storm’, we find ourselves with no choice but to face reality squarely in the eye, that is life is not certain. We mourn with those who have lost loved ones to the deadly virus, and at the same time, are filled with fear and anxiety that we could very well be next.

As Sister Cecilia pointed out in her devotional writeup on 25 May titled ‘Overcoming Pandemic Fear’, the coronavirus has claimed more than 3.3 million lives worldwide, including over 2,000 lives in Malaysia. But let us not be fooled. Coronavirus is not the only way a life gets taken. Death can happen in a variety of ways, and very often, unexpectedly; which should lead us to ask the question – How should we live this life, and what do we want to be remembered for?

In Matthew 26:6-13, Jesus is reclining at the table in the house of Simon the leper when a woman appears with an alabaster flask of very expensive ointment. She pours it on Jesus’ head, to which the disciples responded angrily “Why this waste? For this could have been sold for a large sum and given to the poor.” It is said that the perfume was worth over 300 denarii (Mark 14:5), which was equivalent to a year’s wages at that time. Seems like a fair question. However, Jesus responds, “Why do you trouble the woman? For she has done a beautiful thing to me... Truly I say to you, wherever this gospel is proclaimed in the whole world, what she has done will also be told in memory of her.”

When I read that last verse, I couldn’t help but be envious of that woman. To have done a beautiful thing for Jesus and be remembered for it up to today, how blessed is she! Of course, she had to suffer the indignance of the disciples, but she was very quickly justified by Jesus. Sometimes, the way we live our lives for Jesus may seem like a foolish waste to those around us. They watch as we expend our valuable time, energy, money, intellect and vocation for Jesus, and ridicule us.

But it is not a waste; it is true worship. As co-founder of Desiring God, Jon Bloom puts it, ‘A poured out life of love for Jesus that counts worldly gain as loss displays how precious he really is. It preaches to a bewildered, disdainful world that Christ is gain and the real waste is gaining the world’s perfumes while losing one’s soul in the process.’

Ultimately, the time we spend on earth is a mere dot relative to the time we have in eternity. While we are still alive, we still have the opportunity to live for Christ. If you’ve been tossed and swept by the waves of life, it is not too late to turn back and be anchored in Jesus. If you’ve yet to receive Jesus into your life, you can do so today. If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (1 John 1:9). And we can take heart; for while we may have tribulation in this world, Jesus has overcome the world (John 16:33).

Prayer:

God, how is it that the all-powerful, amazing Creator would want to spend eternity with us? It is only through Your amazing grace and the work of Jesus that this is possible. Yet, we so often go astray. We ask You, Lord, today to forgive us our sins, for choosing to go after the world, when only You are truly worthy of our worship. Help us to set our eyes on You and live lives that glorify You. In Jesus' Name we pray, Amen.

每日靈糧

2021年5月29日，星期六

标题：你想因為什麼而被他人銘記？

作者：符偉敏姐妹

翻譯：王靖端姐妹

*马太福音 26 章 6-13 節 *

“老師，我們為什麼要談論死亡呢？”我在青年團契班的其中一名學生問道。我回答說，“因為我們需要意識到我們終究還是會离世，而且它的發生，可能比我們預期的要早。”

眾所周知，死亡是生命中肯定的事實，我們許多人都完全避開這個話題，將其視為禁忌。然而，隨著 2019 冠狀病毒猶如猛烈的風暴席卷全球，我們發現自己別無選擇，只能面對現實，那就是生命無常。我們和那些因致命病毒而失去親人的人們一同哀悼，與此同時，我們也充滿了恐懼和憂慮，很可能自己會是下一個。

正如陳俊芳姐妹在 5 月 25 日的每日靈糧「克服對疫情的恐懼」的文章中指出，冠狀病毒已經奪走了全球超過 330 萬人的生命，其中包括馬來西亞的 2000 多人。但是，我們不要上當。冠狀病毒不是唯一能奪走生命的。死亡可能以多種方式發生，並且經常是意外地發生。這應該導致我們提出一個問題：我們今生將如何度過，我們想因為什麼而被別人銘記？

在馬太福音 26: 6-13 中，耶穌在伯大尼長大癲瘋的西門家里坐席的時候，有一個女人，拿着一玉瓶極貴的香膏出現。她把它澆在耶穌的頭上，門徒們看見，就很不喜悅的說，“何用這樣枉費呢？這香膏可以賣許多錢，贖濟窮人。”這香膏可以賣三十多兩銀（馬可福音 14: 5），約值當時一般工人一年的工錢。這似乎是一個合理的问题。然而，耶穌回答說，“為什麼難為這女人呢？她在我身上做的是一件美事...我實在告訴你們：普天之下，無論在什麼地方傳這福音，也要述說這女人所行的，做個紀念。”

當我讀到最後一節經文時，我禁不住羨慕那個女人。她為耶穌做了一件美事，並為之而被銘記直到今天，她是多么蒙福啊！當然，她必須忍受門徒們的羞辱，但是很快她就被耶穌稱義了。有時候，我們為耶穌而活的生活，對我們周圍的人來說似乎是愚蠢的枉費。他們看到我們為耶穌花費寶貴的時間、精力、金錢、智力和使命感，而嘲諷我們。

但這不是枉費；這是真正的信仰。正如《渴望上帝》（Desiring God）的共同創始人喬恩·布魯姆（Jon Bloom）說，“熱愛耶穌的生命，視世上的所得如糞土，這顯示了他是多麼的珍貴。他向這迷茫、不屑一顧的世界宣揚相信基督是獲得，而真正的枉費却在獲得世界的芳香過程中喪失了靈魂。”

最終，我們在地球上度過的時間僅僅是永恒的時空中的一個小圓點。在我們還活着的時候，我們仍然有機會為基督而活。如果您被人生的波濤所顛簸和折磨，那麼轉身回到耶穌身邊還為時不晚。如果您還沒有接受耶穌進入您的生活，今天就可以這樣做。「我們若認自己的罪，神是信實的，是公義的，必要赦免我們的罪，洗淨我們一切的不義。」（約翰一書 1: 9）。我們可以振作起來；因為雖然我們在這個世界上可能有

患难，但耶稣却战胜了这个世界。「在世上你们有苦难，但你们可以放心，我已经战胜了世界。」（约翰福音 16:33）。

祷告：神哪，全能的，奇妙的造物主如何想与我们共度永恒？只有通过祢的奇异恩典和耶稣的作为，才有可能。但是，我们经常误入歧途。今天，主啊，我们祈求祢宽恕我们的罪过，因为只有祢真正值得我们崇拜，但我们却选择了去追逐世上的浮华。请帮助我们目光专注于祢，并过荣耀祢的生活。我们奉耶稣的名祷告，阿们。

Sunday, 30 May 2021
Title: Plug into the Spirit
By Dorothy Teoh
John 14:6-17; 25-26:16

And I will ask the Father, and he will give you another advocate to help you and be with you forever— 17 the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you... 25 “All this I have spoken while still with you. 26 But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.” (NIV)

Recently, I received my first dose of the Astra-Zeneca vaccine. While doing my devotion several days later, I read a reference to God’s life-giving presence in my life. It made me think of the vaccine’s presence in me, and how it was teaching my body to make the antibodies to protect me against Covid-19.

When we believe in Jesus and accept Him as our Lord and Saviour, God gives us His Holy Spirit, just as Jesus promised His disciples. It is not through a physical process like a vaccination, but we know He resides in us. And He is the life-giving presence who teaches, comforts and guides us, and intercedes for us. In Romans 8:26, Paul says: “Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words.” (ESV)

The Holy Spirit enables us to resist sin and temptation, just like the way the vaccine helps us to be more resistant to Covid-19. He works to make us more like Jesus and bring glory to Him. It is the Holy Spirit who convicts unbelievers of sin and enables them to see and accept the truth of the Gospel, not our eloquence in sharing or preaching or even writing.

Both the Old and New Testament have many references to the Holy Spirit. Among the more familiar ones are the fruit of the Spirit (Galatians 5:22-23). However, while looking up some of the references about the Holy Spirit for this devotion, I realised how little I know about Him, and how often I take for granted His presence in me.

Before deciding to opt in for the Astra-Zeneca vaccine, I read up about the risk of blood clots. I asked my home group to pray for protection from the side effects and monitored myself carefully in the days after the jab, including taking my temperature. I made sure I drank enough water and rested. I took the proper precautions of masking and sanitising at the vaccination centre and refused to go to the toilet even when I needed it, until I got home! If only I were as careful about the Holy Spirit in me so that I do not grieve, quench or resist Him in any way, and were more aware of His power. Max Lucado tells an amusing story on his website about a Welsh woman who lived in a remote place. She felt that it was not worth the cost and trouble to have electricity installed in her home but finally, she did it.

“Several weeks after the installation, the power company noticed she had barely used any electricity. A meter reader went to see her. ‘Is there a problem?’ he asked. ‘Oh no,’ she responded. ‘We’re quite satisfied. Every night we turn on the electric lights to see how to light our lamps.’ ” “You may laugh, but how many of us make the same mistake as this Welsh woman?

Max Lucado says: “We’re prone to do likewise: depend on God’s Spirit to save us but not sustain us. We turn to him to get us started and then continue in our own strength. Scripture urges us to ‘keep in step with the Spirit’ (Galatians 5:25). He directs and leads; we obey and follow. Plug into his power and leave the switch turned on.”

Ephesians 1:13-14 tell us that the Holy Spirit is the guarantee, down-payment or, as The Message translates it, “first instalment” of our heavenly inheritance. Until we claim the “final instalment”, are we plugged into the power of the Holy Spirit and keeping the switch turned on?

Prayer:

Dear God and heavenly Father, thank You for the gift of the Holy Spirit with whom we were sealed for the day of redemption. Thank You for this power source in us; forgive us that often, we do not draw on it and sometimes, even forget about it. Help us not just to plug into His power but to keep the switch on and not to rely on our own resources or strength. To the praise of Your glory. Amen.

班底浸信教会

每日灵粮

2021年5月30日，星期日

标题：插入使用圣灵的力量

作者：赵秋霞

翻译：林良億

约翰福音 14: 16-17; 25-26

16 我要求父，父就另外赐给你们一位保惠师，叫他永远与你们同在，17 就是真理的圣灵，乃世人不能接受的，因为不见他，也不认识他。你们却认识他，因他常与你们同在，也要在你们里面。

25 我还与你们同住的时候，已将这些话对你们说了。26 但保惠师，就是父因我的名所要差来的圣灵，他要将一切的事指教你们，并且要叫你们想起我对你们所说的一切话。

最近，我打了第一剂阿斯利康疫苗。几天后，灵修时，我读到了关于上帝赋予圣灵同在的参考。这让我想起了在我体内的疫苗，以及它如何教我的身体制反抗体让我免受新冠病毒的侵害。当我们相信耶稣基督并接受祂为我们的救主时，就像耶稣应许了祂的门徒一样，上帝赐给我们祂的圣灵。它不是通过像疫苗接种这样的物理过程来完成的，但是我们知道祂住在我们里面，教导并安慰和引导我们，并为我们代祷。保罗在罗马书 8:26 中说“况且，我们的软弱有圣灵帮助。我们本不晓得当怎样祷告，只是圣灵亲自用说不出的叹息替我们祷告”。

圣灵使我们能够抵抗罪恶和诱惑，就像疫苗可以帮助我们更能够抵抗新冠疫情一样。祂积极使我们更像耶稣基督，并为祂带来荣耀。是圣灵使不信的定罪，使他们能够看到并接受福音的真理，而不是我们有口才的分享，传教甚至写作的天赋。

旧约和新约都有很多关于圣灵的参考。圣灵的果子是其中较为熟悉的一个（加拉太书 5: 22-23）。但是，在查找有关圣灵的参考文时，我意识到自己对祂知之甚少，而且我经常认为圣灵在我里面是理所当然的。

在决定选择阿斯利康疫苗之前，我先阅读了有关血块风险的信息。我要求我的关怀小组为保护自己免受副作用祈祷，并在打疫苗后的几天内仔细地监视自己，包括保持体温。我确保喝足够的水和休息。我在疫苗中心采取了适当的防毒面具和消毒措施，即使在需要的时候也拒绝上厕所，直到回家为止！

要是我对待我心中的圣灵如上述那样谨慎，我就会想法设想不使祂忧伤，不消灭祂的感动，并更晓得祂的力量。

马克斯·卢卡多（Max Lucado）在他的网站上讲了一个有趣的故事。一个住在偏远地区的威尔士（Welsh）女子，她觉得在家里安装电力是不值得的，也很麻烦，但最后，她还是安装了电表。安装几周后，电力公司注意到她几乎没有用过电。抄表员去看她，“有问题吗？”

“哦，没有，”她回答。“我们很满意。每天晚上，我们打开电灯，看看如何点亮我们的煤油灯。”

您可能会笑，但是我们当中有多少人会犯与这位威尔士女子相同的错误呢？

马克斯·卢卡多（Max Lucado）说：“我们倾向于这样做：依靠上帝的灵来拯救我们，但不能维持。我们求祂帮助我们开始，然后以自己的力量继续前进。圣经敦促我们“与圣灵并驾齐驱，靠圣灵行事”（加拉太书 5：25）。祂指导和领导；我们服从并遵循。插入电源并继续被点燃。”

以弗所书 1：13-14 告诉我们，圣灵是我们天的保证，预付款，或者正如圣经译版（The Message）所翻译的那样，是“首期付款”。在我们要求“最终分期付款”之前，我们是否已插入使用圣灵的力量并持续供电？

祷告：亲爱的天上父神，感谢祢赐给我们圣灵，得到了救赎的封印。谢谢祢给我们神圣的动力；饶恕我们经常不使用，有时甚至忘记了。帮助我们不仅利用祂的力量，而且要保持与主相连，而不是依靠我们自己的资源或力量。荣耀赞美神。阿们！

Monday, 31 May 2021

People Need The Lord

Richard YW Yeoh

Mark 7: 21-22 (ESV) "For from within, out of the heart of men, come evil thoughts, sexual immorality, theft, murder, adultery, coveting, wickedness, deceit, sensuality, envy, slander, pride, foolishness."

I recall an old song by Steve Green entitled "People Need The Lord" – the poignant last line goes "when will we realize, that we must give our lives, people need the Lord"

We live in a fallen world. There's no limit to human evil and cruelty. Left to our own devices, there's no limit to the sins that our hearts can conceive.

Throughout history, we come across untold cruelty perpetrated by humans upon other humans, something almost unique to man, unseen even in the animal kingdom.

Humans devise the most cruel and painful tortures imaginable.

This is true of ancient China, of the Mongol era, and even of supposedly civilized cultures of the west (eg England) and the east (eg Japan).

We were reminded of this in recent years when the Islamic State movement (ISIS) brought their terror to bear in the Middle East where thousands (including minority Christians) were beheaded, burnt alive, raped and skewered etc. Just read the latest news, and we find torture and murder happening, even within families, across all spectrum of society – whether in wealthy countries like the US or poorer countries like India. Even young children are not spared abuse and death at the hands of their own parents.

I believe that sin is within us as fallen creatures, and only God's Holy Spirit within us can give us a conscience and the strength to do good and eschew evil.

The Word of God as contained in the Bible, a fundamental life manual for all Christians, has guided God's children for millennia. As Christians we need to daily walk with Jesus, in our thoughts, our worship, our prayers, our repentance, and our words and actions, as these are the only sure ways to keep us right with God and help us hold fast to his perfect plan for our lives.

Without God in our lives, there is no telling how far we may stray and how deep we may fall. Let us start each new day asking God for his guidance and direction and end each day showing gratitude and expressing our thanks for the day about to end. Seek God's direction in every important decision and do not depend upon our own wisdom.

Prayer: Our Father in Heaven. We pray for the abused and hurting in our midst. We pray for your protection upon the oppressed in all communities. We pray Lord for your Spirit to spark a revival throughout the world and open men's hearts to see the cruelty around them and reach out to the needy. Lord, help us, even in our own local community, to reach out and make a difference in the lives of others. Make us living testimonies of your glorious saving Grace in our lives.

In Jesus' Name. Amen.

每日灵粮

星期一，2021年5月31日

标题：人们需要主

讲员：杨勇伟弟兄

翻译：陈劲年姐妹

【马可福音 7:21-22】（和合本）因为从里面，就是从人心里发出恶念、苟合、偷盗、凶杀、奸淫、贪婪、邪恶、诡诈、淫荡、嫉妒、谤讟、骄傲、狂妄。

我回想起史蒂夫·格林（Steve Green）的一首老歌，标题为“人们需要主”- 最后的那句凄美的歌词写着“我们何时会意识到，我们必须献出生命，人们需要主”

我们生活在一个堕落的世界，人类的邪恶和残酷无穷无尽。任由我们自己摆布，我们内心所能孕育的罪恶是没有止境的。

纵观历史，人类对其他人犯下无数的难以言表的残酷对待。这几乎是人类独有的，即使在动物界也看不到；人类能想出最残忍和最痛苦的酷刑。

这在古代中国、蒙古时代是真实的，甚至在所谓的西方文明（例如英国）和东方文明（例如日本）也是如此。

我们忆起近年来，伊斯兰国家运动（ISIS）在中东制造了恐怖行动，数千人（包括少数基督徒）被斩首、活活烧死，被强奸和刺死等。只要看看最新的新闻，我们就会发现酷刑和谋杀发生在社会的各个阶层，甚至在家庭中 – 无论是在富裕的国家如美国，或是贫穷的国家如印度。即使幼童也不能幸免于虐待至死于亲生父母之手。

我相信我们既为堕落的受造物，罪就在我们里面，只有上帝的圣灵才能给我们良心和力量去行善，远离邪恶。

圣经所载上帝的话语，是所有基督徒的基本生活手册，数千年来一直引导着上帝的儿女。作为基督徒，我们需要每天在我们的思想、我们的敬拜、我们的祷告、我们的悔改以及我们的言语和行为上与耶稣同行。因为这是能使我们与上帝保持正确关系并帮助我们坚守祂对我们生命完美计划的唯一可靠方法。

没有上帝在我们的生命中，我们就不知道我们会迷失多远，会陷得多深。让我们在每一天之始，向上帝祈求祂的指引和方向，并在每一天结束时向上帝献上感恩，对即将结束的一天向祂表示我们的感谢。在每一个重要的决定中都寻求上帝的指引，而不依靠我们自己的智慧。

祷告：我们的天父。我们为我们中间遭受虐待和伤害的人祈祷。我们祈求祢保护所有社区中的被压迫者。我们祷告，主，求祢的灵在世界各地引起复兴，并打开人的心，让他们看到周围的残酷行径，并向有需要的人伸出援手。主啊，即使在我们自己的社区里，也帮助我们伸出援手，改变他人的生活。让我们在我们的生活中为祢荣耀的拯救恩典作活的见证。

奉主耶稣的名，阿们。

Tuesday, 1 June 2021

Title: Let Not Your Hearts Be Troubled

By: Pastor Isaac Yim

Text: John 14:1

“Do not let your hearts be troubled. You believe in God; believe also in me.” (John 14:1 NIV)

The daily reports of escalating Covid-19 trouble us. The devastating forecast of this pandemic is way beyond our wildest imagination. These reports and numbers disturb and trouble us to no end.

Let not your hearts be troubled. Let not your hearts be troubled. Let not your hearts be troubled. These are timely words for my troubled heart. When there is trouble, Jesus is there. He comes up close to us. Jesus the Good Shepherd knows the inner troubles of His sheep. Jesus was speaking to His troubled disciples who knew that He was going to leave them soon. He was not so much troubled by His imminent crucifixion. He was more concerned about the fears and anxieties that went through the hearts and minds of His beloved disciples.

Perhaps with the Covid-19 many of us are suffering from many fears and anxieties – troubled hearts, fearful hearts, agitated hearts – being afraid, upset, disturbed because of the circumstances. The disciples were confronted with the fear of death of Jesus and even the possibility of their own execution by the Jews. They knew they were in danger and they were deeply troubled.

They were troubled by the thought of living without Jesus. It is easier to die with Jesus than to live without Him. Jesus saw through the troubled hearts; Covid-19 does bring about the fear that one of our loved ones – especially the bread-earner – might succumb to this virus. It will be hard to go on living without dad or mom, without husband or wife, or without a son or daughter. It is in such a situation, Jesus comes near with these comforting words, “Do not let your hearts be troubled.”

Jesus not only sees the trouble we are in. He provides the remedy to the troubles of our hearts. Jesus comforts and gives words of assurance and direction. Jesus continues, “Believe in God. Believe also in me.” Trust in God the Father and also trust in Me. The resurrected Lord and Saviour Jesus Christ is our Rock in times of uncertainty.

We are all in danger to the new wave of stronger virus sweeping over our country and the world. We are stressed and strained by this threat. We have the assurance of Jesus who has overcome death, and we too are overcomers in Him. I have learned to pray the pray of Teresa of Avila in times of troubles and uncertainties. She prays,

“Let nothing disturb you,
Let nothing frighten you,
All things are passing away;
God never changes.
Patience obtains all things.
Whoever has God lacks nothing;
God alone suffices.”

I have also found hymns and songs that are very helpful in my personal time with God. This hymn, “Burdens Are lifted At Calvary” is a timely encouragement to my troubled heart.

Burdens Are Lifted At Calvary (Bill & Gloria Gaither, Ladye Love Smith) lyrics:

Days are filled with sorrow and care,
Hearts are lonely and drear.
Burdens are lifted at Calvary,
Jesus is very near.
Burdens are lifted at Calvary, Calvary, Calvary;
Burdens are lifted at Calvary, Jesus is very near.
Troubled soul, the Savior can see
Every heartache and tear.
Burdens are lifted at Calvary,
Jesus is very near.
Burdens are lifted at Calvary, Calvary, Calvary....

<https://www.youtube.com/watch?v=x6Z50beL1W4&t=22s>

Prayer

Dear Father in Heaven, Thank You for the assurance You have given to us as we put our faith in You and in Jesus Christ, who is the Way, and the Truth and the Life (John 14:6). The words, and miracles of Jesus has given us confidence to trust that He will make good on all His promises. We Thank You for giving us the Holy Spirit that lives in us. We Thank You that He is our comforter in hard times, our teacher, our guide through this journey of life. Thank You that You never leave us or forsake us in good or bad times. We give thanks in Jesus' Name. Amen.

