

葡萄树

wine



活在神的面前

与神同行的祷告

耶稣是王

防范异端

美好的回忆

胰腺奇病得医治的见证

经文：……结出平安的果子，就是义。(来12：11)

reap the peaceful reward of a righteous life.(Heb.12: 11)

编者的话

第19期与大家见面了。本期主题：与主同行。多年来，我们有时软弱、冷淡、退后、糊涂，但是主耶稣基督不丢弃我们，爱我们到底，保守我们到底。诗篇第23篇，也是经常吟唱的。心灵甦醒了，与主同在同行，如同在青草地上，如同在活水溪旁，这样美好的光景，是言语所无法形容出来的。

在本期生命信息中，其中活在神的面前，与神同行的祷告，耶稣是王，防范异端等文章值得一读。在几篇见证中，从在不同角度见证神的恩典和大能，是值得我们相信和依靠的真神。但愿我们都从方方面面来见证神的荣耀。家庭园地中叙述尊敬父母是神的教导，愿每个做儿女的人来孝敬父母。

我们切望