每日灵粮

星期二，2021年6月1日

标题：你们心里不要忧愁

作者：严以撒牧师

翻译：陈晓佩姐妹

你们心里不要忧愁；你们信神，也当信我。【约翰福音 14:1】(和合本)

每天不断攀升的新冠疫情报告让我们困扰。这个疫情预测的破坏性超出我们从未有的想象，这些报告和数据无休止地扰乱并困扰着我们。

你们心里不要忧愁。你们心里不要忧愁。你们心里不要忧愁。这些话对我忧愁的心都是适时的。当有忧愁时，耶稣就在那里；祂与我们亲近。好牧人耶稣知道祂的羊内心的忧愁。耶稣和祂忧愁的门徒对话，他们知道祂很快就要离开他们了。祂并不太担心自己即将被钉在十字架上，祂更关心祂心爱门徒心中的恐惧和焦虑。

也许在我们当中有些人因着新冠疫情被恐惧和焦虑折磨着 – 忧愁的心、恐惧的心、心烦意乱的心 – 因着这些状况而畏惧、烦恼、不安。门徒们面临着对耶稣死亡的恐惧，甚至他们自己被犹太人处决的可能性。他们知道自己身处险境而感到极度的不安。

他们被没有耶稣的生活所困扰，与耶稣同死比没有耶稣活着容易。耶稣看透了人们忧心忡忡的心灵；新冠疫情确实带来了恐惧 – 我们所爱的人 – 尤其是养家糊口的人 – 可能会死于这种病毒的恐惧。没有父亲或母亲、没有丈夫或妻子、或没有儿子或女儿，生活将很难继续下去。正是在这种情况下，耶稣以这句安慰的话靠近我们：“你们心里不要忧愁。”

耶稣不只是看到了我们所处的困境，祂为我们忧愁的心灵提供了良方。耶稣安慰我们，并且给我们确据和指引的话语。耶稣继续说：“你们信神，也当信我。”信靠天父上帝也信靠我。复活的主宰和救主耶稣基督是我们在这不确定时期里的磐石。

我们都处在席卷我们国家和世界的新一波更强病毒肆虐的危险里，我们对这一威胁感到压力和紧张。我们有已经战胜了死亡的耶稣的确据，在祂里面我们也是得胜者。我学会了在困难和不确定的时期，以亚维拉的德兰（Teresa of Avila）的祈祷来祷告。她祷告：

“不要让任何事情搅扰您，

不要让任何事情吓着您，

一切的事都会过去；

上帝永不改变。

忍耐可得着一切。

凡有上帝的就毫无缺乏；

唯独有上帝就足够。

我也发现诗歌在我个人与上帝独处时非常有帮助。这首诗歌，“重担皆脱下在各各他” (Burdens Are lifted At Calvary) 对我忧愁的心是个及时的鼓励。

重担皆脱下在各各他 (Bill & Gloria Gaither, Ladye Love Smith) 歌词：

日日充满忧伤挂虑，
心里寂寞苦闷。
重担皆脱下在各各他，
耶稣何等亲近。
重担皆脱下在各各他，各各他，各各他；
重担皆脱下在各各他，耶稣何等亲近。
困苦者你忧伤眼泪
救主已经看见
重担皆脱下在各各他，
耶稣何等亲近
重担皆脱下在各各他，各各他，各各他。。。

<https://www.youtube.com/watch?v=x6Z50beL1W4&t=22s>

祷告

亲爱的天父，当我们相信祢和就是道路，真理和生命(约翰福音 14:6)的耶稣基督时，感谢祢赐给我们确据。耶稣的话语和神迹给了我们信心，让我们相信祢会实现祢所有的应许。我们感谢祢，祢给了我们住在我们里头的圣灵。我们感谢祢因祢是我们在患难时的安慰者，是我们的老师，是我们人生旅途中的向导。谢谢祢，无论顺境还是逆境，祢总不撇下我们，也不丢弃我们。我们奉耶稣的名感恩。阿们。

Wednesday, 2 June, 2021

Title: God with us

Author: Pastor Wallace Ong

Matthew 1:23

“The virgin will conceive and give birth to a son, and they will call him Immanuel” (which means “God with us”).

Do you feel like you are all alone, no one understands you, you don't belong, or nobody cares about you? It's easy to feel like no one really gets you and that you are all alone. However, the words of God in the bible lets us know that we are not alone. The Bible tells us that God is with us. God comes to us and wants to be with us. Jesus comes to all of us, and for all of us. He wants to be with us forever!

When we have God in our life, we will never be alone. People may not get us, but there is this one person who always does. His name is Jesus. He will be with us always. No matter what we are facing in life. It is great comfort to know that we are never alone because Jesus is with us. And Jesus is God who is sovereign and HE created the whole Universe!

So, even when things seem hard, even when you feel like people don't get you and you feel like don't belong, be encouraged! You're not alone! Jesus came so that you can have a relationship with Him. You don't have to walk through life by yourself. Jesus loves you and Jesus will always be with you!

Prayer:

Dear Lord, Thank you for coming to us and wanting to be with us. Thank you for you so love us. We will not be alone because you told us that you have come to us and will be with us forever. We don't have to be afraid even we are in difficult situations because we know Jesus – who is powerful and sovereign – is with us. In the precious name of Jesus, I pray, Amen.

每日灵粮

星期三, 2021 年 6 月 2 日

标题：上帝与我们同在

作者：王振威传道

翻译：陈健萍姐妹

【马太福音 1:23】

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”。）

您是否觉得自己孤身一人、没有人理解您、您觉得自己不合群，或者没有人关心您？纵然您很容易感觉到没有人真正了解您，而且您感觉孤单；然而，圣经中上帝的话语让我们知道，我们并不孤单。圣经告诉我们，上帝与我们同在。上帝来到我们这里，要与我们同在。耶稣走向我们所有人，为我们所有人而来。祂想要永远和我们在一起！

当我们的生命中有上帝的时候，我们就永远不会孤单。人们可能不了解我们，但有一位总是了解我们。祂的名字叫耶稣，祂将永远与我们同在；无论我们在生活中面临什么。知道我们绝不孤单，因为耶稣与我们同在，这是极大的安慰。耶稣是至高无上的上帝，祂创造了整个宇宙！

故此，即使事情看起来很艰难，即便您觉得别人不理解您，您觉得与人格格不入，您要受到鼓励！您并不孤单！耶稣已经来了，因此您可以与祂建立关系了。您不必独自一人走过人生。耶稣爱您，耶稣会永远与您同在！

祈祷：

亲爱的主，感谢祢就近我们，愿意与我们同在。谢谢祢这么爱我们。我们将不再孤单，因为祢告诉我们，祢已经来到我们这里，并将永远与我们同在。即使我们身处困难的境地，我们也不必害怕，因为我们知道耶稣 – 有能力和主权 – 与我们同在。我奉耶稣宝贵的名字祷告，阿们。

Thursday, 3 June 2021
Blessed are the Peacemakers
Ps Mark Tan
Matthew 5:9

As conflict continues to grow between Israel and Palestine, the Christians in Malaysia are torn between two impossibilities: “Whose side are you on? Jews or Palestinians?”

The reason why I say it is impossible is because of three things:

- 1) We are from neither country and do not possess all the facts about the conflict
- 2) The Christian has hurting Christians in both Israel and Palestine, and to choose one is to condemn the other in which we cannot.
- 3) The gospel calls us to support neither nations but all people. We are not pro-any country, but we are pro-peace.

Jesus said “Blessed are the peacemakers, for they will be called children of God.”

This phrase is profound for two reasons:

One : It is a central theme of the entire Bible. When God exiled the Israelites to Babylon, He prophesied through Jeremiah saying “..seek the peace and prosperity of the city to which I have carried you into exile. Pray to the Lord for it, because if it prospers, you too will prosper” (Jeremiah 29:7). The Apostle Paul echoes this saying “If it is possible, as far as it depends on you, live at peace with everyone” (Romans 12:18). The Apostle James adds on with a blessing “Peacemakers who sow in peace reap a harvest of righteousness” (James 3:18). In the light of this, Christians are called to seek peace, promote peace, be the advocates of peace, and even be willing to forsake ourselves for the sake of peace.

Two : Peacemakers are called children of God. Everyone who promote and seek for peace are identified as children of God, which means those who resemble God as a child resemble their parent. This does not mean that all who seek peace are Christians, but it clearly reminds us that because we ARE God’s children, the number one trait that we should resemble our Heavenly Father is peace.

In this heated season of conflict and movement control, where emotions and anxieties flare up wildly in the homes around us, can we be God’s peacemaker? Can the community we’re in identify us as God’s children? Can we avail ourselves to be champions of peace like those before us – Martin Luther King Jr, Mother Teresa, Florence Nightingale, Desmond Tutu and Emily Greene Balch? Can we invite the Prince of Peace, our Lord Jesus into every heart and soul that peace may prevail wherever we live and wherever we pray for?

Let us pray like St Francis of Assisi:

Lord, make me an instrument of your peace:
where there is hatred, let me sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
where there is sadness, joy.
O divine Master, grant that I may not so much seek
to be consoled as to console,
to be understood as to understand,
to be loved as to love.

For it is in giving that we receive,
it is in pardoning that we are pardoned,
and it is in dying that we are born to eternal life.
In Jesus name. Amen.

每日灵粮

2021年6月3日，星期四

题目：“使和睦的人有福了”

作者：陈燕靖传道

翻译：黄姐妹

经文：*马太福音 5：9*

随着以色列和巴勒斯坦之间的冲突持续发生，马来西亚的基督徒面对着非常难堪的处境：“你站在哪一边？犹太人还是巴勒斯坦人？”

我之所以说非常难堪是因为三件事：

- 1) 我们不来自两个国家，不掌握有关冲突的所有事实
- 2) 以色列和巴勒斯坦都有着正受伤害的基督徒。我们无法在两者中选择其一，因这将表示我们谴责落选的另一方。
- 3) 福音呼吁我们不支持任何国家，而是支持所有人。我们不是支持任何国家，但我们是支持和平的。

主耶稣说：“使和睦的人有福了，因为他们将被称为上帝的儿女。”

这个词之所以意义深远，有两个原因：

（一）：这是整本圣经的中心主题。当上帝将以色列人放逐到巴比伦时，他通过耶利米预言说：

我所使你们被掳到的那城，你们要为那城求平安，为那城祷告耶和華；因为那城得平安，你们也随著得平安。（耶利米书 29:7）

使徒保罗回应了这句话：“若是能行，总要尽力与众人和睦。（罗马书 12:18）。

并且使人和平的，是用和平所栽种的义果。（*雅各书 3:18*）。

有鉴于此，基督徒被要求寻求和平，促进和平，成为和平的拥护者而义无反顾，如有需要，甚至倾尽全力，谦卑自己，务求达到与人和睦的目标。

（二）：缔造和平的人有福了！因为他们必称为神的儿子。每个促进和寻求和平的人都被视为上帝的儿女，这意味着那些像上帝的孩子一样像他们的父母。这并不意味着所有寻求和平的人都是基督徒，但我们是上帝的儿女和平应该是敬虔的人首要的标志。因为这是象和平之神的特质。

在这个充满冲突和行动管制的时刻，焦虑的情绪充斥在我们周遭的家庭中，我们能成为上帝和平的使者吗？我们所在的社区能否将我们识别为上帝的儿女？

我们能否像马丁·路德·金，特蕾莎修女，佛罗伦萨·南丁格尔，德斯蒙德·图图和艾米丽·格林·巴尔赫，这些我们之前的这些人一样捍卫和平？

我们能否邀请和平之子，我们的主耶稣进入我们每一个人的心灵，好让我们无论生活在哪里,都可以以祷告夸胜

让我们像圣法兰西斯的祈祷一样：

使我作 你和平之子，
在憎恨之处播下 你的爱，
在伤痕之处播下 你宽恕，
在怀疑之处播下 信心。

在绝望之处播下 你盼望，
在幽暗之处播下 你光明，
在忧愁之处播下欢愉。
使我作 你和平之子，
在赦免时我们便蒙赦免，
在舍去时我们便有所得，
迎接死亡时我们便进入永生。

哦，主啊！

使我少为自己求，
少求受安慰，但求安慰人；
少求被了解，但求了解人；
少求爱，但求全心付出爱。
使我作你和平之子，
在赦免時我們便蒙赦免，
在捨去時我們便有所得，
迎接死亡時便進入永生。
奉耶穌基督的名禱告，阿門。

Friday, 4 June, 2021

Title: Let the angel of pain complete his work . . .

By: Ps Cheng Cheung

John 11: 4 When Jesus heard this, he said, "This sickness will not lead to death, but to God's glory, so that the Son of God may be glorified through it."

There are not many places in the gospels where the author declares "Jesus loved so-and-so." But here, John states in John 11: 6 "Jesus loved Martha and her sister and Lazarus." Some writers say when you see stuff like this, it is as if God were teaching us that at the heart and foundation of all His interactions with us, no matter how mystifying and unexplainable and dark they may be, we must believe in and affirm God's infinite, unmerited, and unchanging love.

When I read such statements I want to believe it with all my heart. Yet, to be honest, I struggle. This love permits pain to occur.

Mary and Martha must have truly believed that Jesus would quickly avert every obstacle to keep their brother from death. However, we read this: "So when He heard that Lazarus was sick, He remained in the place where He was for two more days."

How queer. What it is saying is that Jesus refrained from going not because He did not love Mary and Martha but because He did love them. So, it appears it was His love that kept Him from hurrying at once to the pair of grieving sisters. Anything less than infinite love would have rushed immediately to the relief of those troubled hearts. This would have helped to end their grief, to stop the flow of tears and at least to soothe their sorrow and pain, surely? But Jesus knew better. Only the power of divine love held back the spontaneity of the Saviour's tender-heartedness until the angel of pain had finished his work.

Sow Cheng and I remembered well the travail of our third daughter as she struggled through her professional accountancy course, years ago. It was not smooth sailing by any means. If I recall correctly, each round of twice-yearly examinations saw at least one failed subject, until there was one subject left. Meanwhile her contemporaries had completed their courses ahead of her. There was pain and uncertainty – had she made the right choice? Had we placed undue expectations on her? Those were anxious times mixed with much prayer.

Looking back, who can estimate the great debt we owe to those (and other) times of suffering, emotional pain and anguish? If not for them, we would have no capacity for many small virtues we take for granted. Where would our faith be, if not for the trials that test it? Or patience without anything to endure or experience and without tribulation to refine it? And it is Jesus who refrained from removing us from such, not because He does not love us, but because He does.

My Prayer today

Lord Jesus, troubles without number surround me, and my heart and body fails within me. Grant me more grace to endure the trials I face. Help me trust in You.

Lord, when You see that my work is done, let me not linger on with failing powers, a forbearing worker in a world of frantic work. With a word just call me home and I will gladly come. In Jesus' Name. Amen.

每日灵粮

星期五，2021 年 6 月 4 日

标题：让带来痛苦的天使完成他的工作吧

作者：张祯祥传道

翻译：巫惠如姐妹

约翰福音 11:4 耶稣听见就说：“这病不至于死，乃是为神的荣耀，叫神的儿子因此得荣耀。”

在福音书里，没有多少地方，作者宣称“耶稣爱这人或爱那人”。但在这里，约翰在约翰福音 11:5 说，“耶稣素来爱马大和她妹子并拉撒路。”有些作家说，当你看到这样的描述时，仿佛上帝在教导我们，无论他与我们的互动有多神秘，多么令人百思不得其解，多黑暗，我们都必须相信和确认上帝无限、不配得到、永恒的爱。

当我读到这些爱的言词时，我想全心全意地相信它。然而，说实话，我很挣扎。这类的爱允许痛苦发生。

马利亚和马大一定真的相信耶稣会迅速排除一切障碍，让弟弟免于死亡。然而，我们读到：“听见拉撒路病了，就在所居之地仍住了两天。”

真奇怪。它所说的是，耶稣之所以不去，不是因为他不爱马利亚和马大，而是因为他确实很爱他们。因此，似乎正是他的爱使他无法立刻前往安慰悲痛的姐妹们。正常情况下，第一反应都会是立刻想让心烦意乱，所爱的人松一口气。这肯定有助于结束的悲伤，停止流泪，至少这样可以缓解他们的痛楚？但耶稣更清楚：只有神圣的爱才能适时克制救主的那份温情，直到带来痛苦的天使完成他的工作。

我和太太都记得我们第三个女儿的经历。她几年前在自己的专业会计课程中苦苦挣扎。这过程绝非一帆风顺。如果我没记错，每轮每两年一次的考试至少都会有一科没考及格，直到剩下一个科目。与此同时，她的同龄人比她较早完成了课程。她面临痛苦和不确定性——她做出了正确的选择吗？我们对她有过度的期待吗？那些焦虑的时期也伴随着许多的祈祷。

回首往事，谁能估计我们对那些（以及其他）苦难和痛苦时期所欠下的“巨额债务”呢？如果不是他们，我们就无法拥有许多我们认为理所当然的小美德。如果不是试验，我们的信仰会在哪里？或者，若没有承受一些经历、磨难，哪来完善的耐心呢？而耶稣没有帮我们脱离这种处境，不是因为他不爱我们，而是因为他爱我们。

今天的祈祷：主耶稣，无数的烦心事包围着我，我身心感到无能为力。助我更宽容地忍受正面临的考验。求主使我相信你。主啊，当你看到我的工作完成时，让我不要再纠结于失势的力量，也不做在忙乱工作世界里的工作者。求主轻声呼唤我，我会很乐意回到你那里。奉耶稣的名祷告，阿门。

Saturday, 5 June 2021
Title: The Root of The Problem
By: Wong Yoke Ming
Matthew 13:20-21

As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy, yet he has no root in himself, but endures for a while, and when tribulation or persecution arises on account of the word, immediately he falls away.

Jesus often spoke to His disciples in parables – sometimes – known as stories with intent. What, then, was the intent of the parable of the Sower which told of four types of soil which received seed (read: ‘life’)? Of the four types of soil, three were not well prepared. Where would such soil likely to be? Such types were surely along the fringes of the farmer’s field. The receptive soil can only be the soil in the middle of the field where the farmer must have spent a lot of time and effort tilling and nurturing in order that good fruit may be borne.

What then was this rocky soil? Immediately, we should understand that the rocks make it exceedingly difficult to retain life giving water, which would just flow down to deeper channels and out of the field. Secondly, the soil, we are told, is shallow and thus, makes it difficult to retain nutrients needed for good fruit to grow.

We should remember that the area around the Sea of Galilee, which was the setting for this parable, was rich agricultural land – it still is so today. The farmers, in the crowd and listening to Jesus, would immediately know the solution – prepare the soil to be much more receptive to plant growth.

There are two parables in this chapter of the gospel according to Matthew – one about the soils and one about weeds and wheat. In the former, Jesus did not explain who sowed the seeds whereas in the latter, the Sower of the good seed was the Son of Man. In the latter case, it was undoubtedly a case of sabotage (with the weeds). In the parable of the four soils, there was only seed mentioned, no weeds.

So, we who profess Christianity, need to ask ourselves how we have prepared our ‘soil’ (heart) to receive the word of God. Those who share the gospel need to ask how the hearts of new believers are to be ‘tilled’ and prepared. Quite clearly, saying the “sinner’s prayer” would hardly be sufficient, because the ‘soil’ in new believers would, for sure, be rocky soil.

Here is where we see the way Jesus told a ‘probing’ parable. The farmers would say that they would not sow seeds in a field that had not been prepared. In those days, most of the farmers were tenant farmers – they pay rent for the field, they would make sure that the produce would be sufficient to pay the rent and to give them life!!

Which then brings us to the point on evangelism – do we have a ‘follow-up’ ministry for new believers? An evangelistic ministry would draw non-believers as well as new believers!! Neither are grounded in the gospel – a well-founded ‘follow-up’ ministry must unquestionably be put in place.

We often see the parable of the Sower as a parable of four types of soil – we need to see that bad soil, shallow soil or thorny soil can all be remedied. They can all be tilled and watered with nutrients added so that the soil can receive seed and produce good fruit – then the yield would be hundredfold, or sixty-fold or thirty-fold. When the soil has been well prepared, the

fruit would be of good quality; when the heart is well prepared and nurtured, the fruit of the gospel would manifest for the glory of the Kingdom of God.

Prayer:

Father, we thank You for Your Word; that hearing is insufficient, 'doing' is critical. When we share Your truth, we need also to act. James reminds us that 'faith by itself, if it does not have works, is dead' - so Lord, we pray that we will not show our faith through evangelistic outreach without completing the process to bear good fruit for kingdom glory. Amen.

每日靈糧

星期六, 2021 年 6 月 5 日

标题: 问题的根源

作者: 黃玉明弟兄

翻譯: 王靖端姐妹

马太福音 13:20-21

撒在石头地上的，就是人听了道，当下欢喜领受；只因心里没有根，不过是暂时的；及至为道遭了患难，或是受了逼迫，立刻就跌倒了。

耶稣经常用比喻對他的們徒說話，有時這被称为有含意的故事。那么，講述四种撒了种子的土壤（“生命”）的比喻含意是什麼呢？在四种土壤中，三種没有準備妥當。这样的土壤可能在哪里？这种类型的肯定是在農田的边缘。合適的土壤只能是田地中间的土壤，農民必須花费大量的时间和精力，耕犁和施肥，好结出豐滿的果实。

那么这块土浅石頭地是什麼？我們马上就應該明白，土浅石頭地是不能留住提供種子生命的水，這些水只會流向更深的渠道，進而流出田野。其次，我們知道土壤很淺，因此很難保留果实生長所需的養分。

我們應該瞭解，加利利海周围地区是这个比喻的背景，那里有肥沃的農地，而如今依然如此。農民們在人群中聆听耶稣的话，会立即知道解決的辦法：妥备土壤，使其更容易適合植物的生长。

根據马太福音，這一章有两个比喻：一个是關於土壤，另一个是关于稗子和小麦。前者耶稣没有说明谁是播种者，而后者提到好种子的播种者是人子。在后一種情況下，这无疑是蓄意破壞（對稗子）。在四種土壤的比喻中，只提到了种子，没有提到稗子。

所以，我們這些信奉基督教的人，需要问问自己，我們是如何準備好我們的“土壤”（心）来接受上帝的話語。那些傳福音的人需要自問，新信徒的心如何被“耕犁”和培育。很明顯的，只说“罪人的祈祷”是不够的，因为新信徒的“土壤”肯定是土浅石頭地。

在這里，我們看到了耶稣如何讲“探討性”的比喻。農民們会说他們不會在没有耕培好的田地里播种。在那個年代，大多数農民都是佃農——他們要付地租，他們会确保農产品足以支付租金并能靠之為生！！

这讓我們进入了传福音的重点: 我們是否有针对新信徒的“跟進”事工？傳福音事工会吸引非信徒和新信徒！！两者都沒有很強的福音基础——毫无疑问，必须建立一个十分妥善的“跟进”事工。

我們经常把播种者的比喻看作是四种土壤的比喻，但我們需要意識到是，不管坏的、浅的或長荆棘的土壤，它們都可加以改良。當土壤被耕犁和浇水，添加肥料，使它們適合被撒种并结出豐盛的好果实時，那么产量将是一百倍、六十倍或三十倍。当土壤肥沃时，果实的质量就会很优良；当人心得到充分的栽培和滋养时，福音的果子就会為榮耀神的国度而彰显出来。

祷告：天父，我们感谢祢的话语；只听道是不够的，行动才是关键。当我们分享你的真理时，我们也需要采取行动。雅各提醒我们，“这样，信心若没有行为就是死的。”所以主啊，我们祈祷我们不会没有完成的程序，而通过传福音延伸表明我们的信心，为神国度荣耀结出好果子。阿门。

Sunday, 6 June 2021

Title: What's Your Oxygen Level?

By Elder Bryan Lee. 李惠隆

Luke 11:1a (Scripture in KJV)

“And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray.”

A few days ago I browsed through a very old little book in my library written by R.A. Torrey (Born 1856, died 1928), well known for his position as the first Dean of the Moody Bible Institute of Chicago. The book is titled “How to Obtain Fullness of Power”. In it he wrote amongst other things about the power of prayer. What I am sharing with you today are thoughts from this little inspiring book.

The average Christian is spiritually poor and powerless because the Christian fails to ask God as recorded by the apostle James: “Ye have not, because ye ask not” (James 4:2).

God has put His own infinite power at our disposal, and He has proclaimed over and over again, in a great variety of ways in His word, “Ask and ye shall receive” (Matt 7:7).

Thousands upon thousands have taken God at His word in this matter, and they have always found it true.

God delights to answer prayers: “Call upon Me,” He cries, “I will deliver thee, and thou shalt glorify Me” (Psalm 50:15). There is a place where strength can always be renewed; that place is the presence of the Lord: “They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint” (Isaiah 40:31).

How little time the average Christian spends in prayer! We are too busy to pray, and so we are too busy to have power.

How much time does the average Christian spend daily in prayer? Pastor Edwin Lutzer of Moody Church, Chicago in one of his messages mentioned that the average American Christian spends less than 5 minutes in prayer. I wonder if there is any difference with the Malaysian Christian.

Satan the master deceiver wants us to busy ourselves with work and church programmes so that we have no time to approach the Throne Room of God with earnest, persistent, and believing prayer.

Prayer has the power to bring us a true knowledge of ourselves and our needs. There is nothing more necessary than for us to know ourselves: our weaknesses, our sinfulness, our selfishness; how that in us (that is to say, in our flesh) “dwelleth no good thing” (Romans 7:18). Lives of power have usually begun with a revelation of the utter powerlessness and worthlessness of self. If we are to have fullness of power, it is necessary that we see ourselves as we are by nature, in the flesh. This is accomplished through prayer. If we sincerely pray the psalmist's prayer: “Search me, O God, and know my heart: try me and know my thoughts” (Psalm 139:23), He will do it.

Prayer has the power to cleanse our hearts from sin— from secret sin and from known sin (Psalm 19:12 – 13). In answer to David's prayer after his disastrous fall, God washed him thoroughly from his iniquity and cleansed him from his sin (Psalm 51:2). Many a man has fought for days, months, and years against some sin that has been marring his life and sapping his spiritual power. David finally went to God in prayer, persisting in that prayer until God blessed him. And he emerged from the place of prayer a victor.

Prayer brings the fullness of the Spirit's power into our hearts and lives. One great reason why so many of us have so little of the Holy Spirit's power in our lives and service is that we spend so little time and thought in prayer. We "have not, because we ask not." Every precious, spiritual blessing in our own lives is given by our heavenly Father in answer to true prayer. Prayer promotes our own spiritual growth and our likeness to Christ as almost nothing else can. The more time we spend in real, true prayer, the more we will grow in likeness to our Master.

There is mighty power in prayer. It has much to do with our obtaining fullness of power in Christian life and service. Whoever will not take time for prayer may as well give up all hope of obtaining the fullness of power God has for him. It is "they that wait upon the Lord" who "shall renew their strength" (Isaiah 40:31). No matter what the time or the place, if we are to know fullness of power, we must be men and women of prayer. I am thankful for the 40-50 faithfuls who turn up every Saturday morning to pray for one another and for the church.

In his book "Prayer", Pastor John Onwuchekwa writes "Prayer is oxygen to the Christian." He says "To be a Christian without prayer is no more possible than to be alive without breathing. Prayer is breathing."

Recently India ran out of oxygen in their fight against the pandemic and many countries came to their rescue by flying in oxygen cylinders and oxygen generators. People were dying by the thousands for lack of oxygen. In the current pandemic we must monitor our oxygen level when we self quarantine. If your oxygen level falls below 94 per cent, you will experience shortness of breath. You must check into the hospital. You are becoming critical.

Prayer is oxygen to the Christian. Make sure it's above 95 percent. Check into the Throne Room of God!

Lord, Teach us to pray!

Free pdf: <https://vdocuments.net/how-to-obtain-fullness-of-power-r-a-torrey.html>

班底浸信教会

每日灵粮

星期日，2021 年 6 月 6 日

标题：你的氧气指数是多少？

作者：李惠隆长老

翻译：林良億姐妹

路加福音 11:1 耶稣在一个地方祷告，祷告完了，有个门徒对他说：“求主教导我们祷告，像约翰教导他的门徒。”

几天前，我在图书馆里浏览了 R.A. Torrey（生于 1856 年，死于 1928 年）写的一本非常古老的书。作为芝加哥慕迪圣经学院第一任院长，他的职位使 Torrey 略有名气。这本书的标题是“如何获得完整的力量？”。他在书中也写了关于祈祷的力量。今天我要和大家分享的是我对这本鼓舞人心小书的想法。

一般平常的基督徒在灵性上是贫穷和无能为力的，因为基督徒没有像使徒雅各所记录的那样求问上帝：“你们得不着，是因为你们不求”（雅各书 4:2）。上帝已赐给我们祂自己无限的能力，在祂的话语中以多种方式一遍又一遍地宣告：“祈求，你们就必得着”（马太福音 7:7）。在这件事上，成千上万的人信靠上帝的话，他们一直认为这是真的。

上帝乐意回答祷告：“求告我，”他呼喊，“我必搭救你，你也要荣耀我”（诗篇 50:15）。总会有使人重新得力的地方；那地方就是与耶和华同在：“但那等候耶和华的必从新得力。他们必如鹰展翅上腾；他们奔跑却不困倦，行走却不疲乏。”（以赛亚书 40:31）。

一般普通的基督徒花在祷告上的时间是多么少啊！我们太忙没有祷告，所以我们太忙导致于没有能力。

一般基督徒平均每天花多少时间祷告？芝加哥慕迪教会的 Edwin Lutzer 牧师在他的一篇分享中提到，美国基督徒平均花在祷告上的时间不到 5 分钟。我想知道与马来西亚基督徒有什么不同。撒但身为欺骗大师，要我们忙于工作和教会计划，使我们没有时间以恳切、坚持和有信心的祷告来接近上帝的宝座。

有能力的祷告让我们真正了解自己和需要。没有什么比我们更需要了解自己：我们的弱点、罪恶、自私；在我们里面（也就是说，在我们的肉体上）“没有良善的”（罗马书 7:18）。有力量的生命通常是由自我理解开始，了解我们自己是完全无能为力和毫无价值的。如果我们要拥有完整的能力，就必须看到自己肉体的本性。这是通过祷告来完成的。如果我们真诚地祈求诗篇里的祷告：“上帝啊，求你鉴察我，知道我的心；试炼我，晓得我的意念”（诗篇 139:23），上帝就会成就。

祷告有能力洁净我们的心，使我们脱离隐藏的罪和已知的罪（诗篇 19:12-13）。大卫在灾难性的跌倒后应允了他的祷告，“求你将我的罪孽洗除净尽，并洁除我的罪！”（诗篇 51:2）。许多人已经与一些损害生命和削弱属灵力量的罪抗争了几天、几个月甚至几年了。大卫终于在祷告中来到上帝面前，坚持祷告，直到上帝祝福他。他从祈祷中以一个胜利者的身份站起来。

祷告将圣灵充满的能力带进我们的心和生活。很多人在生命侍奉中几乎没有圣灵的能力，一个重要原因是因为我们花在祷告灵修上的时间太少了。我们“没有，是因为我们没有要求”。我们生命中每一个宝贵的属灵祝福，都是我们的天父回应真正祈祷而赐下的。祷告祈求是唯一的方法来促进我们自己的属灵成长和促进我们更像基督。我们花在真正，真实的祈祷上的时间越多，我们就越像我们的主基督。

祷告有大能。这与基督徒在生命侍奉中，获得完全的能力有很大的关系。不花时间祷告的人，不如放弃上帝为他准备充满能力的所有希望。“等候耶和华的人，必从新得力”（以赛亚书 40:31）。无论何时何地，如果我们要了解所谓的“充满力量”，我们必须成为祈祷者。我很感谢每周六早上出席的 40-50 名信徒，他们为彼此和教会祈祷。

John Onwuchekwa 牧师在他的《祷告》一书中写道：“祷告是基督徒的氧气。”他说：“做一个没有祷告的基督徒，就像没有呼吸一样活着。祈祷同等于在呼吸。”

近期，印度在抗击疫情的过程中氧气不足，许多国家空运氧气瓶和制氧机进行救援。成千上万的人因缺氧而死亡。在当前的大流行中，我们在自我隔离时必须监控我们的氧气指数。如果您的氧气水平低于 94%，您会感到呼吸急促。你必须去医院检查，因为已经进入病危状态了。

祷告是基督徒的氧气，确保它高于 95%。随时报到入住上帝的宝座室里！

求主教导我们祷告！

免费 pdf: <https://vdocuments.net/how-to-obtain-fullness-of-power-r-a-torrey.html>

Monday 7th June 2021

MONEY AND TIME

Pastor Soong Kok Kee

Matthew 16:26 What good will it be for a man if he gains the whole world, yet forfeits his soul? Or what can a man give in exchange for his soul?

Frank Sinatra's daughter Tina recalls her father's unceasing drive to succeed and make money, even when his health was at risk: His health was in tatters and his life mired in financial wrangles, but my father refused to stop giving concerts. "I've just got to earn more money," he said.

His performances, sad to say, were becoming more and more uneven. Uncertain of his memory, he became dependent on teleprompters. When I saw him at Desert Inn in Las Vegas, he struggled through the show and felt so sick at the end that he needed oxygen from a tank that he kept on hand. At another show he forgot the lyrics to "Second Time Around," a ballad he had sung a thousand times. His adoring audience finished it for him.

I couldn't bear to see Dad struggle. He wanted to retire at the top of his game, and I always thought he would know when his time came. Pushing 80 he lost track of when to quit. After seeing one too many of these fiascos, I told him, "Pop, you can stop now; you don't have to stay on the road." With a stricken expression he said, "No, I've got to earn more money. I have to make sure everyone is taken care of."

Since his death there have been constant family wrangles over his fortune. Do you think it was worth it?

Chuck Colson recalls his prison ministry: Most of the death-row inmates were in their bunks wrapped in blankets, staring blankly at little black-and-white TV screens, killing time.

But in one cell a man was sitting on his bunk, reading. As I approached, he looked up and showed me his book – an instruction manual on Episcopal liturgy. John Irving, on death row for more than 15 years, was studying for the priesthood. John told me he was allowed out of his cell one hour each day. The rest of the time, he studies.

Seeing that John had nothing in his cell but a few books, I thought, God blessed me so much, the least I can do is provide something for this brother. Would you like a TV if I could arrange it? I asked. John smiled gratefully. "Thanks," he said, "but no thanks. You can waste an awful lot of time with those things."

For the 15 years since a judge placed a number on his days, John had determined not to waste the one commodity he had to give to the Lord – his time.

In contrast, our Lord never seemed perplexed by money and time. When asked if it was lawful to pay taxes to Caesar, Jesus answered: "Give to Caesar what is Caesar's and to God what is God's" (Mark 12: 17). With great demands on His time, Jesus spent early mornings and late nights in prayer, seeking to know and do His Father's will.

What about us brothers and sisters? We all need money of course, so let us ask God for wisdom to strike a balance between the two – Money and Time.

Hymn writer Frances Havergal wrote:

Take my life, and let it be

Consecrated, Lord, to Thee;
Take my moments and my days,
Let them flow in ceaseless praise.
Take my silver and my gold,
Not a mite would I withhold;
Take my intellect and use
Every power as Thou shalt choose.

PRAYER: Dear Lord, thank you for reminding us to make the best use of our time and our money that you have so graciously given to us. And on that Great Day when You come back in Your Father's glory with His angels, You will reward each of us for what we have done with all the things you have entrusted to us. (Matt 16: 27). In Jesus precious Name we pray
AMEN.

每日灵粮

星期一，2021 年 6 月 7 日

标题：金钱与时间

讲员：宋国基牧师

翻译：陈劲年姐妹

【马太福音 16:26】

人若赚得全世界，赔上自己的生命，有什么益处呢？人还能拿什么换生命呢？

弗兰克·辛纳特拉(Frank Sinatra)的女儿蒂娜(Tina)回忆起她父亲，即使在他的健康已出现危机仍对成功和赚钱的不懈追求：他的健康每况愈下，他的生活陷入财务困境，但我父亲拒绝停止举办演唱会。“我必须挣更多的钱。”他说。

遗憾的是，他的表演越来越不稳定。由于他对自己的记忆力没有把握，他开始依赖提词器。当我在拉斯维加斯的沙漠旅馆见到他时，他熬过了整场表演后，感觉很不舒服，以至需要从身边的氧气罐中获取氧气。在另一场演出中，他忘记了他唱过上千遍的民谣“第二次”的歌词；崇拜他的观众为他完成了它。

我不忍心看着爸爸挣扎。他想在事业最辉煌的时候退休，我一直认为他会知道他的时候到了。年近 80 的他已经不知道什么时候该引退了。在看到太多这样的惨败后，我对他说：“爸爸，您现在可以停下来了；您不必再继续走下去了。”他一脸惊恐地说：“不，我必须多挣点钱。我必须确保每个人都得到照顾。”

自从他过世后，他的家庭就一直在为他的财产争吵。您认为值得吗？

查克·科尔森(Chuck Colson)回忆起他的监狱事工：大多数死囚都躺在自己的床铺上，裹着毯子，茫然地盯着小小的黑白电视屏幕消磨时间。

但在一个牢房里，一名男子坐在床铺上看书。当我走近时，他抬起头，让我看看他的书——一本关于圣公会礼拜仪式的指导手册。约翰·欧文(John Irving)在死囚牢房已超过 15 年，当时他正在为成为神职人员而学习。约翰告诉我，他每天被允许走出牢房一小时。其余的时间，他都在学习。

看到约翰的牢房里只有几本书，我想，上帝如此祝福我，至少我能做的就是为这个兄弟提供一些东西。如果我可以安排的话，您想要一台电视吗？我问。约翰感激地笑了笑。“谢谢，”他说：“但不用了。人会在这些东西上浪费很多时间。”

15 年来，自从法官给他的日子定了一个数字，约翰就下定决心不浪费自己必须献给上帝的唯一宝贵的物品——他的时间。

相比之下，我们的主总不为金钱和时间所困扰。当被问及是否可向凯撒纳税时，耶稣回答：“凯撒的物当归给凯撒，神的物当归给神。”(马可福音 12:17)。由于耶稣需要花很多时间处理很多事情，祂在每天清晨和深夜里祈祷，寻求并遵行祂父亲的旨意。

兄弟姐妹，我们如何呢？我们当然都需要钱，所以让我们祈求上帝赐予智慧，在金钱和时间两者之间取得平衡。

赞美诗作者弗朗西斯·哈弗加尔(Frances Ridley Havergal)写道：

求祢得着我一生，
使它归祢成为圣；
我光阴全为主用，
赞美荣耀祢不休。
使我金银都归祢，
不愿分毫留为己；
我智慧并我才能，
办主事赤胆忠诚。

祷告：亲爱的主，感谢祢提醒我们要充分善用祢恩赐给我们的时间和金钱。当那日子，祢在祢父的荣耀里，同着众使者降临时，祢要按我们各人以祢所托付我们的去行报应我们。（马太福音 16:27）我们奉耶稣宝贵的名祈求，阿们。

Tuesday, 8 June 2021

Title: Practising Forgiveness

By: Cecilia Tan

Matthew 18: 21-22 “Then Peter came to Jesus and asked, “Lord, how many times shall I forgive my brother or sister who sins against me? Up to seven times?” Jesus answered, “I tell you, not seven times, but seventy-seven times.”

What does it mean to forgive someone? It means we put aside every injury inflicted on us as though it had never happened and give up our desire for revenge. An extremely difficult thing to do indeed but we have the Holy Spirit to help us. We live in an age rife with anger and hatred. Pandemic stress makes matters worse – tempers flare and offences abound. Forgiveness will not come naturally but it is what God expects of us!

Our Lord Jesus taught that we have to forgive unceasingly. When Peter asked Jesus, “Lord, how many times shall I forgive my brother when he sins against me? Up to seven times?” Peter had a rationale for saying “seven” times. Jewish tradition limited forgiveness to three times. Peter thought his willingness to forgive seven times was much more generous than Jewish tradition. Jesus however responded, “I tell you, not seven times, but seventy-seven times.” This means

that we are not to limit our forgiveness to a specific number of times. As often as someone offends us and asks forgiveness, we should extend it without keeping count. Further more, even if he does not ask forgiveness, we must still forgive him!

Jesus then told the Parable of the Unforgiving Servant (Matthew 18:23-35). The servant owed the king an absurdly large amount of money and could never hope to pay it back. He begged for mercy and the merciful king forgave his servant and cancelled his impossibly huge debt. Yet the servant refused to cancel a fellow servant’s petty debt, which was just a tiny sum compared to the unforgiving servant’s huge debt! When the king heard about it, he angrily revoked the unforgiving servant’s pardon and sent him to the torturers until such time as his debt could be cleared.

The parable reveals to us the enormity of our sins against God and yet God has forgiven them all. When we compare the offences we have committed against God, our fellow human being’s offences against us are very small. We should be so appreciative of God’s forgiveness that we freely forgive others. For if we do not forgive, God is justified in not forgiving us.

Jesus Himself warned in Matthew 6:14-15 “For if you forgive other people when they sin against you, your heavenly Father will also forgive you. But if you do not forgive others their sins, your Father will not forgive your sins.” Earlier in Matthew 5:23-24, Jesus had also commanded that “if you are offering your gift at the altar and there remember that your brother or sister has something against you, leave your gift there in front of the altar. First go and be reconciled to them; then come and offer your gift.”

The human soul is not designed to harbour hatred and resentment. An unforgiving spirit is as harmful to the soul as poison is to the body. A heart filled with anger, hostility, bitterness and malice is a wounded heart. When there is forgiveness and reconciliation, the wounds of both parties will be healed and joy prevails. Otherwise, the pain of unforgiveness will dominate the lives of both, like a heavy weight on their shoulders and a millstone around their necks, robbing them of sleep and inner peace.

Welsh evangelical preacher and prolific writer, Selwyn Hughes declared, “Nothing can be more important to the soul’s health than making sure the exercise of forgiveness is carried out regularly. Flush all bitterness out of your soul as you would flush a toxic substance out of your body.”

What is Christ’s example on forgiveness? Even as He suffered crucifixion, Jesus prayed, “ Father, forgive them, for they do not know what they are doing.” (Luke 23:34) Our Lord set a course that would lead to love and reconciliation through His willing forgiveness of His enemies who tortured Him to death!

Just as Christ forgave our sins and reconciled us to God, restoring and healing our broken relationship with God, may we emulate Him by **PRACTISING FORGIVENESS**. May we forgive every injury inflicted on us and may we be willing to seek pardon for anything anyone holds against us.

Forgiveness is that balm that heals the wounds of our human frailties and binds up the fractures of our imperfect human relationships. Forgive we must – even as God for Christ’s sake has forgiven us!

Prayer:

Our Heavenly Father, we thank You for the perfect example shown to us by Your Son Jesus – hanging on a cross and suffering excruciating pain, He prayed for His enemies, “Father, forgive them.” Help us to constantly practice forgiveness, to put on tender mercies, kindness, humility, meekness, bearing with one another, and forgiving one another even as You have forgiven us of much. We pray this in Jesus’ name, Amen.

每日灵粮

星期二，2021 年 6 月 8 日

标题：操练饶恕

作者：陈俊芳姐妹

翻译：陈晓佩姐妹

【马太福音 18:21-22】那时，彼得进前来，对耶稣说：“主阿，我弟兄得罪我，我当饶恕他几次呢？到七次可以吗？”耶稣说：“我对你说，不是到七次，乃是到七十个七次。”

饶恕别人是什么意思呢？它的意思是我們拋開對我們造成的每一項傷害，像從來沒有發生過一樣，並且放棄我們要報仇的欲望。確實，這是一件非常困難的事，但是我們有聖靈幫助我們。我們生活在一個充滿憤怒和仇恨的時代。疫情的壓力使到事情變得更糟糕－脾氣突然爆發，冒犯行為比比皆是。饒恕不會自然而然發生，但是，這是上帝對我們的期望！

我們的主耶穌教導我們，我們必須不斷地饒恕。當彼得問耶穌：“主阿，我弟兄得罪我，我當饒恕他幾次呢？到七次可以么？”彼得說“七”次是有道理的。猶太傳統將饒恕限制在三次以內。彼得認為他願意饒恕七次已經是比猶太人的傳統大方得多了。耶穌卻回答說：“我对你说，不是到七次，乃是到七十个七次。”這意味著我們不限制饒恕到一定的次數內。每當有人冒犯了我们并请求饶恕时，我们就应该不计其数地饶恕他。而且，即使他不请求饶恕，我们也要饶恕他！

耶穌接着講述了不饒恕人的惡仆的比喻(馬太福音 18:23-35)。仆人欠王一大筆錢，不能指望償還了。他懇求寬容，仁慈的王寬恕了他的仆人，並且免除了他那難以置信的巨額債務。可是，這仆人却不肯免去他同伴的小額債務，與惡仆的巨額債務相比，這只是一小筆錢！當王聽說這件事時，他憤怒地撤銷了對這不饒恕人的惡仆的赦免，並且把他交給掌刑的，等他还清了他所欠的債務。

這個比喻向我們揭示了我们得罪上帝的滔天罪孽，然而上帝已經饒恕了所有的罪行。當我們比較我們對上帝所犯下的罪行時，我們的同胞對我們的冒犯是非常小的。我們應該感激上帝的饒恕，才能自由地饒恕別人。因為我們若不饒恕，上帝就合理地不饒恕我們。

耶穌自己在馬太福音 6:14-15 警告說：“你們饒恕人的過犯，你們的天父也必饒恕你們的過犯；你們不饒恕人的過犯，你們的天父也必不饒恕你們的過犯。”較早前在馬太福音 5:23-24，耶穌也命令說：“所以，你在祭壇上獻禮物的時候，若想起弟兄向你懷怨就把禮物留在壇前，先去同弟兄和好，然後來獻禮物。”

人類的靈魂並不是用以窩藏仇恨和怨恨的。一個不饒恕的靈對靈魂的傷害就像毒藥對身體的傷害一樣。一顆充滿憤怒、敵意、苦毒和歹意的心就是一顆受傷的心。當有了饒恕與和解，雙方都會得到醫治和喜樂。否則，不饒恕的痛苦將主宰他們的生活，就像萬斤重壓在他們的肩頭上和磨石纏繞着他們的頸項一般，剝奪他們的睡眠和內心的平安。

威尔士福音派传教士和多产作家巍启源(Selwyn Hughes)宣称：“要灵魂健康，没有什么比确保常常操练饶恕更重要。把您灵里所有的苦毒都冲洗掉，就像把毒素冲出您的身体一样。”

基督饶恕的榜样是什么？耶稣在十字架上受苦的时候，祷告说：“父阿，赦免他们！因为他们所作的，他们不晓得。”（路加福音 23:34）我们的主藉着祂愿意饶恕折磨祂至死的仇敌，设定了一条通向爱与和解的道路。

就像基督赦免我们的罪使我们与上帝和好，恢复并且愈合我们与上帝破裂的关系，让我们以“操练饶恕”去效法祂。愿我们饶恕每一项强加于我们的伤害，让我们愿意向任何人对我们的不满寻求饶恕。

饶恕是那医治人性弱点伤口的药膏，并且愈合我们不完美人际关系的裂痕。我们必须饶恕 – 如上帝因着基督的缘故已经饶恕了我们一样！

祷告：

我们在天上的父，我们感谢祢的儿子耶稣向我们展示了完美的榜样 – 钉在十字架上，忍受着极大的痛苦时，祂为祂的仇敌祷告：“父啊！赦免他们。”求帮助我们常常操练饶恕，存着温柔的怜悯、恩慈、谦卑、柔和、彼此包容、彼此饶恕，正如祢在许多事上已经饶恕了我们一样。我们奉耶稣的名祷告。阿们。

Wednesday, 9 June 2021

Title: Trust His Heart

By Wong King Wai

Matt 6:34 – Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.

When I was a teen and young adult, I worried a lot. I was always worrying about studies, relationships, decisions, the things I said or didn't say, or the actions I did or didn't do. Everything was just a big mess of worry and uncertainty. Over time, I realised that I was putting a lot of my energies in worrying about things I had no control over.

The pandemic for many of us has given us a lot to worry about. Many of us have friends who have passed away, lost their jobs, or have pay cuts. There are also those who are far from home and stuck without family or friends to provide support and encouragement. Thanks to technology, communication is not hindered but the lack of physical meetings is taking a toll.

All these things that are happening are not trivial or mundane to God. He sees the struggles we are going through and He knows our worries. While we do not know why this virus continues to linger, we know who is in control of all things. And because He is in control, we can choose not to worry, as worry can lead to stress that could lead to illnesses.

There is an old song which I hope to sing in church one day, called "Trust His Heart". The chorus is very encouraging:

"God is too wise to be mistaken
God is too good to be unkind
So when you don't understand
When don't see His plan
When you can't trace His hand
Trust His Heart"

While it may be hard to understand during these challenging times the will of God, take time to remember how He has come through for you. Remind yourself that your life is in His hands where He will never let you go. And rest and find comfort in His grace and love that never wavers.

PRAYER: My Father in heaven. Thank You for sending your son Jesus to die for me. Thank You for seeing me through tough times. Thank You for always looking out for me even when I was not faithful or particularly good. It is by grace I have been saved and grace will sustain me. Help me to worry less and trust You more, Lord. In Jesus' name I pray, AMEN.

每日灵粮

星期三, 2021 年 6 月 9 日

标题：相信祂的心

作者：黄经为弟兄

翻译：陈健萍姐妹

【马太福音 6:34】所以，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。

当我还是个青少年的时候，我常感到很忧虑。我总是担心学业、人际关系、决策、我说过或没有说过的事情，或者我做过或没有做过的事情；一切都是一大堆的担忧和不确定的混乱。随着时间的推移，我意识到我把很多精力都放在了担心我无法控制的事情上。

对我们许多人来说，这场大流行病给了我们很多忧虑。我们很多人都有朋友去世、失业或减薪。还有一些人远离家乡，陷入没有家人或朋友提供支持和鼓励的困境。多亏了技术的发达，沟通没有受到阻碍，但缺乏实体见面交流在造成不良的影响。

所有这些正在发生的事情对于上帝都不是琐碎或平凡的。祂看到了我们所经历的挣扎，祂也知道我们的忧虑。虽然我们不知道为什么这种病毒继续存在，但我们知道谁在掌管一切。因为祂在掌控，我们可以选择不担忧，因为担忧会引致压力，进而导致疾病。

有一首老歌，我希望有一天能在教会里唱，叫“相信祂的心”；副歌非常鼓舞人心：

“上帝太聪明了，不会出差错的
上帝太善良了，不会不仁慈的
所以当你不明白的时候
当你看不到祂的计划时
当你无法追寻祂的手时
相信祂的心”

虽然在这个充满挑战的时期很难理解上帝的旨意，花点时间记住祂是如何为您经历过一切的。提醒自己，您的生命掌握在祂手中，祂永远不会放开您；要在祂永不动摇的恩典和爱中安歇并得到慰藉。

祈祷：我在天上的父，感谢祢差祢的儿子耶稣为我而死。谢谢祢陪我渡过艰难的岁月。谢谢祢总是眷顾我，即便在我不忠心或不特别好的时候。我得救是本乎恩典，恩典必扶持我。主啊，求帮助我少些忧虑，多些信靠祢。我奉耶稣的名祈祷，阿们。

Thursday, 10 June 2021

Title: One in Ten

By Dr. Tho Lye Mun

Luke 17:11–19. Jesus Heals Ten Men With Leprosy

11 Now on his way to Jerusalem, Jesus traveled along the border between Samaria and Galilee. 12 As he was going into a village, ten men who had leprosy met him. They stood at a distance 13 and called out in a loud voice, “Jesus, Master, have pity on us!”

14 When he saw them, he said, “Go, show yourselves to the priests.” And as they went, they were cleansed.

15 One of them, when he saw he was healed, came back, praising God in a loud voice. 16 He threw himself at Jesus’ feet and thanked him—and he was a Samaritan.

17 Jesus asked, “Were not all ten cleansed? Where are the other nine? 18 Has no one returned to give praise to God except this foreigner?” 19 Then he said to him, “Rise and go; your faith has made you well.”

What if I told you, you didn’t need to be 1 in a million to be special. You just needed to be 1 in 10. We see in the story, out of 10 people whom God blessed and healed, only 1 returned to Him to thank Him and acknowledge His mercy and goodness.

“What?!” I hear you say. Surely this can’t be true! Surely we are more thankful than that!

I think it’s time to take an honest look at ourselves. Ingratitude comes naturally to the sinful self. We are seldom able to appreciate the good done to us, but are always quick to blame and quick to slander. As a doctor, I see this all too regularly where many of us have been victims of complaints. Patients whose lives have been saved and their destinies altered can be quick to point out minor discomforts suffered along the way.

2 Timothy 1 also highlights the condition of being ungrateful. This sin seems to correlate with being proud and abusive, unforgiving, slanderous and being without love.

But mark this: There will be terrible times in the last days. 2 People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, 3 without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, 4 treacherous, rash, conceited, lovers of pleasure rather than lovers of God.

Therefore, thankfulness seems to be the antidote to many things – to pride, to unforgiveness, to slander, to being empty on the inside and living without love.

And there are many things to be thankful about I can assure you. This is the right time to take stock of the many things we need to be thankful for. It’s time to be the 1 out of 10.

每日灵粮

2021年6月10日，星期四

题目：十分之一

作者：陶乃文医生

翻译：吴淑娉姐妹

经文：路加福音 17：11-19 治好 10 个麻风病人

路加福音 17:11 耶稣往耶路撒冷去，经过撒玛利亚和加利利。12 进入一个村子，有十个长大麻风的迎面而来，远远地站着，13 高声说：“耶稣，夫子，可怜我们吧！”14 耶稣看见了，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。15 内中有一个人见自己已经好了，就回来大声归荣耀与神，16 又俯伏在耶稣脚前感谢他。这人是撒玛利亚人。17 耶稣说：“洁净了的不是十个人吗？那九个在哪里呢？18 除了这外族人，再没有一个回来归荣耀与神吗？”19 就对那人说：“起来，走吧，你的信救了你。”

如果我告诉你，你不需要成为百万分之一、你只需成为十分之一便能与众不同，你会怎么想？从以上的圣经故事可看到，在接受上帝祝福和医治的 10 人中，只有一人回到祂身边，为祂的怜悯和善良而感谢祂。

“什么？！”我仿佛听到你说。这肯定不是真的！我们不是那么忘恩负义！

是时候好好检讨一下自己了，忘恩负义对带有原罪的我们来说是自然而然的，即使有人为我们做了好事，我们很少会察觉到，但却很快将罪过归咎于人，甚至作出指责或出口伤人。作为一个医生，这是我们常遇到的情形，因为我们是一贯被投诉的对象：一些病人在接受治疗后，从死亡边缘走过来、生命或因此而改变，但很快就会有因在治疗的过程中所受到的一点点不舒适而向医生作出投诉！

提摩太后书第一章也强调这忘恩负义的现象，认为这种罪是与骄傲、爱辱骂、记仇、轻易诋毁他人和缺乏爱心有关。

提摩太后书 3 章 1 节道：你该知道，末世必有危险的日子来到。2 因为那时人要专顾自己，贪爱钱财，自夸，狂傲，谤讟，违背父母，忘恩负义，心不圣洁，3 无亲情，不解怨，好说才言，不能自约，性情凶暴，不爱良善，4 卖主卖友，任意妄为，自高自大，爱宴乐不爱神。

因此，感恩，似乎是许多事情的解药——是解决骄傲、不能宽恕、出口伤人、心灵空虚及没有爱的生活的良药。

我可以保证，值得感恩的事情实在很多，现在正是检讨我们要感恩的适当时机，是时候成为与众不同的十分之一了！

Friday, 11 June, 2021
Rebuke
By Prathab V
Luke 17: 3-4 (HCSB)

A few years ago, a church elder committed a very serious offence. It was an alleged criminal offence. He was accused of embezzling church funds, which was entrusted under his care. The church was poor but they have given generously over the years.

When the offence was pointed to the elder by the church Pastor, he cynically brushed it off and denied it altogether. He claimed that he was merely borrowing the money and would return it as soon as he has the funds. To cut a long story short, the church went into a crisis of leadership and was torn apart. It was a very difficult time for the small church. I could only pray for the church and encourage the pastor. When the matter was brought up to the congregation, surprisingly, some church leaders supported the elder instead of the Pastor. How tragic!

Accepting rebuke and correction is not an easy thing to do. As Christians, we pray that we remain humble and teachable. We boldly proclaim that we want to change our ways, by singing hymns every Sunday in church.

However, God does not always speak to us audibly. Sometimes, He uses others to speak to us instead. Here, church leaders are specially placed in a difficult spot which affects their pride. What if God uses a young Christian to rebuke the leaders? Would church leaders be willing to be rebuked or admonished by a younger Christian?

In my observation, most of us (including leaders) tend to get defensive when criticisms are thrown at them. Some deflect the blame and sometimes even provide flimsy excuses for errors.

Charles Spurgeon has this to say about receiving a rebuke: “We are one in Christ; let us be friends with one another; but let us never be friends with one another’s error. If I be wrong, rebuke me sternly; I can bear it, and bear it cheerfully; and if ye be wrong, expect the like measure from me, and neither peace nor parley with your mistakes.”

My prayer is that we pray and seek the Lord when rebuke or admonishment comes our way. Our comfort and encouragement come directly from Jesus, who also encouraged us to forgive the offender.

Jesus said: “ Be on your guard. If your brother sins, rebuke him, and if he repents, forgive him. And if he sins against you seven times in a day, and comes back to you seven times, saying, ‘I repent,’ you must forgive him.” (Luke 17:3-4, HCSB).

Prayer:

Lord Jesus, please help me to be humble always like you. Let me not brush away criticisms against me. Help me to accept all rebukes, Lord. In Jesus’ name, I ask. Amen.

每日灵粮

星期五，2021 年 6 月 11 日

标题：“劝戒”

作者：帕拉他伯（Prathab V）

翻译：陈月妃

路加福音 17: 3-4

几年前，一位教会长老犯了一个非常严重的罪行。这是涉嫌刑事犯罪。他被指控挪用一笔由他保管的教会资金。这教会很穷，但他们多年来一直慷慨的奉献。

当教会牧师指控这长老时，他愤世嫉俗地不予理睬并完全否认。他声称他只是在借钱，一旦有了钱就会归还。长话短说，教会陷入领导危机并四分五裂。对这座小教堂来说，那是一段非常艰难的时期。我只能为教会祈祷并鼓励牧师。当这件事向会众提起时，令人惊讶的是，一些教会领袖支持长老而不是牧师。多悲惨啊！

接受劝戒和纠正不是一件容易的事。身为基督徒，我们祈祷我们保持谦卑和受教的心。我们每周日在教堂唱圣歌，大胆地宣告我们要改变我们的方式。

然而，上帝并不总是对我们说话。有时候，祂用别人来向我们说话。在这里，教会领袖们被特别安置在一个挑战他们的自尊的困境中。如果上帝使用一个年轻的基督徒来劝戒领袖们呢？教会领袖们会愿意受到年轻基督徒的劝戒或提醒吗？

根据我的观察，我们中的大多数人（包括领导者）在受到批评时往往会采取防御态度。有些人推卸责任，有时甚至为错误提供站不住脚的借口。

查尔斯·司布真 (Charles Spurgeon) 在说到关于受到劝戒时有此一说：“我们在基督里是一体的；让我们彼此成为朋友；但让我们永远不要与彼此的错误成为朋友。如果我错了，请严厉斥责我；我可以承受，并且愉快地承受；如果你错了，请期待我对你采取同样的做法，不要粉饰太平，也不要与你的错误妥协。”

我的祷告是，当劝戒或训诫临到我们时，我们祷告寻求主。我们的安慰和鼓励直接来自耶稣，祂也鼓励我们宽恕冒犯者。

耶稣说：“你们要谨慎。若是你的弟兄得罪你、就劝戒他。他若懊悔、就饶恕他。倘若他一天七次得罪你、又七次回转身、我懊悔了、你总要饶恕他。”（路加福音 17: 3-4）

祷告：主耶稣，请帮助我永远像你一样谦卑。让我不要回避他人对我的批评。帮助我接受所有的劝戒，主。我奉耶稣的名求。阿门。

Saturday, 12 June 2021

Title: Jesus is the Lord of the sinners

Author: Pastor Johnson Chong

Translator: Irene Hong

Mark 2:17 Jesus said to them, "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners."

Mark 2:13-17 Once again Jesus went out beside the lake. A large crowd came to Him, and He began to teach them. As He walked along, He saw Levi son of Alphaeus sitting at the tax collector's booth. "Follow me," Jesus told him, and Levi got up and followed Him. While Jesus was having dinner at Levi's house, many tax collectors and sinners were eating with Him and His disciples, for there were many who followed Him. When the teachers of the law who were Pharisees saw Him eating with the sinners and tax collectors, they asked His disciples: "Why does He eat with tax collectors and sinners?" On hearing this, Jesus said to them, "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners."

There are not many people in the world who are truly healthy, and there are very few righteous people too, but many people do not know that they are sick. Some people are self-righteous, like the Pharisees and the teachers of the law at that time, so they did not feel the need for a doctor and refused to listen to the calling of The Lord, but The Lord came to the world to seek and save the lost. He was full of mercy and compassion for sinners. At that time, tax collectors and prostitutes were the most despised, yet they entered into the Kingdom of God before the priests and the elders. What is the reason for this?

This is because the tax collectors and sinners all approached Jesus to listen to His preaching, but the Pharisees and the teachers of the law privately argued that He received sinners and ate with them, so the Lord told them three stories, namely the search for the lost sheep, the lost coin, and the prodigal son. The Lord Jesus is the good shepherd, looking for the lost sheep everywhere. He called Matthew at the tax collector's booth and Zacchaeus on the mulberry tree. He also dined and stayed at the house of the two tax collectors. He was not afraid of people's comments, and His heart is full of compassion because two people had repented and all the angels in heaven rejoice. He sat by the well in Samaria, and He wrote on the ground to save two sinning women and this filled the heavens with joy. No wonder the guilty woman was crying behind Jesus and her tears wet Jesus's feet. She dried His feet with her hair, then kissed Jesus' feet with her mouth, and put perfume on His feet. Because her many sins have been forgiven, she has loved much.

But many times, we are just like the Pharisees—self-righteous and upright; refuse to get close to sinners, have no sympathy, and judge others behind their backs. Our hearts are hard, our feet are lazy, which means there is no one to seek for the many lost sheep, many tax collectors and sinners are unable to hear the truth of God, many prodigal sons are still wondering outside, and a lot of money is still buried in the ground. There is no joy in heaven, and there is no happiness in our Father's heart. We are just like the eldest son who cannot understand the heart of the father. The one who should repent now is the eldest son, the Pharisee!

Prayer: Dear Lord Jesus, please forgive our transgressions. We want to confess our sins and repent before you. Indeed, among us, many times we have committed the same sins as the Pharisees— self-righteous and self-conceit. Lord, we thank you because you did not treat us as we did, and you hide your face to not see our sins. Lord, please fill us with your spirit now,

be merciful to us and change us so that we may become useful vessels for your blessing.
Thank you and we pray in the holy name of the Lord Jesus Christ, amen!

每日灵粮

星期六, 2021 年 6 月 12 日

题目：耶稣是罪人的主

作者：张胜牧师

马可福音 2:17 “耶稣说健康的人用不着医生，有病的人才用得着，我来本不是召义人，乃是召罪人。”

13 耶稣又出到海边去，众人都就了他来，他便教训他们。14 耶稣经过的时候，看见亚勒腓的儿子利未，坐在税关上，就对他说，你跟从我来。他就起来跟从了耶稣。15 耶稣在利未家里坐席的时候，有好些税吏和罪人，与耶稣并门徒一同坐席。因为这样的人多，他们也跟从耶稣。16 法利赛人中的文士，看见耶稣和罪人并税吏一同吃饭，就对他门徒说，他和税吏并罪人一同吃喝吗？17 耶稣听见，就对他们说，健康的人用不着医生，有病的人才用得着。我来本不是召义人，乃是召罪人。（马可福音 2:13~17）

世界上真正健康的人不多，义人也很少，不过许多人不知道自己有病，有些人自以为义，像当时的法利赛人和文士一样，所以他们没有感觉到需要医生，也不肯听主的呼召，但主到世上来是要寻找拯救丧失的人，祂对罪人满了慈悲和怜悯，当时最为人所看不起的就是税吏和娼妓，然而他们竟比祭司和长老先进神的国。这是甚麽原因呢？

这是因为众税吏和罪人都挨近耶稣要听祂讲道，而法利赛人和文士却私自议论说，祂接待罪人又同他们吃饭，所以主讲了三个故事就是寻羊、失钱和浪子的故事。主耶稣就是那位仁慈的牧人，到处寻找那只失迷的羊。祂曾呼召在税关的马太和桑树上的撒该，到这两个税吏家去吃饭住宿。祂不怕人的议论，心中满了慈怜，因为得到两个人悔改，天上的众使者都要欢喜。祂曾去坐在撒玛利亚的井旁，也曾在地上画字使两个犯罪的妇人得救，叫天上充满喜乐。难怪那个有罪的女人在耶稣的背後哭，眼泪湿了耶稣的脚，又用头发擦干，以嘴连连亲耶稣的脚，并抹上香膏。她的赦免多，所以爱多。

可是许多时候我们竟像法利赛人一样，自以为义，自鸣清高。不肯挨近罪人，没有同情的心，反而私下议论。心是硬的，脚是懒的，以至多少迷失的羊无人寻找，多少税吏和罪人不能听见主的道，许多浪子仍在外飘荡，许多银钱仍埋在土中。天上没有欢喜，天父的心没有快乐，我们像大儿子一样没有体会父亲的心，现在应该悔改的是大儿子，是法利赛人！

祷告：

亲爱的主耶稣，求祢赦免我们的过犯，我们要在祢面前认罪悔改。的确在我们当中，许多时候我们竟像法利赛人一样，犯同样的罪，自以为义，自鸣清高。主啊，我们感谢祢，因祢没有按照我们所做的对待我们，祢也掩面不看我们的罪。主啊，求祢的灵现在充满我们，恩待和改变我们，成为祢祝福有用的器皿。感谢祷告祈求，是奉靠主耶稣基督的圣名，阿們！

Sunday, 13 June 2021

Title: The story of Zacchaeus

By Elder Yu Chin Shie

Luke 19:1-10

“When Jesus came by, he looked up at Zacchaeus and called him by name. ‘Zacchaeus!’ he said. ‘Quick, come down! I must be a guest in your house today.’” Luke 19:5 NLT

I am sure most of us know the story of Zacchaeus from our Sunday School days or Vacation Bible School (VBS). When I am reminded of the story of Zacchaeus, I can’t help singing (at least in my mind), the popular kids’ song with the catchy lyrics:

“Zacchaeus was a very little man
and a very little man was he.
He climbed up into a sycamore tree
for the Saviour he wanted to see.
And when Jesus passed that way
He looked into the tree
{spoken} and said ‘Now Zacchaeus,
you come down,
for I’m coming to your house for tea.”

When our three children were in preschool, I like to sing this song to them. I guess it was drummed so much into them that they could still remember it even now as adults. If you were to ask them, they could likely sing it for you!

The story of Zacchaeus has a lot of significance to me. It is not just a story for Sunday School kids. It speaks to all regardless of our age and station in life.

For those who are not familiar with Zacchaeus, his story is recorded in the gospel of Luke 19:1-10.

Zacchaeus was a chief tax collector in the city of Jericho. He collected taxes from his people, the Jews, on behalf of the Romans. Hence, he was not popular and considered a traitor or sinner. Despite being very wealthy, he was vertically challenged. One day he heard that Jesus was passing by Jericho on the way to Jerusalem. He had heard much about Jesus, all His miracles, healings and His profound teaching. He was eager to have a glimpse of Jesus as He passed by. Due to his height limitation, he climbed up a sycamore tree to get a good view of Jesus. To the great surprise of all, when Jesus passed by under the sycamore tree, He stopped and called on Zacchaeus by name:

“Zacchaeus! Quick, come down! I must be a guest in your house today.”

You could read the remaining of the story from Luke 19: 6-10.

Essentially, the encounter with Jesus made Zacchaeus a new man. His life was totally transformed. Jesus said to him:

“Today salvation has come to this house, since he also is a son of Abraham. For the Son of Man came to seek and to save the lost” Luke 19:9-10

My testimony

I was in a Christian student camp in Melbourne in May, 1972. Despite being a youth leader in my church before I went overseas for study, I had backslidden. I was disillusioned with life and seeking for purpose and meaning. I did not have a personal relationship with God then and there were serious doubts I had about the Christian faith. I was invited to the camp by a few concerned Christian students from the Melbourne OCF.

On the last night of the camp, there was an evangelistic meeting. That was nearly 50 years ago, but I could still remember vividly what happened.

The speaker's message that night was based on the story of Zacchaeus. Even though there were many students in the hall, it seemed like Jesus was speaking to me. I did not intend to be serious in reaching out to God. But the Lord, like in the story of Zacchaeus, asked me to come down from where I was (with my doubts and hesitation) to receive Him into my life. I remembered I was trembling all over during the sermon which I believe was due to the presence of the Holy Spirit in our midst. When the altar call came, I was the first to go up front to acknowledge I have committed my life to Jesus. The rest as we say, is history.

My appeal to all who are seeking for meaning in life and have doubts and fears, (especially during this uncertain and difficult Covid pandemic time), to please come down from where you are.

Jesus is calling you today by your name. He doesn't just know about you, He knows you! He knows your fears, your dreams, your regrets, your struggles, your every failure, your every pain and every sin. He loves you, He believes in you, and He wants to bless you. He wants you to climb down from your tree ... to go from checking Him out to inviting Him in.

Will you respond to Him today?

Prayer –

Heavenly Father,

Thank you for Your great love for me by sending your Son, Jesus Christ to die for me while I was still a sinner. I want to submit my life to you so that You will be my Lord and Saviour.

In Jesus name I pray,

Amen

每日灵粮

星期日

2021 年 6 月 13 日

题目：撒该的故事

作者：余清熹长老

翻译：林良億姐妹

路加福音 19:1-10

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。”

我相信我们大多数人从主日学或假期圣经学校 (VBS) 听过撒该的故事。当我想起撒该的故事时，我情不自禁地唱起（至少在我的脑海中）一首流行的儿歌，歌词朗朗上口：

“从前有一个人名叫撒该

他是一个矮小的人

有一天他定要爬上桑树

要看耶稣究竟是谁

耶稣从桑树下经过

抬头看见他在那里

今天我必住在你家

今天我必住在你家。”

我们的三个孩子在上幼儿园的时候，我喜欢给他们唱这首歌。我猜灌输程度挺深的，因为成年后他们仍然记得它。如果你问他们，他们很可能会为你唱这首歌！

撒该的故事对我来说意义重大。这不仅仅是主日学的故事。无论我们的年龄和生活地位如何，它对所有人都有某种特殊的意义。

对于那些不熟悉撒该的人，他的故事被记录在路加福音 19:1-10。

撒该是耶利哥城的税吏长。他代表罗马人向他的人民犹太人征税。因此，他很不受欢迎，被认为是叛徒或罪人。尽管非常富有，却身材矮小。一天，他听说耶稣在去耶路撒冷的路上会经过耶利哥。他听过很多关于耶稣和他所有的奇迹、医治和深刻的教导。当耶稣经过时，他很想目睹耶稣的风采。由于身高限制，他爬上一棵桑树，这样就能很好地看到耶稣。出乎所有人的意料，当耶稣从桑树经过时，祂停下来，叫着撒该的名字：

“撒该！快，下来！我今天一定要到你家做客。”

你可以阅读路加福音 19:6-10 的其余故事。

本质上，与耶稣的相遇使撒该成为一个新人。他的生活彻底改变了。

耶稣对他说：9 “今天救恩临到这家了，因为他也是亚伯拉罕的子孙。 10 人子来是要寻找和拯救迷失的人。”

我的见证

1972 年 5 月，我在墨尔本的一个基督徒学生营里。尽管在出国留学之前，我是教会的青年领袖，但我属灵状态已退缩不前。我对生活和寻求目的和意义感到失望。那时我

与上帝没有个人关系，我对基督教信仰有严重的怀疑。我被一些关心我的墨尔本海外基督徒团契（Oversea Christian Fellowship）的基督徒学生受邀参加基督徒学生营。

在营地的最后一晚，有一个布道会。那是将近 50 年前的事了，但我仍然清楚地记得当时发生的事情。

那天晚上演讲者的信息是基于撒该的故事。尽管大厅里有很多学生，但耶稣似乎在对我说话。我无意认真接触上帝。但是主，就像撒该的故事一样，要求从我所在的地方（带着我的怀疑和犹豫）下来，接受祂进入我的生活。我记得我在讲道当时浑身发抖，我相信这是因为圣灵在我们中间。当讲道结尾召唤时，我是第一个站在前面承认我已将生命交托给耶稣基督的人。后来的事也不用赘述了。

我呼吁所有寻求生活意义并有疑问和恐惧的人（尤其是在这个不确定和艰难的疫情时期），请您从所在的地方下来。

耶稣今天以你的名字呼唤你。祂不只是知道你，祂还了解你！祂知道你的恐惧、梦想、遗憾、挣扎，你的每一次失败、你的每一个痛苦和每一个罪恶。祂爱你，祂相信你，祂想要祝福你。祂希望你从你的树上爬下来：从只想看看耶稣转为邀请祂进入你心。

你今天会回应他吗？

祈祷：天父，感谢祢在我还是罪人的时候差遣祢的儿子耶稣基督为我而死，感谢祢对我的大爱。我要把我的生命交给祢，好让祢成为我的救主。我奉耶稣基督的圣名祈求祷告，阿们！

Monday, 14 June 2021
Title: Bread Crumbs.
Ong Hwee Soo
Matthew 15: 21-28 (Please read)

In my Devotional (John 4:1-45) on 24 May, we have seen how Jesus traversed geographical territories, drove through race and gender divides, contravened social conventions, demolished religious demarcations, entered emotional walls, broke down psychological barriers to reach out to the deepest needs of a Samaritan woman whose redemption and resultant transformation as well as spontaneous testimony led her community to receive salvation.

Today's text is another disturbing story but which has a beautiful ending. Preceding this episode, Jesus just had a theological debate with the scribes and Pharisees who had left Jerusalem to scrutinize Jesus' ministry in Galilee. The religious leaders confronted Jesus because His disciples were not washing their hands before meals, violating a purity ritual (v 2). Jesus contended the rabbinical laws, particularly relating to outward ritual cleanness and espoused inward righteousness instead (v 3; 10-20). Further, Jews generally avoided the Gentiles, as association with them rendered them ceremonially unclean.

After this controversy with the Jewish leaders, Jesus crossed deep into Gentile territory, by taking His disciples to the region of Tyre and Sidon (v 21), which were both port cities with thriving commerce. In view of their prosperity, they were proud, historic Canaanite cities. It is here, Jesus and His entourage encountered a Canaanite woman (v 22). The parallel passage in Mark 7:24-30, specifically describes her as "a Gentile, a Syrophoenician by birth" (v 26). Phoenicia (present day Lebanon), then belonged administratively to Syria. Matthew intentionally emphasizes her Canaanite descendancy to evoke a response from his Jewish audience.

The drama begins with this woman begging Jesus, "Have mercy on me, O Lord, Son of David; my daughter is severely oppressed by a demon." (v 22 & Mark 7:26). She had apparently heard of Jesus' reputation as a healer, as His fame had spread beyond the Galilean border to Phoenician territory. Initially, Jesus ignored her plea (v 23a) up until His disciples demonstrated their annoyance with the woman. To them, she was a Gentile nuisance that had to be sent away (v 23b).

Jesus answered her enigmatically, "I was sent only to the lost sheep of the house of Israel". The plot became increasingly perplexing when at the woman's pleading, "Lord, help me.", Jesus responded seemingly harshly, "It is not right to take the children's bread and throw it to the dogs." Undoubtedly, Jesus' disciples would have fully agreed with Him on this. But, here's the twist in the tale: the word "dog" Jesus used was not the usual Greek word 'kyon' but the diminutive 'kynarion'. Jesus was referring to 'puppies' or 'household pets' not the stray, scavenging canines. While the Jews did not view dogs as loving pets but as detestable scavengers, Jesus softened what could have been a more derogatory insult. The woman took Jesus' word and turned it on its Jewish head. She viewed herself, not as a scrounging hungry hound but as a domestic pet that shares a meal with the family: "Yes, Lord, yet even the dogs eat crumbs that fall from the master's table." Jesus' disciples would have been blindsided: they would never have a dog at their dining table.

The story concludes with Jesus commending the Gentile woman for her faith, and heals her daughter immediately (v 28).

In sum, up to the point, prior to this episode in the two Gospels, Jesus' ministry concentrated in Jewish areas. So here, Matthew and Mark introduced a story about a Gentile woman who foreshadowed the future ministry of the disciples. At first sight, Jesus' response to her appeared ethnocentric and offensive. But actually, Jesus was being intentionally provocative in order to elicit the correct response from her. Hence, Jesus' words are not to be construed as unfeelingly harsh but, in fact, tenderly drawing from her an expression of faith. He was testing her to ascertain whether she would claim what was rightfully hers, namely, the opportunity to receive God's blessings in the new age of salvation.

Jesus began His earthly ministry by ministering first to the Jews, so that through them He would send the Good News of salvation to the Gentiles. In today's text, Jesus elucidated His inclusiveness to His disciples in contrast to their exclusiveness. Jesus taught His disciples that the Gentile's positive response to the Gospel meant that they were accepted by God.

As in both the case of the Samaritan woman and the Syrophenician woman, Jesus went out of the way to meet them at their point of need, so Christ can meet you at your point of need, right now, whatever it may be. Let me encourage you to receive His salvation today, and be included in His kingdom.

For those of us who are believers, in what ways can we share our 'bread crumbs' as well as 'leftovers' of usable items with the migrant/refugee/diaspora communities around us? How may we be more inclusive in our ministries?

Let's Live the Life, with Blessings Overflowing to those Outside.

PRAYER:

Dear God, Creator of all peoples, overflow us with Your Love and Compassion, so that we may bless others with Your overarching inclusiveness. In Jesus' Name. Amen.

每日灵粮

星期一，2021 年 6 月 14 日

标题：碎渣儿

讲员：翁辉赐弟兄

翻译：陈劲年姐妹

【约翰福音 15:21-28】～ 请阅读

在我 5 月 24 日的灵修中（约翰福音 4:1-45）我们已经看到耶稣如何跨越地理区域、跨越了种族和性别鸿沟、违反社会惯例、拆除宗教界限、进入情感墙、打破了心理障碍、满足撒玛利亚妇人最深切的需要，她的救赎和随之而来的转变以及自发的见证使她的社区接受了救恩。

今天的篇章是另一个令人不安的故事，但有一个美丽的结局。在这段插曲之前，耶稣刚刚与离开耶路撒冷去加利利仔细察看耶稣的事工的经学家和法利赛人进行了神学辩论。宗教领袖质问耶稣，因为祂的门徒饭前不洗手，违反了洁净的礼仪（第 2 节）。耶稣反对拉比律法，尤其是与外在仪式的洁净有关的律法，而是重视内心的义（第 3 节；10-20 节）。此外，犹太人通常避开外邦人，因为与他们交往使他们在礼仪上变得不洁净。

在与犹太领袖的这场争论之后，耶稣深入异邦领土，带着门徒来到推罗和西顿（第 21 节）这两个商业繁荣的港口城市。鉴于它们的繁荣，它们是令人自豪的、历史悠久的迦南城市。就是在这里，耶稣和祂随行的人遇到了一位迦南妇人（第 22 节）。马可福音 7:24-30 中的平行经文明确地把她描述为“外邦人，属叙利亚的腓尼基族”（26 节）。Phoenicia（腓尼基-今黎巴嫩），当时行政上属于叙利亚。马太刻意强调她是迦南人的后裔，以引起他的犹太群众的反应。

戏剧开始于这个妇人求耶稣：“主啊，大卫的子孙，可怜我！我女儿被鬼附得甚苦。”（第 22 节和马可福音 7:26）。她显然听说过耶稣是医治者的名声，因为祂的名声已经越过加利利边境到达腓尼基领土。起初，耶稣没有理会她的恳求（第 23a 节），直到祂的门徒表现出他们对这个妇人的不满。对他们来说，她是一个令人讨厌的外邦人，必须打发她走（第 23b 节）。

耶稣高深莫测地回答说：“我奉差遣，不过是到以色列家迷失的羊那里去”。当妇人央求“主啊，帮助我”时，情节变得越来越令人费解。耶稣近乎严苛地回答说：“不好拿儿女的饼丢给狗吃。”毫无疑问，耶稣的门徒会完全同意祂的看法。但是，这是故事的转折点：耶稣所用的“狗”这个词不是通常的希腊语单词“kyon”，而是小型的“kynarion”。耶稣指的是“小狗”或“家庭宠物”，而不是那些流浪、觅食的狗。犹太人并不认为狗是可爱的宠物，而是可憎的食腐动物，耶稣却软化了这种可能更具贬损的侮辱。那妇人听了耶稣的话，就把犹太人的观念反转过来了。她认为自己不是一只觅食的饥饿猎犬，而是一只与家人共享一餐的家养宠物：“主啊，不错，但是狗也吃主人桌子上掉下来的碎渣儿。”耶稣的门徒会傻了眼：他们绝不会让狗出现在餐桌前。

故事结束时，耶稣称赞了这位外邦妇人的信心，并立即医治了她的女儿（第 28 节）。

总而言之，到目前为止，在两部福音书的这段插曲之前，耶稣的事工集中在犹太地区。因此，马太和马可在这里介绍了一个关于外邦妇人的故事，她预示了门徒未来的

事工。乍一看，耶稣对她的反应似乎带有种族偏见和具冒犯性。但实际上，耶稣是故意引发她作出正确的反应。故此，耶稣的话不应被解释为无情的苛刻，事实上，却是温柔地从她那里得到了一种信心的表达。祂在考验她，以确定她是否会要求她本应得的东西，即在新的救赎时代接受上帝赐福的机会。

耶稣在地上的事工，由先服事犹太人开始，通过他们将救恩的好消息传给外邦人。在今天的经文中，耶稣向祂的门徒阐释了祂的包容性，而不是他们的排他性。耶稣教导祂的门徒，外邦人对福音的正面回应意味着他们被上帝接受了。

就像撒玛利亚妇人和叙利亚腓尼基妇人的情况一样，耶稣在她们需要的时候特意地去见她们，所以，基督也可以在您需要的时候与您相遇，现在这一刻，无论它是什么。让我鼓励您今天接受祂的救恩，并被列入祂的国度。

对于我们信徒，我们可以通过哪些方式与我们周围的移民/难民/散居者社区分享我们的“碎渣儿”以及可用品的“剩余物”？我们如何在事工中更具包容性？

让我们活出生命，让祝福溢淌至外界。

祷告：

亲爱的上帝，万民的创造者，愿祢的爱和仁慈充满我们，使我们以祢全面的包容度去祝福他人。奉耶稣的名。阿们。

Tuesday, 15 June 2021,

Title: Laying Treasures in Heaven

By: Shaun Ling

Text: Matthew 6: 19-21

“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also”

Have you ever imagined what it would be like to be at your own funeral service? I don't want to sound morbid but I have often wondered what would people say about me. How did I live my life? What would my friends say about me? What would my colleagues say? What would my family say? Is there anyone from whom you crave affirmation?

In my line of work, I have had the privilege to prepare wills for those who are terminally ill. I remembered one time, I rushed to the hospital at HUKM Cheras one Sunday afternoon to get my despatch clerk Bala, to sign his final will and testament after I got news that his condition had turned for the worse. Bala was not a Christian and although an excellent worker, he had a conflicted relationship with his wife and 2 children, aged 20 and 17 when he passed on. I knew because he asked me to counsel him and his family twice at my office. Unfortunately, the relationship did not mend itself when he died.

I am not sure what is your priority in life. May I humbly suggest that investing in relationships is one of the ways that we can lay up treasures in heaven. We cannot possibly have time to nurture an infinite number of relationships in our lifetime but we can choose those with whom God has laid in your heart. Start with your own family members and then move out from there. We don't do this to get their approval but we do so because we believe that is what God has called us to do. Looking back, there were regrets in my life – decisions I made that has hurt my loved ones, the way I speak to them in a judgmental way and not affirming them enough when they deserve it. I also failed to step up to help friends when they were desperately needing help and I ignored them. I resolve to do better.

God calls us to lay up treasures in heaven. There are many elements to this but today, I choose to focus on relationships.

At my funeral service, I may well receive affirmations from family and friends. But what really matters is what God has to say. Will He say “Well done, good and faithful servant”? (Matthew 25:21)

Prayer

Father, help us to focus on our true calling. Let us be who You have called us to be. And help us to have the grace to reach out to those God has laid in our hearts. And keep us humble and teachable. Not to be afraid to say sorry. Help us, dear Lord. Amen

每日灵粮

星期二，2021 年 6 月 15 日

标题：积攒财宝在天上

作者：林世勋执事

翻译：陈晓佩姐妹

经文：马太福音 6:19-21

“不要为自己积攒财宝在地上；地上有虫子咬，能锈坏，也有贼挖窟窿来偷。只要积攒财宝在天上；天上没有虫子咬，不能锈坏，也没有贼挖窟窿来偷。因为你的财宝在哪里，你的心也在那里。”

您是否有想象过您会有怎样的追思会？我不想听起来很病态，但我时常会想人们会怎么评价我。我是怎么过我的生活的？我的朋友会怎么说我呢？我的同事会怎么说？我的家人会说什么？您有没有渴望从某某人得着肯定？

在我的工作领域中，我有幸为那些罹患绝症的人准备遗嘱。我记得有一次，一个星期天下午，在得知我的快递员巴拉（Bala）的病情恶化的消息后，我赶到蕉赖 HUKM 医院，让他签署他的临终遗嘱。巴拉不是基督徒，尽管他是一名优秀的员工；在他病逝时，他与妻子和两个分别为 20 岁和 17 岁的孩子关系矛盾。我之所以知道是因为他让我在我的办公室两次为他和他的家人提供咨询。不幸的是，当他去世时，他们的关系并没有自行修复。

我不确定在您的生命里什么是首要优先。请允许我谦恭地建议，投资于人际关系是我们积攒财宝在天上的方式之一。在我们有生之年，我们不可能有时间去培养无数的关系，但我们可以选择那些上帝已经在您心中安放的人。从您自己的家庭成员开始，然后从那里延伸出去。我们这样做不是为了得到他们的认可，而是因为我们相信这是上帝呼召我们去做。回首往事，我的生活中有些遗憾 – 我做的决定伤害了我所爱的人，我以批判的方式对他们说话，没有在他们应得的时候给予他们足够的肯定。当朋友迫切需要帮助时，我也没有挺身而出帮助他们，我对他们置之不理。我立下决心要做得更好。

上帝呼召我们要积攒财宝在天上。这其中有很多元素，但今天，我选择专注在关系上。

在我的追思会上，我很可能会得到家人和朋友的肯定；但真正重要的是上帝怎么说。祂会说“好，你这又良善又忠心的仆人”吗？（马太福音 25:21）

祷告

父啊，帮助我们专注在我们真正的呼召上。让我们成为祢所召唤我们要成为的人，并帮助我们有恩典去接触上帝放置在我们心中的人。让我们保持谦卑和受教，不害怕说对不起。求帮助我们，亲爱的主。阿们。

Wednesday, 16 June 2021

Title: It is I. Do not be afraid.

Author: Pastor Wallace Ong

Matthew 14:22-27, 32-33

22 Immediately he made the disciples get into the boat and go before him to the other side, while he dismissed the crowds. 23 And after he had dismissed the crowds, he went up on the mountain by himself to pray. When evening came, he was there alone, 24 but the boat by this time was a long way from the land, beaten by the waves, for the wind was against them. 25 And in the fourth watch of the night he came to them, walking on the sea. 26 But when the disciples saw him walking on the sea, they were terrified, and said, "It is a ghost!" and they cried out in fear. 27 But immediately Jesus spoke to them, saying, "Take heart; it is I. Do not be afraid."... 32 And when they got into the boat, the wind ceased. 33 And those in the boat worshiped him, saying, "Truly you are the Son of God."

In this passage, we know that Jesus has been with his disciples for some time. They have seen him perform miracles of casting out demons and healing the sick; they have heard his teaching; they have been out themselves on a mission; and just before this passage is an account of a great miracle on feeding the multitude. We might ask how the disciples did not know who Jesus was when they saw him walking toward them on the sea! We learn that the disciples were in a very challenging situation, they were struggling with the great wind storm, and beaten by the waves. They tried their best with their own strength to overcome their difficulties, and Jesus was the last person they would consider who would come to help them.

However, Jesus walked through the great storm and walked on the sea to come to His beloved disciples. Jesus proclaimed to them in verse 27 "It is I" which in Greek literally means "I AM". Jesus identifies himself as the God who is and was and always will be. HE is the God who appeared to Moses in the burning bush (Exodus 3:13-14), and this is the God who reassured people in exile that they hadn't been abandoned (e.g. Isaiah 41:4; 46:4; 51:12). In verse 33, after the disciples set their eyes on Jesus, and witnessed another great miracle of Jesus' divine power, the disciples, declared "Truly you are the Son of God."

How about us? Let us not forget that Jesus is truly the Son of God. HE will always be with us and will come to help us. Let us always set our eyes on Jesus and abide in Him regardless our situation.

Prayer:

Dear Lord Jesus, thank you for your WORD reminding us who you are, and how much you love us. Help us in our everyday walk to realize you are with us and for us. Lead us daily to set our eyes on you and abide in you. Thank you Lord Jesus! In your precious name we pray. Amen.

每日灵粮

星期三, 2021 年 6 月 16 日

标题：是我，不要怕

作者：王振威传道

翻译：陈健萍姐妹

【马太福音 14:22-27, 32-33】

22 耶稣随即催门徒上船，先渡到那边去，等他叫众人散开。23 散了众人以后，他就独自上山去祷告。到了晚上，只有他一人在那里。24 那时船在海中，因风不顺，被浪摇撼。25 夜里四更天，耶稣在海面上走，往门徒那里去。26 门徒看见他在海面上走，就惊慌了，说：“是个鬼怪。”便害怕，喊叫起来。27 耶稣连忙对他们说：“你们放心。是我，不要怕！”……32 他们上了船，风就住了。33 在船上的人都拜他，说：“你真是神的儿子了。”

在这段经文中，我们知道耶稣和祂的门徒在一起已经有一段时间了。他们看见过祂赶鬼与治病的神迹；他们听过祂的教训；他们自己也曾外出传道；就在这段经文之前，也记载了一个耶稣使群众吃饱的大神迹。我们可能会问，当门徒看到耶稣在海上向他们走来时，他们怎么会不知道祂是谁呢？我们了解到门徒正处于一个极具挑战性的局面，他们正与狂风暴雨搏斗，被海浪击打。他们竭尽全力去克服困难，而耶稣是他们最不会考虑到会来帮助他们的人。

然而，耶稣却穿越大风暴，在海上行走，来到祂所爱的门徒那里。在第 27 节，耶稣向他们宣告“是我”，希腊语字面意思是“我是”（I AM）。耶稣表明自己就是那位现在、过去、将来永远都存在的上帝。祂是在燃烧的荆棘中向摩西显现的上帝（出埃及记 3:13-14），也是向流亡的人保证他们没有被离弃的上帝（例如，以赛亚书 41:4；46:4；51:12）。第 33 节，门徒们看见了耶稣，目睹了耶稣神圣能力的另一个大神迹，门徒宣告“你真是神的儿子了。”

那我们呢？让我们不要忘记，耶稣真的是上帝的儿子。祂会永远与我们同在，并且会来帮助我们。让我们无论处境如何，都时常仰望耶稣，且常住在祂里面。

祈祷：

亲爱的主耶稣，感谢祢的话语提醒我们祢是谁，以及祢是多么爱我们。求助我们在日常生活中意识到祢与我们同在，而且帮助我们。求领我们天天仰望祢，并且住在祢里面。感谢祢，主耶稣！我们奉祢宝贵的名祈祷。阿们。

Thursday 17 June 2021

Title: Small Faith, Big God

Ps Mark Tan

Mark 4:30-32

³⁰“What shall we say the kingdom of God is like, or what parable shall we use to describe it?

³¹ It is like a mustard seed, which is the smallest of all seeds on earth. ³² Yet when planted, it grows and becomes the largest of all garden plants, with such big branches that the birds can perch in its shade.”

When Jesus shared this parable, he was sharing it to his disciples. His disciples were not famous or extraordinary. In fact they were rather ordinary folk with ordinary jobs in the day. Furthermore, it certainly wasn't THEIR faith that differentiated them at first, because when Jesus could have used the most support in His life, his disciples fled. Peter even betrayed Him. Jesus did not tell this parable to admonish them, but to encourage them that though they may be “small” in position, status, even faith, their faith is in a Big God and through them, He will cause His Gospel to bloom and grow.

How big shall God grow His Kingdom through us? Well, if anyone has ever seen mustard seeds, they will certainly never imagine them to grow big enough till they have “such big branches that the birds can perch in its shade.” Jesus was not exaggerating, but He was sharing a mystery of God's Work in us – that it will grow beyond what we could ever expect or imagine. No one would've thought that such a large movement would start from a bunch of regular people from Galilee. But with God, the Gospel has reached the hearts of billions of people and through “mustard seeds of faith” like William Carey, Hudson Taylor, Billy Graham and other missionaries and evangelists, God's Kingdom is growing so large that many can find sanctuary in Him.

Though this pandemic does not allow us to gather together as a “big” church today, we should not be discouraged, but continue to testify God's goodness and share of His Good News. For all we know, God is spreading mustard seeds again.

So let us grow His Kingdom in our neighbourhoods, communities, circles and connections, so that we may extend our branches of peace and His salvation for others to find sanctuary in Him. As the great William Carey once said: “Expect great things from God, and attempt great things for God.”

PRAYER:

Dear Lord, please keep your household the Church in your steadfast faith and love. Through your grace, O Lord, we may proclaim your truth with boldness, and minister your justice with compassion; for the sake of our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

每日灵粮

2021年6月17日，星期四

题目：小信心，大能神

作者：陈燕靖传道

翻译：黄姐妹

馬可福音 4:30-32

30 又說：「神的國，我們可用甚麼比較呢？可用甚麼比喻表明呢？」

31 好像一粒芥菜種，種在地裡的時候，雖比地上的百種都小，

32 但種上以後，就長起來，比各樣的菜都大，又長出大枝來，甚至天上的飛鳥可以宿在它的蔭下。

当耶稣分享这个比喻时，祂是在分享给祂的门徒。祂的弟子并不出名，也不出众。事实上，他们是当时从事普通工作的普通人。此外，起初肯定不是他们的信仰使他们与众不同，因为在耶稣最需要门徒支持时刻，祂的门徒们逃跑了。彼得甚至背叛了祂。耶稣讲这个比喻并不是要告诫他们，而是要鼓励他们，虽然他们在地位、甚至信仰上可能“渺小”，但他们的信仰是对一位大神的信仰，通过他们，祂将使祂的福音开花并成长。

上帝会透过我们使祂的国度扩展到多大呢？好吧，如果有人见过芥菜籽，肯定不会想象到它们长得足够大，甚至直到它们有“如此大的树枝给鸟儿可以栖息在树荫下”耶稣并没有夸大其词，而是分享了上帝在我们身上所显明的奥秘——它的发展会超出我们的预期或想象。

没有人会想到，这么大的福音信仰的传递是从一群来自加利利的普通人开始。但是因着上帝，福音已经到达了数十亿人的心中，通过像近代宣教士之父威廉·凯里、戴德生传教士、葛培理牧师和其他传教士和福音传道士这样的“芥菜种般的信心”，上帝的王国变得如此之大，以至于许多人都可以寻见主耶稣成为自己的避难所。

现今，虽然这次疫情使我们教会这个大家庭不能聚集在一起，但我们不应该灰心，愿继续见证神的良善和分享他的好消息。因我们知道，上帝再次撒下芥菜籽般的信心给我们。

因此，让我们在我们的邻里、社区、圈子和联系中拓展他的国度，以便我们可以扩传主耶稣和平的救恩，让其他人找到耶稣成为他们的避难所。

有着“近代宣教之父”的威廉克里。他在一次講道中，以「向神求大事，為神做大事」结束信息的这句话，激勵了很多人的心志。

祷告：

亲爱的主，请在你坚定的信仰和爱中保守你的教会。主啊，靠着你的恩典，我们可以勇敢地宣扬你的真理，以怜悯来履行你的正义；因着我们的救主耶稣基督，借着圣灵与我们同在。你是复活的独生子，独一的真神，从今时直到永远，阿门。

Friday, 18/6/2021

By Chow Ee-Tan

Title: "I Am the Bread of Life"

Then Jesus declared, "I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty. (John 6:35 – NIV)

I have always been intrigued by Jesus' claim of being the 'Bread of Life'.

We know that bread was a staple food at the turn of the century for the Jews in Palestine, quite like rice is for Asians of today. But why did Jesus say He is a food? I guess it must be because we need Jesus just like we need our staple food to be alive.

First He said, whoever approaches Him will not be hungry anymore. He then said whoever believes in Him will never be thirsty. It means Jesus can satisfy all our basic longings – that of hunger and that of thirst.

So Jesus was likening himself as a food source, and source of living water. He did not say He has the bread of life but He IS the Bread of Life. He is also the living water. Not just any bread or food, but the bread of life.

It is reassuring to know that we have a God who not only gives us physical food, but also spiritual food that satisfies us. Without food we will die, so Jesus gives us physical life and also spiritual life.

In Jesus we can find not just life, but eternal life. The one who comes to Him will never hunger nor thirst. Jesus is saying that only He could satisfy our spiritual hunger and spiritual thirst because He is the Bread of Life and Living Water from heaven.

When I googled this verse, I found something quite interesting from <https://dailyverse.knowing-jesus.com/john-6-35>. Jesus' claim to be the bread of life is not random but it's followed by other claims of Himself.

Firstly, do you know that this was the first of seven claims Jesus made about being the Bread of Life from heaven? He told them that He is not only the Giver but the Sustainer of our lives. He becomes our living nourishment, day by day, strengthening and sustaining us, in and through His everlasting, life-giving power.

Not only does Christ give us each day our daily bread, but He also imparts to us His life-giving Spirit, which is life everlasting. Only in Jesus we can have life everlasting.

Secondly, this was the first of seven titles that Christ has used about Himself that started with: "I AM.." And he chose to begin with I AM the Bread of Life...

Later in the Gospel, He also said: I AM the Light of the World to dispel the darkness of sin and death. I AM the Gate – the Entrance Door into security and means of fellowship with almighty God. I AM the Good Shepherd, to lead and guide, to feed and protect.

Jesus is many things to His believer, but the first 'title' that He shared with us is something simply amazing. We have a Saviour who can satisfy all our hunger and thirst – if only we come to Him.

Prayer: Thank You Lord Jesus for who You are. Thank You for being our bread of life and our living water. Without You we are nothing. With You we have everything. Lord, we pray that You will continue to draw us closer to You, as You and You alone can satisfy all our needs. Amen.

每日灵粮

星期五，2021 年 6 月 18 日

标题：“我是生命的粮”

作者：赵一丹

翻译：陈月妃

约翰福音 6：35 耶稣说、我就是生命的粮。到我这里来的、必定不饿。信我的、永远不渴。

我一直对耶稣声称自己是“生命之粮”的说法很感兴趣。

我们知道面包是巴勒斯坦犹太人的主食，就像今天的亚洲人吃的米饭一样。但是为什么耶稣把自己说成是粮食呢？我想这一定是因为我们需要耶稣，就像我们都需要我们的主食才能活着一样。

首先祂说，凡亲近祂的，必不再饥饿。接着祂说，凡信祂的，就永远不渴。这意味着耶稣能满足我们所有的基本渴望——饥饿和口渴的渴望。

所以耶稣把自己比喻成食物的来源和活水的来源。祂并没有说祂有生命的粮，而是说祂自己就是生命的粮。祂也是活水。不是一般的面包或粮食，而是生命的粮。

令人感到安心的是，我们有一位神，祂不仅赐给我们肉体上的食物，也给我们灵性上的食物，使我们满足。我们若没有食物就会死亡，所以耶稣赐给了我们肉体的生命和属灵的生命。

在耶稣里，我们不仅能找到生命，而且能找到永生。到祂跟前的，必不饥渴。耶稣说，只有祂才能满足我们属灵的饥渴，因为祂是来自天堂的生命之粮与活水。

当我在谷歌上搜索这节经文时，我从 <https://dailyverse.knowing-jesus.com/john-6-35> 中发现了一些非常有趣的东西。耶稣并非随意的宣告自己是生命之粮，因为随之而来的是关于祂本身的其他宣告。

首先，你知道这来自天上的生命之粮，乃是耶稣对自己的七个宣告中的第一个吗？祂告诉他们，祂不但是我们生命的赐予者，祂同时也是我们的生命的维持者。祂日复一日地成为我们生命的养分，透过祂永恒的生命大能，坚固并帮助我们。

基督不但每天赐给我们日用的饮食，而且祂还将生命的灵分赐给我们，那就是永生。只有在耶稣里面，我们才能拥有永生。

其次，这是基督对自己所使用的七个名称中的首个“我是...”。祂选择以“我是生命的粮”开始.....

后来在福音书中，祂也说：我是世界的光，要驱散罪恶和死亡的黑暗。我是门—通往安全的入口，是与全能的神相交的途径。我是好牧人，领导和引导，喂养和保护。

耶稣对祂的信徒来说有很多意义，但祂与我们分享的第一个“名称”简直令人惊讶。我们有一位能满足我们所有饥饿和口渴的救主——只要我们来到祂跟前。

祷告：感谢主耶稣，因为你就是你。感谢你成为我们生命的粮和活水。没有你，我们什么都不是。有了你，我们拥有一切。主啊，我们祈求你继续使我们更靠近你，因为单单只有你才能满足我们所有的需要。阿门。

Saturday, 19 June 2021

Title: "I Desired Mercy, Not Sacrifice" (NIV Translation)

By: Chan Yew Thai

In Matthew 9:13(b) Jesus said, "I desire mercy, not sacrifice."

The context of the above verse, which begins with Matthew 9:9 and ends in verse 9:13, is that Jesus called Matthew who followed Him. Then, while Jesus and his disciples were having dinner in Matthew's house, many tax collectors and sinners joined them. This was questioned by the Pharisees, and Jesus' reply was, "It is not the healthy who need a doctor, but the sick. But go and learn what this means: 'I desire mercy, not sacrifice.' For I have not come to call the righteous, but sinners."

In this passage, we can see two groups of people. First group was the tax collectors who were treated as outcasts because they were viewed as traitors – being agents of the Romans, for the tax was for the Roman government. They were also seen as dishonest because they collected more than required and retained a portion for themselves. Another group was the Pharisees who were self-righteous and would not be seen in the company of the tax collectors.

Often, Christians also behave like the Pharisees – judge unbelievers as being dishonest, corrupt and partakers of vices; and distance ourselves from them because we go to church, serve, worship God through songs and busy ourselves in many activities in church. Brothers and Sisters, this is not what God wants if our hearts are not right.

The original of this is found in Hosea 6:6, which says, "For I desire mercy, not sacrifice, and acknowledgement of God rather than burnt offerings." God wants us to acknowledge and to draw close to Him, and not to just go through the motions as routine when we pray, read the Bible, worship Him in songs or serve Him. We must be sincere in our actions and deeds and not just for show.

During this pandemic, many have lost their jobs and have been struggling financially, emotionally and mentally. This is a good opportunity for Christians to reach out to them and help set them back on their feet. We should not only pay lip service, but actually get our hands dirty by doing it through donations, counselling, befriending them and helping in any way possible though we are restricted by MCO (Movement Control Order). If we see the needs of the poor but withhold our assistance, we are like the elite described in Amos and our worship will be considered as noise by God and not acceptable to Him (Amos 5:22-23). Therefore, let us humble ourselves and remember those in need and approach the throne of mercy like David with a broken and contrite heart (Psalm 51:17).

Prayer:

Dear Lord Jesus, forgive us when we behave like the Pharisees and help us to come before You with a broken and contrite heart which You do not despise. May we always remember that You desire mercy, not sacrifice.

In Your mighty name we pray, Amen.

每日靈糧

星期六

2021 年 6 月 19 日

标题：“我喜愛憐恤，不喜愛祭祀”（NIV 譯本）

作者：陈友娣姐妹

翻譯：王靖端姐妹

在馬太福音第九章十三節的下半段，耶穌說：“我喜愛憐恤，不喜愛祭祀。”

以上一段經文由馬太福音 9:9 到 9:13，其背景是耶穌召馬太來跟隨祂。當時，當耶穌和祂的門徒在馬太的屋里坐席的時候，有好些稅吏和罪人和他們一同坐席。法利賽人對此提出質疑，耶穌回答說：“康健的人用不著醫生，有病的人才用得著。”“我喜愛憐恤，不喜愛祭祀。”這句話的意思，你們且去揣摩。”我來，本不是召義人，乃是召罪人。”

在這段經文里，我們可以看到兩個群體。第一個群體是稅吏，他們被排斥在外，因為他們被視為叛徒——是羅馬人的代理人，因為稅收是為羅馬政府征收的。他們還被視為不誠實，因為他們超額徵稅，並侵吞了其中的一部分。另一個群體是法利賽人，他們自以為義，不會與稅吏交接來往。

基督徒往往也像法利賽人那樣行事——認為不信教的人不誠實、腐敗、勾心斗角；因為我們去教堂做禮拜，服事，通過詩歌讚美上帝，以及參與許多教堂里的事工，而和他們保持距離。弟兄姐妹們，如果我們居心不良，這就不是上帝想要的。

這段經文出自何西阿書 6:6：“我喜愛良善（或譯：憐恤），不喜愛祭祀；喜愛認識神，勝於燔祭。”上帝希望我們確實認識並親近祂，而不是只是在祈禱、閱讀聖經、唱讚美詩歌或事奉祂時，依樣畫葫蘆，按慣例去做。我們的行動和行為必須真誠，而不只是表面工夫作給人看。

在這場大流行病期間，許多人失去了工作，在經濟、情感和精神上苦苦掙扎。這是基督教徒向他們伸出援手，幫助他們恢復元氣的良機。我們不應該僅僅要要口舌說說而已。儘管我們受到 MCO（Movement Control Order，行動控制令）的限制，仍應採取實際的行動，通過捐款、輔導、友誼和任何可行的方式伸出援手。如果我們對窮人的需要視若無睹，不幫助他們，我們就像阿摩司所描述的精英一樣，我們的崇拜將被上帝視為噪音，而不被祂悅納（阿摩司書 5:22-23）。因此，讓我們謙卑，記住那些需要幫助的人，像大衛一樣，用憂傷和痛悔的心來到施恩的寶座前（詩篇 51:17）。

祈禱：親愛的主耶穌，當我們的所行所為像法利賽人那樣時，請原諒我們，並幫助我們以祢所不藐視的憂傷和痛悔的心來到祢面前。願我們永遠記得，祢喜愛憐恤，不喜愛祭祀。我們奉祢偉大的名祈禱，阿門。

Sunday, 20 June 2021

Title: Joy of the Lord

By Elder Tan Seng Kee

Bible Verse: Matt 5:12

I dropped by to check on a senior pastor of my church during this current MCO/lockdown. Visitations are not allowed so it is just a few handwaves and greetings over the fence from a distance. The senior pastor with age continues to face health challenges himself and in his spouse. There were other concerns in his family as well. Yet what was most obvious in this momentary encounter was the wide smile on his face and the extremely cheerful disposition he has. The senior pastor continues to ask of me and my family. I know he continues to pastor, love, pray and care for many within and outside his own church. The senior pastor is extremely joyful amidst troubling times.

“Rejoice and be glad” (Matt 5:12) was Jesus’ command to his disciples when facing persecutions. How do we rejoice in difficult days like these when mega challenges assail many of us on an almost daily basis?

I think the answer lies in “Where is the source of our joy?” If our joy depends on external circumstances, then it will evade us because these are troublesome days devoid of joy. We can, however, rejoice if our joy comes from Jesus. Joy from Jesus comes from times of prayer, meditation and the reading of His word, worship and fellowship with God’s people. Joy is a fruit of the Holy Spirit. Joy is Spirit-given. Joy is Spirit-gifted. Jesus wants us to have joy and gives us joy when we become Christians and the Holy Spirit indwells us. Joy comes when we make up our mind to trust in Jesus. Joy is the internal contentment in Jesus that abounds in hope and thanksgiving to God. Joy is the peace that floods our soul when we read and store up on God’s words in our heart. Joy is the assurance that overwhelms us when God reminds us that He will never leave us nor forsake us.

Joy is not the absence of problems but it is the daily presence of Jesus in our lives. Psalms 16:11 “...In your presence is fullness of joy” and with joy comes confidence, wisdom and strength for each one of us to navigate the storms of life. Joy also comes when we are quick to confess our sins and ask God for forgiveness and go to God for help to walk in paths of righteousness for His name’s sake. We can continue to rejoice if that joy comes from Jesus and is in Jesus. Nehemiah 8:10 reminds us of some of the things we can do when we rejoice: “Go and celebrate with a feast of choice foods and sweet drinks, and share gifts of food with people who have nothing prepared. This is a sacred day before our Lord. Don’t be dejected and sad, for the joy of the Lord is your strength.” The great thing about me being a Christian is that it is not just about myself anymore or my welfare alone but it is always about caring for others as well and sharing the Gospel of Jesus Christ.

Prayer: God, I ask that You help me to trust in You more so that I will continue to experience the joy of the Lord which shall strengthen me and give me the peace to carry on living the Christian life. I pray that I will consciously look out and care for others within my midst. In Jesus’ name, Amen.

班底浸信教会

每日灵粮

星期日, 2021 年 6 月 20 日

标题: 主的喜乐

作者: 陈诚基长老

翻译: 林良億姐妹

马太福音 5:12 应当欢喜快乐, 因为你们在天上的赏赐是大的。在你们以前的先知, 人也是这样逼迫他们。

在当前的行动管制令/封锁期间, 我顺便拜访了教会的一位主任牧师。因探望是不被允许的, 所以只是从远处隔着栅栏挥手和问候。随着年龄的增长, 主任牧师夫妇继续面临着健康的挑战。他的家人也有其他担忧。而在这短暂的相遇中, 最明显的还是他脸上的灿烂笑容和极为开朗的性格。主任牧师问候我和我的家人。我知道他继续牧养、爱护、祈祷和关心他自己教会内外的许多人。主任牧师在困难时期还是非常欢喜快乐。

“要欢喜快乐”(马太福音 5:12) 是耶稣基督对门徒的命令和教导, 特别是正面对临挑战时。我们当中的许多人几乎每天都面临着巨大的挑战, 而我们如何在艰难日子里欢欣鼓舞呢?

我想答案在于“我们快乐得源泉在哪里? ”。如果我们的快乐取决于外在的环境, 那么快乐就会逃避离开我们, 因为这些烦人的日子没有欢乐。然而, 如果我们的喜乐是来自耶稣基督, 我们就能喜乐。来自耶稣的喜乐来自于祈祷、默想和阅读祂的话语、敬拜和与属上帝的人相交。喜乐是圣灵的果子。喜乐是圣灵赐予的。喜乐是属灵的恩赐。当我们成为基督徒而圣灵住在我们里面时, 耶稣基督让我们有喜乐, 并赐给我们喜乐。当我们下定决心信靠耶稣时, 喜乐就来临。喜乐是在耶稣里的满足, 充满对上帝的盼望和感恩。喜乐是当我们阅读神的话, 将神的话存在心里时, 那充满我们灵命的平安。当上帝提醒我们祂永远不会离开或抛弃我们, 充溢心中的喜乐是祂赐给我们的保证。

喜乐不是没有生活上的问题, 而是耶稣基督每天在我们生命中的同在。诗篇 16:11 “.....在祢面前有满足的喜乐”, 喜乐带来信心、智慧和力量, 让我们每个人都能驾驭人生的风暴。当我们迅速承认自己的罪并祈求上帝的宽恕, 并寻求祂的帮助, 为祂的名走在正义的道路上时, 喜乐也会随之而来。如果这种喜乐来自耶稣并且在耶稣基督里, 我们就可以继续拥有喜乐。尼希米记 8:10 提醒我们在喜乐时可以做的一些事情: “你们去吃肥美的, 喝甘甜的, 有不能预备的就分给他, 因为今日是我们主的圣日。你们不要忧愁, 因靠耶和华而得的喜乐是你们的力量。”我成为基督徒的好处在于, 它不再只是关乎我自己或我的福利, 而是关心他人和分享耶稣基督的福音。

祷告: 上帝阿爸父神, 我恳求祢帮助我更多地信靠祢, 这样我才能继续体验主的喜乐。求主加我力量, 赐给我继续过基督徒生活的平安。我祈求祷告让我更会自觉地留意和关心我身边的人。奉耶稣基督的圣名祈求祷告, 阿们!

Monday 21 June 2021

BOTH GLAD AND SAD IN HEAVEN

Pastor Soong Kok Kee

Matthew 6:19-21 “Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also.”

There’s an old legend about three men who were crossing a desert on horseback at night. As they approached a dry creek bed, they heard a voice commanding them to dismount, pick up some pebbles, put them in their pockets, and not look at them till the next morning. The men were promised that if they obeyed they would be both glad and sad. After they did as they were told, the three mounted their horses and went on their way.

As the first streak of dawn began to spread across the sky, the men reached into their pockets to pull out their pebbles. To their great surprise, they had been transformed into diamonds, rubies, and other precious gems. It was then that they realized the significance of the promise that they would both be glad and sad. They were happy that they had picked up as many pebbles as they did, but sorry – so sorry – that they had not collected more.

I wonder if we will have a similar feeling when we get to heaven. We will definitely be happy for the treasures we laid up in heaven while on earth, and joyful for the rewards Christ will give us. But we will also experience regrets for not having done more to serve Him while we were here on earth. What are some of the heavenly treasures we can store up for ourselves while we are still here on earth?

William Hendriksen said these heavenly treasures are moth-proof, rust-proof, and burglar-proof and they will endure forever in all their sparkling luster, as the irremovable possession of the children of our Heavenly Father:

A faithfulness that will never be removed (Psalm 89:33; 138:8);

A life that will never end (John 3: 16);

A spring of water that will never cease to bubble up within the one who drinks of it (John 4:14);

A gift that will never be lost (John 6:37, 39);

A hand out of which the Good Shepherd’s sheep will never be snatched (John 10:28);

A chain that will never be broken (Romans 8: 29, 30);

A love from which we shall never be separated (Romans 8:39);

A calling that will never be revoked (Romans 11:29);

A foundation that will never be destroyed (2 Tim 2: 19); and

An inheritance that will never fade out (1 Peter 1:4, 5).

For those of you reading this who have not yet received Jesus as your Lord and Saviour, you too can have all the above treasures. I urge you to receive Jesus soonest and will be praying for you.

We praise our Lord that as His children, we already have all those treasures bestowed upon us. Truly, where our treasure is, there will also be our heart. Let us remind ourselves as children of God not to spend all our time to gather earthly treasure such as gold, or jewels which will just be construction materials we will walk on in heaven! (foundation stones, street of pure gold... Rev 21:18-21). The treasure is Jesus and His people that He died to bring to His heavenly abode. Let us invest our money, time, and talents in Him – then you will be storing up treasures in heaven. Doing good to others in love with the right motivation is what we should pursue every day of our lives till our good Lord calls us home, especially in times like this. Then and only then will we not have any regrets when we get to heaven, and like the apostle Paul, can proudly say: “I have fought the good fight, I have finished the race, I have kept the faith” (2 Tim 4:7).

PRAYER: Dear Lord, thanks for reminding us not just to spend all our time in pursuing earthly treasures while neglecting heavenly treasures. Help us to spend time to love and care for people and bring them into your Kingdom. In Jesus precious name we pray AMEN.

每日灵粮

星期一，2021年6月21日

标题：天堂里既有欣喜也有伤感

讲员：宋国基牧师

翻译：陈劲年姐妹

【马太福音 6:19-21】

“不要为自己积攒财宝在地上，地上有虫子咬，能锈坏，也有贼挖窟窿来偷；只要积攒财宝在天上，天上没有虫子咬，不能锈坏，也没有贼挖窟窿来偷。因为你的财宝在哪里，你的心也在那里。”

有一个古老的传说，关于三个人晚上骑马穿越沙漠。当他们接近一个干涸的河床时，他们听到一个声音命令他们下马，捡起一些小石块，放进口袋里，直到第二天早上再看它们。他们得到保证，如果他们服从，他们将会欣喜又会感伤。他们照吩咐做了之后，三个人就骑上马继续上路了。

当第一缕曙光开始划过天空时，他们从口袋里掏出他们的小石块。令他们大吃一惊的是，它们竟然变成了钻石、红宝石和其他珍贵的宝石。就在那时，他们领悟到这个诺言的意义，那就是他们会既欣喜又感伤。他们很高兴捡到了这么多的石块，但遗憾的是——非常遗憾——他们没有捡得更多。

我很好奇当我们到了天堂时，我们是否会有类似的感觉。我们一定会为我们在地上积攒在天上的财宝感到高兴，也会为基督要赐给我们的奖赏而喜乐；但我们也会为我们在世时没有更多事奉祂而抱憾。当我们还在世上时，我们可以为自己积攒什么属天的财宝呢？

威廉·亨德里克森(William Hendriksen)说，这些天上的财宝是防虫、防锈、防盗的，作为我们天父的儿女不可移走的财产，它们将永远闪耀着光彩：

永不收回的信实(诗篇 89:33；138:8)；

永远不会结束的生命(约翰福音 3:16)；

一股泉源，喝了它的人，活水在他里面涌流不断(约翰福音 4:14)；

一份永远不会丢失的礼物(约翰福音 6:37, 39)；

好牧人的一只手，在祂手里的羊永远不会被夺去(约翰福音 10:28)；

一条永不会断裂的链子(罗马书 8:29, 30)；

一份永不与我们隔绝的爱(罗马书 8:39)；

一个永远不后悔的选召(罗马书 11:29)；

永远不会被摧毁的根基(提后 2:19)；

永不衰残的产业(彼得前书 1:4, 5)。

对于还没有接受耶稣作为你们的主和救主的读者，你们也可以拥有以上所有的财宝。我敦促你们尽快接受耶稣，并会为你们祈祷。

我们赞美我们的主，作为祂的儿女，我们已经拥有了所有这些赐予我们的财宝。真的，我们的财宝在哪里，我们的心也会在哪里。作为上帝的儿女，让我们提醒自己，不要把所有的时间都花在收集地上的财宝上，比如黄金或珠宝，这些东西只是我们在天堂行走在其上的建筑材料！（基石、黄金街道... 启示录 21:18-21）。这财宝乃是耶稣和祂为他们舍命要领他们到天上居所的子民。让我们把我们的金钱、时间和才干投资到祂身上 – 那么您就可以积攒财宝在天上了。以正确的动机向他人行善是我们生命中每天都应该追求的，尤其是在这样的时刻，直到我们良善的主召唤我们回家。唯是如此，我们到了天堂才不会有任何遗憾，才能像使徒保罗一样自豪地说：“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”（提摩太后书 4:7）。

祷告：亲爱的主，感谢祢提醒我们不要把所有的时间都花在追求地上的财宝上，而忽略了天上的财宝。帮助我们花时间去爱和关心人，并将他们带进祢的国度。我们奉耶稣宝贵的名祈祷，阿们。

Tuesday, 22 June 2021

Title: Biblical Worship

By: Cecilia Tan

John 4:23-24 “But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship Him. God is spirit, and those who worship Him must worship in spirit and truth.”

Biblical worship is the act of giving God the adoration, reverence and homage that is due to Him. We are to worship the God of the Bible, the one true God who declares in Isaiah 45:5 “I am the Lord, and there is no other” as well as in Exodus 3:6 “I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob.”

Why do we worship God? Firstly, it is God’s command. God has made us for fellowship with Him and with others. We are wired for worship and if we do not worship Him we would be worshipping something else. Since the highest good can only come out of our worshipping Him, He has commanded us to do it. When our Lord Jesus was tempted by Satan to worship him, Jesus rebuked him, saying “Be gone, Satan! For it is written: ‘You shall worship the Lord your God and Him only shall you serve.’” (Matthew 4:10)

Secondly, God is worthy of the highest honour and praise as stated in Revelation 4:11 “You are worthy, O Lord our God, to receive glory and honour and power.”

Thirdly, worship is good for us as mentioned in 2 Corinthians 3:18

“And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.”

When should we worship God? Any time is a good time as declared by the psalmist in Psalm 34:1 “I will bless the Lord at all times; His praise shall continually be in my mouth.”

Where should we worship God? God is spirit. The entire universe belongs to Him and He is present everywhere. Hence we can worship Him anywhere as He is not limited to one location. We can now appear before His throne of grace at any time or place because of the finished work of Christ on the cross.

How should we worship God? We are to worship in spirit and in truth as taught by Jesus in John 4:24 “God is spirit, and those who worship Him must worship in spirit and truth.” Worship in spirit means not just worshipping God in outward motions, but worshipping Him from the heart by submitting one’s inner self to God. Worship in truth means worshipping the true God – the God revealed in the Bible through Jesus Christ.

We are also to worship God in our lifestyle as instructed by Apostle Paul in Romans 12:1-2 “I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.”

As true worshipers our over-riding desire should be to live a lifestyle of willing obedience to God’s commands. We use our bodies to serve and obey God. We use our minds to study God’s Word and be renewed and transformed to live a life pleasing to God.

Hence true worship is a much deeper concept than mere corporate singing and praise on Sundays. True worship is a matter of the heart expressed through a lifestyle of holiness, wholehearted commitment to God, thankfulness, good stewardship and sacrificial service. As true worshipers we desire to give God all that we are, loving and glorifying Him with all of our heart, soul, mind and strength.

Where are we in the worship spectrum? Are we reluctant worshipers or dutiful worshipers or wholehearted worshipers?

(Adapted from the sermon “Biblical Worship” by Dr Tony Foo delivered in PBC on 6 June 2021.)

Prayer:

Our Heavenly Father, forgive us for using our Sunday worship service as the only time of the week that we worship You. Your Son, our Lord Jesus has taught us that true worship is not merely an external activity but an intimate and vital encounter with You, the only true and living God. Help us to be true worshipers, worshiping you in spirit and in truth, throughout the whole week, that our lives may reflect the glory of Your Son, our Lord Jesus, in whose name we pray. Amen.

每日灵粮

星期二，2021年6月22日

标题：合乎圣经的敬拜

作者：陈俊芳姐妹

翻译：陈晓佩姐妹

约翰福音 4:23-24“但时候将到，现在就是了，真诚敬拜的人要以灵以真理敬拜父，因为父正寻找这样敬拜祂的人。神是灵，敬拜的人必须以灵以真理敬拜。”（新汉语译本）

合乎圣经的敬拜是献给上帝所应得的崇敬、尊崇和效忠的举动。我们要敬拜圣经中的上帝，祂是在以赛亚书 45:5 宣称“我是耶和華，在我以外并没有别神。”的唯一真正的上帝，以及出埃及记 3:6 所说的“我是你父亲的神，是亚伯拉罕的神，以撒的神，雅各的神。”

我们为什么要敬拜上帝？首先，这是上帝的命令。上帝创造我们是让我们与祂和他人相交。我们受造为要敬拜，如果我们不敬拜祂，我们就会敬拜别的东西。因为最高的善只能来自我们对祂的崇拜，所以祂命令我们这么做。当我们的主耶稣被撒旦试探去敬拜祂时，耶稣训斥他说：“撒但退去吧！因为经上记着说：‘当拜主你的神，单要事奉祂。’”（马太福音 4:10）

其次，上帝配得最高的尊贵和赞美，正如启示录 4:11 所记“我们的主，我们的神，祢是配得荣耀、尊贵、权柄的。”

第三，敬拜对我们有好处，如哥林多后书 3:18 所述：“我们众人既然敞着脸得以看见主的荣光，好像从镜子里返照，就变成主的形状，荣上加荣，如同从主的灵变成的。”

我们应该什么时候敬拜上帝？任何时刻都是恰当的时间，如诗人在诗篇 34:1 宣称：“我要时时称颂耶和華；赞美祂的话必常在我口中。”

我们应该在哪里敬拜上帝？上帝是灵。整个宇宙都属于祂，祂无处不在；所以我们可以 anywhere 敬拜祂，因为祂并不被局限于一个地方。我们现在可以随时随地到祂施恩宝座前，因为基督已经完成了在十字架上的工作。

我们应该如何敬拜上帝？我们要按照耶稣在约翰福音 4:24 “神是灵，敬拜的人必须以灵以真理敬拜”的教导以灵以真理敬拜上帝。以灵来敬拜不只是以外在的行动来敬拜上帝，而是通过将内在的自我交给上帝，从内心敬拜上帝。以真理来敬拜上帝的意思是敬拜真正的上帝，藉着耶稣基督在圣经所启示的上帝。

我们也要在我们的生活方式敬拜祂，按照使徒保罗在罗马书 12:1-2 所教导“所以，弟兄们，我以神的慈悲劝你们，将身体献上，当作活祭，是圣洁的，是神所喜悦的；你们如此事奉乃是理所当然的。不要效法这个世界，只要心意更新而变化，叫你们察验何为神的善良、纯全、可喜悦的旨意。”

作为真正的敬拜者，我们首要的渴望应该是过一个愿意顺服上帝的命令的生活。我们用我们的身体事奉和服从上帝。我们用我们的思想来学习上帝的话语，并且被更新和转化，过一个讨上帝喜悦的生活。

因此，真正的敬拜是一个比仅仅在星期天的集体歌唱和赞美更深层次的概念。真正的敬拜是心灵的表达，通过圣洁的生活方式、全心对上帝的委身、感恩、良好的管家职责和牺牲的服事来表达。作为真正的敬拜者，我们渴望把我们的一切都献给上帝，尽心、尽性、尽意、尽力来爱祂并荣耀祂。

在敬拜的层次中，我们处于什么位置？我们是不情愿的敬拜者、例行公事的敬拜者还是全心全意的敬拜者？

(改编自 Dr Tony Foo 于 2021 年 6 月 6 日在班底浸信会的讲道信息。)

祈祷：

我们天上的父，赦免我们只是在每周的主日崇拜时间里敬拜祢。祢的儿子，我们的主耶稣已经教导我们真正的敬拜不是单单外在的活动，而是与祢，唯独真而活的上帝，有着亲密并不可或缺的相遇。帮助我们成为真正的敬拜者，在整个星期里以灵以真理敬拜祢，让我们的生活体现出祢儿子我们的主耶稣的荣耀，我们是奉祂的名祷告的。阿们。

Wednesday, 23 June 2021

Title: Jesus the Surgeon

By Wong King Wai

Luke 5:31-32 – Jesus answered them, “It is not the healthy who needs a doctor, but the sick. I have not come to call the righteous, but sinners to repentance.

In Luke 5 verses 27 to 32, we see Jesus asking Levi, also known as Matthew, to follow him. Levi/Matthew was a tax collector and obeyed Jesus’ call. Levi/Matthew also had a banquet where he invited his friends, mostly tax collectors, to come and meet Jesus. The Pharisees and the teachers of the law complained to Jesus’ disciples (v30b), “Why do you eat and drink with tax collectors and ‘sinners’?” And we then hear Jesus say the above lines.

Not many of us have had dramatic conversions like Levi/Matthew. His conversion may seem like a sudden thing as we read in this passage but it speaks volumes about how Jesus knows the heart of a sick man.

Some of us may have done bad things, so bad in fact that we feel there is no hope for redemption or salvation. Some things may have been said and done that cannot be reversed and the sense of condemnation always hangs over us. Sometimes, the physical markings or the looks by certain people or just their presence can trigger a deep sense of shame and revulsion.

That could be the case for Levi/Matthew, after having lived a life of sin, being in a despised profession. Maybe he wanted to change but couldn’t see any way to turn his life around. Then Jesus came and provided THE way out of a life of sin and spiritual sickness.

Jesus came to save the sinner and heal the spiritually sick. He is able to excise the malignant growth of sin with deft hands and bring healing to the once diseased area. The only way for Him to do that is if we surrender to Him, and let Him diagnose us with His love and all knowing knowledge, and accept His ministrations.

While salvation is instant, the surgery and recovery process can take time. The searching and discovery of the issue and later medication and the physiotherapy may not be easy but we know that we are not alone in our recovery. We have the Holy Spirit to comfort us and guide us, and we have the church, the family of God, to provide community and support.

Do not be afraid to come before God if you need saving from sin and spiritual healing. The healer of the soul is always waiting for you.

PRAYER: My heavenly Father. Forgive me for being arrogant or proud, for not coming before You with my issues of sin and struggle. I am tired of trying to figure it all out. Heal me and set me free, for I cannot find peace or rest without Your grace and love. Thank You for healing my soul. Teach me to be gracious and loving to others so that they may be encouraged and supported. Thank You for everything. In Jesus name, I pray, AMEN.

每日灵粮

星期三, 2021 年 6 月 23 日

标题：外科医生耶稣

作者：黄经为弟兄

翻译：陈健萍姐妹

路加福音 5:31-32 耶稣对他们说：“无病的人用不着医生，有病的人才用得着。我来本不是召义人悔改，乃是召罪人悔改。”

路加福音第 5 章 27 至 32 节，我们看到耶稣呼召利未，也被称为马太，跟随祂。利未/马太是名税吏，他听从了耶稣的召唤。利未/马太还摆了一个筵席，邀请他的朋友(大部分是税吏)来与耶稣见面。法利赛人和文士向耶稣的门徒发怨言(第 30b 节)：“你们为什么和税吏并‘罪人’一同吃喝呢？”之后我们听到耶稣说了上面的话。

我们没有多少人像利未/马太那样有戏剧性的转变。正如我们在这段经文中阅读到的那般，他的转变看起来似乎很突然，但它充分说明了耶稣是多么了解病人的心。

我们当中有些人可能做了些不好的事，甚乎坏至我们觉得没有救赎或得救的希望了。有些话已经说了，有些事情已经做了，无法逆转了，谴责的感觉总是笼罩着我们。有时，某些人的身体特征或眼神，或者仅仅是他们的存在，都足以引发深深的羞耻感和嫌恶感。

这可能就是利未/马太的情况，因为他曾过着罪恶的生活，从事着一种受人鄙视的职业。也许他想要改变，但又找不到反转自己人生的任何方法。那时耶稣来了，提供了一条走出罪恶生活和灵性疾病的道路。

耶稣来拯救罪人，并医治灵里有病的人。祂能够以灵巧的双手切除罪恶的恶性增生，并使曾经患病的地方痊愈；唯一的方法就是我们降服于祂，让祂以祂的爱和全知的知识来诊断我们；并接受祂的服事。

虽然拯救是即时的，但手术和康复过程会需要时间。搜索和发现问题所在，以及后来的药物和物理治疗可能并不容易，但我们知道，在复原的过程中我们并不孤单。我们有圣灵安慰和指引我们，我们有教会、上帝的家庭提供群体支持。

如果您需要从罪中被拯救出来，需要心灵的疗愈，不要害怕来到上帝跟前；心灵的治愈者一直在等着您。

祈祷：我的天父，求祢赦免我的傲慢或自恃，赦免我没有带着我的罪和挣扎的问题来到祢跟前。我厌倦了试图弄清楚这一切。求治愈我，使我自由，因为没有祢的恩典和爱，我无法觅得平静或安息。感谢祢医治了我的灵魂。求教导我对人有恩慈、有爱，好叫他们受到鼓励和支持。感谢祢所作的一切。我奉耶稣的名祈祷，阿们

Thursday 24th June 2021

Title: God is Spirit (John 4:24a)

By Choong Yoon Tong

God is Spirit! O what a sublime yet fundamental truth that Jesus reveals. God is not a material being but the Creator of all things. Without a body, dimension nor physical corporeality, God's omnipresence fills the heavens and the earth, pervading, governing and upholding all things. Heaven is His throne and the earth His footstool. He dwells not in man-made temples nor in the idols that man has crafted. The earth could not contain His infinite presence nor could our minds fully appreciate the mystery of His spiritual wonders.

God is Spirit! The power and work of the Spirit are beyond our imagination. The eternal Spirit created all things and man in His likeness. He descends like a dove and appears in tongue of fire. He speaks to the faithful and empowers the feeble. He teaches the truth, reveals mystery and gives gifts. Humbly we admit, His triune being of Father, Son and Holy Spirit is inexplicable in human wisdom.

God is Spirit! His presence is invisible to our eyes. His personality transcends all conceptions. His being is beyond our finite knowledge and our carnal senses. Like the mystery of the wind that we know little yet it is the breath of life that kindles our souls to seek Him. By Your grace, O Lord Jesus, we are made partakers of the divine nature. O how wonderful it is that the omnipotent Spirit that fills the universe also dwells in our bodies. Praise the Lord that our spirits can commune with Him anytime, anywhere and under all circumstances. It is so amazing that His indwelling Holy Spirit searches everything, even the depths of God.

Prayer

Lord, I thank Thee, for I am wonderfully made in Your image, embedded with a spirit that seeks You, and blessed with an indwelling Holy Spirit that binds me to You for eternity. I will worship You in spirit and in truth forever and ever. Amen.

每日灵粮

2021年6月24日，星期四

题目：上帝是灵

作者：钟荣堂执事

翻译：吴淑娉姐妹

经文：约翰福音 4：24 a

上帝是灵！耶稣显示了这个多么崇高和基本的真理，上帝不是有型的物体，却创造了天地万物——没有体积、空间和肉体，但祂却是无所不在、充斥在天地；遍布、统管及支撑着万物。天是祂的宝座，地是祂的脚凳，祂既不居住在人所兴建的庙宇中，也不依附在人手所雕刻的偶像里，大地无法容纳祂的无限，我们的心智也不能完全体会祂属灵奇妙的奥秘。

上帝是灵！圣灵的大能和事工超乎我们的想像，永恒的圣灵创造了万物，并按照上帝的形象造人。祂既可以像鸽子般降下，也能以火舌的形态出现。祂与信实的人对话，对软弱的人，赋予力量，祂教导真理、显示奥秘、赐人属灵的恩赐！我们谦卑地承认：圣父、圣子和圣灵三位一体的道理，是人类智慧所不能理解的。

上帝是灵！我们的肉眼看不见祂，祂的个性超出所有的概念，祂的存在越过了我们有限的知识和肉体的感官，就像对风的奥秘所知有限，我们对圣灵的认识也甚少，是生命的气息点燃我们的灵魂去寻找祂。主耶稣，因着祢的恩典，我们可以成为神性的一部份。无所不在的圣灵，不但充斥在宇宙，更居住在我们的体内，这是多么奇妙哦！赞美主，我们的灵魂可以随时随地、在任何情况下与祂交流，在我们体内的圣灵可以对一切，甚至上帝，进行探索，真是太奇妙了！

祷告

主啊，感谢祢，因为祢按照祢的形象，很奇妙地创造了我，在我体内藏着寻找祢的精神，住在心里的圣灵不住的祝福我，将我和祢永远连在一起，我要用心灵和诚实敬拜祢，直到永远。阿们。

Friday, 25 June 2021

Christian life and Worldview

By : Sally Cheong

Jesus said, " I AM THE TRUTH " John 14:6

How a person understands the character of GOD determines how he or she lives. If GOD is in your consciousness and mind, then how you reflect upon life and all that is happening to you and around you will be from a GOD-centered worldview.

In today's culture, there is a crisis of unprecedented magnitude regarding the most fundamental of human intelligence – what is the truth?

The world says, "truth is a matter of perception. What is the truth to you may not be the truth to me. There is no such thing as objective truth. Whether GOD exists or not, it is up to you."

RC Sproul said, " if GOD exists, all the world's unbelief does not have the power to destroy His existence. And if GOD does not exist, we can pray till we turn blue but we will not have the power to conjure Him into being."

Our soul pines for the Truth in a world of lies and deceptions. We cannot make sense of what is happening anymore. Where is all this going to end up?

We want real people, real love, real relationships and real solutions to problems. We want people to mean what they say and say what they mean.

People are not what they seem to be and love is often a shallow sentiment. "I love you" is spoken without commitment. Everything is for the moment in time. Nothing lasts.

Into this dying world of illusions and disappointments, comes the reassuring words of our Lord Jesus, " I AM THE TRUTH."

GOD sent Christ into this world to tell us He loves us – that our lives have meaning on earth.

We are pilgrims on a journey to a far better world beyond this. And the door to heaven is opened through the Cross to all who believe. That is the truth.

Man has a beginning. Genesis tells us where we came from. We need no longer ask, "Who am I ? Why am I here? What is the meaning of my life?"

All the stars in the sky and the wonder of nature in all its glory, all birds of the air and creatures in the deep seas and on land were created by GOD. For whom you ask? For man. Why? Because He loves whom He has created. That is the truth.

Though man has fallen, GOD has not. Though all seems lost, it is not. For GOD has a new Heaven and new Earth planned for man, a world where there is no more suffering, no more pain, no more sin and no more death. That is the truth.

Prayer:

O Father in Heaven, how far I have drifted from you that I needed to hear your words again to me today – that You love me and that I belong to You and none can pluck me out of Your Hand.

Lift my spirit up to the heavenly places and set my feet on higher ground that I may be near You, my Lord and my GOD.

Wipe the tears from my eyes for I have cried much of late in sorrow and despondency amidst depth of loneliness I have not felt before in a very long time. Send the refreshing showers

from heaven upon my soul, O my Lord. I await with great anticipation of receiving them for I ask this in Jesus' Name, Amen.

每日灵粮

星期五，2021 年 6 月 25 日

标题：基督徒生活与世界观

作者：张绣梅

翻译：巫惠如

约 14：6 耶稣说：“我就是真理。”

一个人如何理解上帝的属性将直接影响他的生活。如果上帝在你的意识和思想中，那么你将会以上帝为中心的世界观来反思生命以及发生在你身边的一切。

在当今文化中，关于人类智力最根本的危机达到了前所未有的程度：到底什么是真相？

世界会说，“真相是一种感知。对你来说什么是真相也许对我来说不是。没有客观真理这回事。上帝是否存在，由你决定。”

史普罗（R. C. Sproul）说：“如果上帝存在，世界上所有难以置信的东西都没有能力摧毁祂的存在。如果上帝不存在，我们可以祈祷直到磨破嘴皮，但却没有能力用魔法变出一位上帝。”

我们的灵魂在一个充满谎言和欺骗的世界中寻找真理。我们无法理解正在发生的事情。这一切会以什么结局收场？

我们想要真正的人，真正的爱，真正的关系以及问题真正的解决方案。我们希望人们言出必行，真诚表达。

人们往往不像看起来的那样，而爱很多时候是一种肤浅的情绪。“我爱你”也只是随口说说的诺言。一切都是为了某一个瞬间。没有什么是永恒的。

在这个充满幻觉和失望的垂死世界里，我们的主耶稣说了令人安心的话，“我是真理。”上帝派基督来到这个世界告诉我们祂爱我们，而且我们的生命在世上是有意义的。犹如朝圣者，我们踏上了通向更美好世界的旅程。透过十字架，通往天堂的大门为所有相信的人敞开。这是事实。

人人都有起点。创世纪告诉我们我们从哪里来。我们不需要再问“我是谁？我为什么在这里？我的人生意义是什么？”

天上的星星和丰富多彩的宇宙万物，空中所有的鸟类，深海和陆地上的生物，都是上帝创造的。你问，为了谁？为了人。为什么？因为他深爱着自己所造的人。这是事实。

尽管人类已经堕落，但上帝并没有。尽管一切似乎已失去，但事实并非如此。上帝为人类规划了新天新地，一个无痛苦，无悲伤，无罪恶，无死亡的世界。这是事实。

祈祷：哦，天上的父，我远离了你，以至于今天我需要再听到你的话语——祢爱我，我属于你，而且无人能把我从祢的手中夺走。

求主振奋我心，使我的脚立在磐石上，更亲近你，我的主和我的上帝。

主啊，求擦干我的眼泪，因为我在孤独的深渊中，悲伤和沮丧已持续了很长的一段时间。期待主降下甘霖，滋润我灵！奉主耶稣的名祈祷，阿门。

26th June 2021, Saturday

Title: Do not be afraid, only believe

Author: Pastor Andrew Lim Kim Yee

Translator: Margaret Ong

Whether you like it or not, we are all living in fear. Right from infancy when we can express ourselves, until we leave the world, it is inevitable that we will often be afraid. The hardships of life, physical illnesses, so on and so forth, always makes us worry and haunts us with fear. Some of those fears we have learned to overcome, but there are some terrors, there is nothing we can do about them.

We are afraid of many things: afraid of choices, afraid of decisions, afraid of aging, afraid of not being beautiful or young anymore, afraid of getting sick, afraid of being criticized, afraid of not being able to lose, afraid of darkness, afraid of ghosts, afraid of comparing with others, afraid of conflict with others, fear of suffering losses, fear of losing relatives and friends, fear of less living days, fear of death, etc.

Jesus said: Do not be afraid; only believe.

What does that mean? What does that have to do with me?

There was a man named Jairus, whose daughter was at the point of death. He was so helpless that he begged Jesus for healing. So Jesus went with him. While He was on the way, someone came from his house and said, "Your daughter is dead. Why bother the Teacher any further?" How would you have reacted if you were Jairus? Thus far, Jairus has only heard about what Jesus had done by the hearing of the ear, and he believed in His ability so much so that he was certain that his daughter would be healed by Jesus. However, his confidence was immediately severely challenged. His daughter was dead, and everything seemed too late. No matter how remarkable Jesus' healing power was, there could be no way to solve the problem. The pain of bereavement completely shattered his faith.

Knowing the fear and despair of Jairus, the Lord Jesus said to the desperate father: "Do not be afraid; only believe, and she will be made well." Jesus could have been holding his hand or embracing his shoulder as He accompanied this grief-stricken father.

Today, Jesus also embraces us, walks us through the most difficult moments of life, and leads us through the dark valley of death.

In the eyes of non-believers, "Do not be afraid; only believe!" sounds silly and ridiculous, but we can still choose to believe in Him and obey Him. Whenever you are scared, just raise your head and declare, "Whenever I am afraid, I will trust in You." Jesus was able to raise Jairus' daughter from the dead 2000 years ago, and Jesus says to you today: "Do not be afraid, only believe! Entrust God with your fears, your troubles, your pressures, and your worries."

Do not be afraid to face death. Death comes, but do not be afraid, only believe! Didn't Lord Jesus have the power to overcome death? Jesus says, "I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die."

There are 365 "Do not be afraid" recorded in the Bible. If you trust God, it is enough to withdraw one "do not be afraid" every day.

Prayer: Lord! You know whenever I am afraid. When I tremble, I pray that you will be the source of my strength within me, support me from behind, and carry me through every fear and harsh environment. I admit my lack of faith, so I ask that you strengthen my faith. Knowing your presence, no matter how difficult the situation I encounter, I ask that you ease my fears and consternations. I believe that with You, I will be able to overcome all difficulties. Pray in the holy name of the Lord Jesus, Amen.

每日灵粮

星期六, 2021 年 6 月 26 日

标题：不要怕,只要信

作者：林金仪传道

人的一生，无论你喜欢或不喜欢，其实都是在害怕中生活。我们人从开始会表达，到我们离开世界之前，难免常常会害怕。生活的困苦、身体的疾病等等，都常常让我们担忧害怕，都被害怕困扰。有一些害怕我们已经学会克服，但有一些惊恐，是无论怎样学都没办法克服的。

我们会为许多的事情感到恐惧，害怕选择、害怕决定、害怕老、害怕不再漂亮不再年轻，害怕生病、害怕被批评、害怕输不起、害怕黑暗、害怕鬼、害怕跟别人比较、害怕跟别人起冲突，害怕吃亏、害怕失去亲朋好友，害怕自己的日子越来越少和害怕死亡等。

耶稣说：不要怕，只要信。

这是什么意思呢？这跟我有什么关系呢？

有一个叫睚鲁的人，他的女儿病到差不多快要死了，他非常无助而请求耶稣医治。耶稣答应了并跟他回家治病，岂不知还在路上，家里来说“你的女儿死了，不要劳烦老师啦。”假如你是睚鲁，你会有什么反应呢？睚鲁只是风闻耶稣所行的，相信耶稣的能力，深信自己的女儿必能得着耶稣的医治。然而，他的信心立刻受到严峻的挑战。女儿都已经死了，一切都太迟了。即使耶稣的医术再怎么高明，也没有办法解决问题了。丧女之痛完全击垮了他的信心。

主耶稣知道睚鲁的恐惧与绝望，就对女儿绝望的父亲说：“不要怕，只要信！你的女儿就必得救。耶稣说“不要怕，只要信！”这话的时候，可能是紧握着他的手，或者拥抱着他的肩膀，陪着这位悲痛万分、痛哭不已的父亲

今天，耶稣同样拥抱着我们，陪伴我们走过人生最艰难的时刻，带领我们走过死阴幽谷。

在人看来「不要怕，只要信！」是愚蠢可笑，背乎情理的，但是我们仍然可以选择相信祂，顺服祂。無論你什麼時候感到害怕，只管抬起你的頭，宣告說：「我什麼時候懼怕，就什麼時候倚靠。」耶稣能够在 2000 年前叫睚鲁的女儿从死中复活，耶稣今天也对你说：“不要怕，只要信！将你的害怕、你的困扰、你的压力，你的忧虑都交托给上帝。”

不要害怕面对死亡，死亡来到，不要怕，只要信！难道主耶稣没有胜过死亡的能力吗？耶稣说“复活在我，生命也在我。信我的人，虽然死了，也必复活；凡活着信我的人必永远不死。

圣经里说了 365 个“不要怕”。您若信靠上帝，足够每一支取一个不要怕。

祷告：主阿！祢知道我每一次的害怕。当我战战兢兢时，求祢在我里面成为我的力量，在背後扶持我，将我带过每一次的害怕与恶劣环境。我承认我的信心不足，求祢加添。知道有祢的同在，无论我遇到多艰难的情形，求祢舒缓我的恐惧战惊，我相信借着祢，我必能胜过所有的厄困。诚心祷告是奉主耶稣的圣名。阿们。

Remaining Calm
Abraham Verghese
Sunday, 27 June 2021
Read Mark 4 : 35 – 41 and Philippians 4 : 4 – 9

Focus on Philippians 4 : 7 And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

Jesus' twelve disciples included experienced fishermen . Violent storms on the Sea of Galilee were not uncommon . Yet these disciples who were in the boat panicked during the windstorm that swarmed their boat . The men's fear may seem like a normal reaction to their situation . However , having been with Jesus , taught by Him and seen the miracles He had done.....should not more have been expected from them ? Jesus did and asked them why they were so afraid and still had no faith.

Are we also not like Jesus' disciples whereby tranquility may seem impossible during life's sudden crises , whether we are in the midst of an external storm or dealing with emotions that wreak havoc with our minds . Sometimes even situations that may not be that bad , may rattle us . Why ? We need to ask ourselves “ Do we really have faith ? “

Our God is the Omnipresent , Omnipotent and Omniscient God . He did not create us and wander off to some a distant galaxy or parallel universe to start a new project there and left us to the wimps and flows of chance and time. We do not believe in some god who has limited powers or abilities and is wondering where he went wrong with his fallen creation.

Like His disciples , we are in the presence of the God who has authority over the elements (weather and forces of nature) and our mind . The Almighty offers us a peace that can withstand any onslaught . If God seems far away , it is not He has who moved away from us but we who wandered off . If we are His children (Christians) , we have the Holy Spirit in us and we do not need to call for the Holy Spirit to come down to us.

Many of the Psalms record David's experiences where he displayed his childlike trust in God . He endured turbulences – consequences of his actions and those beyond his control . David knew that God was in control and placed himself in His loving hands. It is recorded in Psalm 4 : 8 that David declared that he could sleep in peace because “ You alone , O Lord , enable me to live securely “.

Praying through Philippians 4 : 7 “ Heavenly Father , may Your peace , which goes beyond anything we can imagine , guard our thoughts and emotions through Your Son , our Lord Jesus Christ . Amen “.

每日灵粮

星期日，2021 年 6 月 27 日

标题: 保持冷静

作者: Abraham Verghese

翻译: 林良億

请阅读马可福音 4:35-41 和腓立比书 4:4-9。

专注于：腓立比书 4:7...神所赐超过人能了解的平安，必在基督耶稣里，保守你们的心思意念。

耶稣的十二个门徒包括有经验的渔夫。加利利海的猛烈风暴并不少见。可这些在船上的门徒，却在狂风骤雨中惊慌失措。在这样的处境，恐惧似乎是正常反应。然而，常与耶稣基督在一起，接受祂的教导，看到祂所行的神迹，难道不应该期望他们更有信心吗？耶稣期望了，并问他们为什么如此害怕，仍然没有信心。

我们是不是也像耶稣的门徒那样，在生活突然出现危机时，无论我们是在风暴中，还是在处理那些扰乱我们的情绪，平静似乎是不可能。有时，即使情况可能并不那么糟糕，我们可能还是会感到不安。为什么？我们需要问自己：“我们真的有信心吗？”

我们的上帝是无所不在、无所不能和无所不知的。祂并没有创造我们，然后漫游到某个遥远的星系或平行宇宙，在那里开始另一个新项目，让我们自助自理，漂游在机会和时间当中。我们所信的神不是权力或能力有限的，或是会疑惑祂创造的堕落人类到底哪里出了问题。

像祂的门徒一样，我们在上帝跟前，祂对我们的思想，地球自然力量和天气元素是拥有绝对权威。全能者赐给我们的平安是可以承受任何冲击的。如果上帝看起来很远，那不是祂离开了我们，而是我们走开了。如果我们是祂的孩子（基督徒），我们就有圣灵在我们里面，我们不需要呼求圣灵降临在我们身上。

许多诗篇都记录了大卫的经历，他表现出对上帝的孩子般的信任。他忍受了动荡，包括他一些行为所带来的后果和那些他无法控制的事物。大卫知道上帝掌管一切，将自己交在祂慈爱的手中。诗篇 4 章 8 节记载，大卫宣称他可以安然入睡，“因为独有你——耶和華使我安然居住”。

通过腓立比书 4:7 祈祷：“天父，愿祢那超越想象的平安，透过祢的儿子我们的主耶稣基督，保守我们的心思意念。阿门”。

Monday, 28 June 2021
Title: Just Say the Word
Ong Hwee Soo
Matthew 8:5-13 (Please read)

In my previous two Devotionals, we have seen Jesus' encounters with two Gentile women; first a Samaritan and then a Syrophenician. In today's text, we see Jesus' encounter with a Gentile man. In fact, Jesus' first recorded encounter with Gentiles during His ministry was with this Roman Centurion.

This passage opens with Jesus entering Capernaum (v 5). Besides being a fishing village (where Peter's home was, v 14), Capernaum was an important garrison town, where the Roman government stationed an auxiliary army. Hence, it was not surprising that Jesus was met by a centurion (v 5), an officer who had command over a hundred soldiers. But it was shocking, to Matthew's Jewish audience, that the Gentile came to Jesus appealing for help, "Lord, my servant is lying paralyzed at home, suffering terribly ." (v 6). Roman soldiers, of all people were hated by the Jews for their oppressive control. What is even more amazing is Jesus' immediate response, "I will come and heal him." (v 7), because entering a Gentile house would render a Jew ceremonially unclean.

The centurion, certainly familiar with the Jewish rabbinical law, felt unworthy of having Jesus suffer such inconvenience for his sake. His statement may also reveal his own moral guilt in the presence of Jesus, "Lord, I am not worthy to have you come under my roof..." (v 8). What he said next was even more astounding, "but only say the word, and my servant will be healed." The centurion believed that Jesus' word was sufficient to heal his servant. It is significant that up to this point, there is no recorded evidence of Jesus having performed a healing miracle at a distance or by word alone.

The centurion's thinking was phenomenally profound. When he said, "For I too am a man under authority, with soldiers under me, (v 9) the centurion meant that all authority belonged to the emperor which was delegated. Thus, because he was under the emperor's authority, his commands carried the emperor's power and had to be obeyed. In asking Jesus to "just say the word" (NIV) and in affirming his faith that "my servant will be healed", the centurion openly declared his belief that Jesus too was one "under authority".

When Jesus spoke, the full weight of God's sovereign power enforced Christ's decree. This is so remarkable because it is a Gentile who was the first to acknowledge Christ's authority in this manner. Jesus honoured the centurion's faith and did speak the word to heal his servant (v 13).

In commending the centurion for his faith, Jesus proclaimed that in heaven, many Gentiles will dine together with Abraham, Isaac and Jacob. (v 11) at the Messianic feast. Though the rabbinical ruling prohibited the Jews from associating with the Gentiles, yet Christ envisioned a day when Gentiles would dine with the Jewish Patriarchs. Incredible inclusiveness indeed!

The centurion did not let position, pride, power or people, come between him and Jesus. What is keeping you from coming to Christ? What is preventing you from letting others come to His family?

Let's emulate the faith of the centurion when we pray.

If you are not a believer in Christ yet, be encouraged to pray the words, "Lord, Save Me."; "Lord, Help Me". Jesus has the power to meet your every need. For believers, let's pray, "Lord, Have Me."; "Lord, Make Me".

Let's Live the Live, with Extraordinary Faith.

PRAYER:

Dear God, please speak Your Word into our lives, today. In Jesus' Name, AMEN.

每日灵粮

星期一，2021年6月28日

标题：只要你说一句话

讲员：翁辉赐弟兄

翻译：陈劲年姐妹

【马太福音 8:5-13】～ 请阅读

在我之前的两篇灵修中，我们看到耶稣遇到了两个外邦妇人，首先是撒玛利亚人，然后是叙利腓尼基人。在今天的经文中，我们看到耶稣与一个外邦男人相遇。事实上，耶稣在传道期间第一次与外邦人接触的记载，是与这位罗马的百夫长。

这段经文以耶稣进入迦百农（第5节）开始。除了是一个渔村(彼得的家所在的地方，第14节)，迦百农也是一个重要的驻军城镇，罗马政府在那里驻扎了一支辅助军队。因此，耶稣遇到百夫长(第5节)也就不足为奇了，百夫长是一个指挥一百多名士兵的军官。但令马太的犹太听众震惊的是，外邦人竟来到耶稣面前请求帮助：“主啊，我的仆人害瘫痪病，躺在家里甚是痛苦。”(第6节)。罗马士兵因他们压迫性的控制，在所有人中最被犹太人憎恨。更令人惊讶的，是耶稣的即时反应“我去医治他。”(第7节)，因为进入外邦人的房子会使犹太人在礼仪上不洁净。

这位百夫长当然熟悉犹太拉比律法，他觉得不配让耶稣为他忍受这样的不便。他的声明也可能在耶稣面前暴露出他的道德罪责：“主啊，你到我舍下，我不敢当；”(第8节)。他接下来说的话更令人震惊，_“只要你说一句话，我的仆人就必好了。”_百夫长相信耶稣的话足以医治他的仆人。值得注意的是，到目前为止，还没有任何记载表明耶稣在远处或仅凭一句话就行了治愈的神迹。

百夫长的思想极其深刻。当他说：“因为我在人的权下，也有兵在我以下。”(第9节)百夫长的意思是，所有的权柄都属于被授予的皇帝。因此，因为他在皇帝的权柄之下，他的命令承载着皇帝的权力，必须服从。在要求耶稣“只要你说一句话”(和合本)，并确认他相信“我的仆人就必好了”，百夫长公开地宣称他相信耶稣也是“在权柄下”的人。

当耶稣说话时，上帝的至高权柄全力地执行基督的命令。这非常了不起，因为首先以这种方式承认基督的权威的是一个外邦人。耶稣尊重百夫长的信心，并说了医治他仆人的话(第13节)。

耶稣在赞扬百夫长的信心时宣布，在天上弥赛亚的筵席上，许多外邦人将与亚伯拉罕、以撒和雅各一同坐席。（第11节）尽管拉比的裁决禁止犹太人与外邦人交往，但基督预期了有一天，外邦人会与犹太族长一起共餐。真是令人难以置信的包容性！

百夫长没有让地位、自尊、权力或人阻挡在他和耶稣之间。是什么拦阻您归向基督？是什么阻止您让别人进入祂的家？

让我们在祈祷时效法百夫长的信心。如果您还未相信基督，请您鼓起勇气如此祷告：“主啊，拯救我。”；“主啊，帮助我”。耶稣有能力满足您的每一个需要。对于信徒，让我们祈祷：“主啊，拥有我。”；“主啊，塑造我”。

让我们怀着非凡的信心活出生命。

祈祷：

亲爱的上帝，今天，请向我们的生命说出祢的话语。奉耶稣的名，阿们。

Tuesday, 29 June 2021

Title: Turn Your Eyes Upon Jesus

By: Amanda Foo

Text: Matthew 14:22-33

Many of us are familiar with the miracle of Jesus walking on water. Its significance can be seen in its recount in three of the four gospels (Matthew 14:22-33, Mark 6:45-52 and John 6:16-24). Today, we look specifically at Matthew's account – the only one which records Peter's response to the situation.

After Jesus feeds the 5,000, the disciples go before Him by boat to the other side, while Jesus retreats to the mountain by Himself to pray. As a storm overtakes the boat in the fourth watch of night (between 3 to 6 AM), the disciples look out and see a form approaching them in the dark. Someone (or something) was walking towards them across the water! They cry out in terror, to which Jesus responds, "Take heart; it is I. Do not be afraid."

Staying true to his impulsive nature, Peter asks for permission to join his Master on the waves. It is given, and Peter courageously steps out of the boat. Lo and behold, Peter is walking on water too! Alas, it doesn't last long as he soon gets afraid of the strong winds that are blowing against him.

Peter had taken his eyes off Jesus and focused on the winds. Immediately after Peter's cry for help, Jesus reaches out and pulls him up. Jesus then said, "O you of little faith, why did you doubt?"

Have you noticed that Peter didn't sink like a rock in the water? It was a gradual process, which in itself is grace extended, as this gave Peter time to cry out to Jesus. As he was sinking, Peter quickly turned his focus back on Jesus, which delivered him out of the peril. How often we allow life's circumstances to overwhelm us, driving faith out of our hearts. But it's not too late, we can still turn our eyes back to Jesus and trust Him with our circumstances.

Hebrews 12:1-2 (ESV) says "Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us, looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is seated at the right hand of the throne of God."

Only by keeping our eyes on Jesus can we endure the Christian life and have a faith that lasts to the finish line. The life of faith has many storms, but there is an everlasting joy that awaits us that is beyond all comparison (2 Corinthians 4:17).

Let us not be afraid to ask for God's help to accomplish great things. When Peter asked for permission to walk on water, Jesus said, "Come." God is happy to empower us as we seek to live lives that glorify Him.

Now to Him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, to him be the glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen (Ephesians 3:20-21).

Prayer:

Jesus, we surrender our circumstances to You today. Often times we forget Lord, that You are above all things and have overcome all things. We turn our eyes back to You O Lord, the

author and perfecter of our faith. Help us to trust and obey. In Jesus' most precious Name we pray, Amen.

每日灵粮

星期二，2021 年 6 月 29 日

标题：转眼仰望耶稣

作者：符伟敏姐妹

翻译：陈晓佩姐妹

经文：马太福音 14:22-33

我们很多人都熟悉耶稣在海面上行走的神迹。四部福音书中的三部(马太福音 14:22-33，马可福音 6:45-52 和约翰福音 6:16-24) 都提到这事迹，从而可以知道它的重要性。今天，我们特别关注马太的记载 – 唯一记录彼得对那时情况的反应的记述。

耶稣喂饱五千人后，门徒先乘船渡到对岸去，而耶稣则独自退到山上祷告。夜里四更天 (凌晨 3 点到 6 点之间)，风暴来袭，门徒向外望，看到一个形体在黑暗中向他们走过来。有人(或什么东西)在水面上正向他们走来！他们惊恐喊叫，耶稣对他们说：“你们放心，是我，不要怕。”

基于彼得冲动的天性，他请求允许与他的主在海浪上。他的请求被应允了，彼得勇敢地踏出船外。看哪，彼得也在水面上行走！唉，没多久他很快就因为迎面吹来的强风而感到惧怕了。

彼得把目光从耶稣身上移开而专注于风。彼得一呼救，耶稣就赶紧伸手把他拉上来。耶稣说：“你这小信的人哪，为什么疑惑呢？”

您有没有留意到彼得并没有像石头一样沉下去水里？这是一个渐进的过程，它本身就是恩典的延续，因而给了彼得时间向耶稣呼求。当彼得下沉时，他很快地把注意力转回到耶稣身上，耶稣把他从险境里救出来。多少次，我们任由生活的境遇压倒我们，驱逐我们心中的信念。但现在还不太迟，我们仍然可以把目光转向耶稣，把我们的处境交托给祂。

希伯来书 12:1-2（和合本）说：“我们既有这许多的见证人，如同云彩围着我们，就当放下各样的重担，脱去容易缠累我们的罪，存心忍耐，奔那摆在我们前头的路程，仰望为我们信心创始成终的耶稣。祂因那摆在前面的喜乐，就轻看羞辱，忍受了十字架的苦难，便坐在神宝座的右边。”

只有定睛在耶稣的身上我们才可以承受基督徒的生活，并拥有持续到终点的信心。信心的生活充满风暴，但却有着无可比拟永恒的喜乐等着我们 (哥林多后书 4:17)。

让我们不要害怕祈求上帝的帮助去完成大事。当彼得请求允准他在水面上行走时，耶稣说：“你来吧。”当我们寻求过荣耀祂的生活时，上帝乐意赋予我们能力。

神能照着运行在我们心里的大力，充充足足地成就一切，超过我们所求所想的。但愿祂在教会中，并在基督耶稣里，得着荣耀，直到世世代代，永永远远。阿们！（以弗所书 3:20—21）

祈祷：

耶稣，我们今天把我们的处境交托给你。主啊，我们常常忘记，你超乎万有，胜过万有。我们把我们的目光转回，重新仰望你，你是为我们信心创始成终的主。帮助我们信靠顺服你。我们奉主耶稣宝贵的名祷告，阿们。

Wednesday, 30 June 2021

Title: Lessons from a vacuum cleaner

By Dorothy Teoh

Luke 18: 1-8

I knew the pandemic and the ensuing lockdowns had been going on for too long when I started talking to my newly-acquired robot vacuum cleaner.

“No, no, go there, there!” I found myself telling the robot the first time I used it when it kept cleaning the same area. Not unlike how you would train a new puppy at home! In fact, the way the robot moved around the apartment and under furniture using its sensor reminded me of an inquisitive puppy nosing around a new place.

But as I stood there for a while watching the robot keep bumping itself against a barrier to test it (it wasn't a high-end model and didn't come with a programmable route function), it reminded me of how we can sometimes keep insisting on our own way when we have prayed about something and God's answer is “no”. We pray “Your will be done” when what we really mean is “Please Lord, let my will be your will!”

The robot's action in persisting to test the barrier to see if it could go through also brought to mind another lesson – the need for us to be persistent in prayer.

In Luke 18: 1-8, Jesus told his disciples the parable of the persistent widow and unjust judge to show them that they should always pray and not give up.

2 He said, “In a certain city there was a judge who neither feared God nor had respect for people. 3 In that city there was a widow who kept coming to him and saying, ‘Grant me justice against my opponent.’ 4 For a while he refused; but later he said to himself, ‘Though I have no fear of God and no respect for anyone, 5 yet because this widow keeps bothering me, I will grant her justice, so that she may not wear me out by continually coming.’” (Luke 18: 2-5, NRSV)

Unlike the judge in the parable, our loving Heavenly Father welcomes us with open arms. But just as we can be guilty about praying “Your will be done” and not mean it, we can give up too easily instead of persisting in prayer, especially when God does not seem to answer or seems to be taking His time to do so. We are often told that God answers in three ways: yes, no or wait. If it is “yes” and there is a breakthrough, we rejoice and give thanks. But when it is “no” or “wait”, we get disheartened and are tempted to give up.

In 1 Thessalonians 5: 16-18, Paul exhorts his readers to “Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you.” It can be very hard to “give thanks in all circumstances” when we or our loved ones face illness or even bereavement, the loss of jobs and livelihood, or when relationships break down. But all the more, that is when we need to pray!

When my robot vacuum cleaner was running low on battery, it returned to the charging station to recharge. Let's not wait until our own reserves run low before we turn, or return, to God in prayer.

Prayer

Thank you, Abba Father, for the gift of prayer. It is such a privilege to be able to come before

you directly and bring our petitions, hopes, fears, and dreams before you. Help us not just to pray without ceasing but to make every aspect of our lives, whether it's work, personal life, ministry or other areas, a prayer. And as we do, help us to experience the abundant life that your beloved Son, our Lord and Saviour, promised. For in His Name we pray. Amen.

每日灵粮

星期三, 2021 年 6 月 30 日

标题：从吸尘器学到的功课

作者：赵秋霞姐妹

翻译：陈健萍姐妹

当我开始和我新买的吸尘机器人交谈时，我知道流行病和随之而来的封锁已经持续太久了。

“不，不，去那边，那边！”我在第一次使用它的时候，当它一直在清洁同一个地方时，我就不由自主地告诉它；正如您在家里训练一只新的小狗一样！事实上，吸尘机器人使用传感器在公寓里和家具下移动的动作让我联想到一只在新地方四处窥探好奇的小狗。

当我在那里站了一会儿，看着吸尘机器人不停地撞向障碍物进行测试时(它不是高端型号，也没有可编程的路线功能)，这让我想起，当我们为某事祈祷，而上帝的回应是“不”时，我们有时是如何坚持自己的方式的。我们祈求“祢的旨意成就”，而我们真正的意思是“主啊，让我的旨意成为祢的旨意！”

吸尘机器人坚持测试障碍，看它是否能通过的行动也令我想起了另一个教训 – 我们需要坚持不懈地祈祷。

路加福音 18:1-8，耶稣给祂的门徒设了一个有关坚持不懈的寡妇和不义的官的比喻，告诉门徒要常常祷告，不可灰心。

2 说：“某城里有一个官，不惧怕神，也不尊重世人。3 那城里有个寡妇，常到他那里，说：‘我有一个对头，求你给我伸冤。’4 他多日不准。后来心里说：‘我虽不惧怕神，也不尊重世人；5 只因这寡妇烦扰我，我就给他伸冤吧，免得他常来缠磨我！’
(路加福音 18:2-5，和合本)

与比喻中的官不同，我们慈爱的天父张开双臂欣喜地接纳我们。但正如我们所犯祷告“祢的旨意成就”时不是真心实意一样，我们会轻易放弃，而不是坚持祈求，尤其当上帝似乎没有回应，或者行事慢吞吞的时候。我们经常被告知，上帝的回应有三种方式：应允、不或等。如果是“应允”，并有了突破，我们就会欢欣且感恩；但当是“不”或“等”时，我们就感到沮丧，试图放弃。

保罗在帖撒罗尼迦前书 5:16-18 劝勉他的读者：“要常常喜乐，不住地祷告，凡事谢恩，因为这是神在基督耶稣里向你们所定的旨意。”当我们或我们所爱的人面临疾病甚至丧亲之痛、失去工作和生计，或者关系破裂时，要“凡事谢恩”是非常困难的；但那是我们更加需要祈祷的时候！

当我的吸尘机器人电量不足时，它会回到充电站充电。让我们不要等到我们自己的储备耗尽，才祷告转向或回归上帝。

祷告

阿爸父，感谢祢赐予我们祈祷的恩赐。是何等特殊权利我们能够直接来到祢座前，把我们的请求、希望、恐惧和梦想带到祢的跟前。求帮助我们不只是不住地祷告，更

是让我们生命的各层面，无论是工作、个人生活、事奉或其他方面，都成为一个祷告。当我们如此做的时候，求帮助我们体验祢的爱子，我们的主和救主所应许的丰盛的生命。因为我们是奉祂的名祈祷，阿们。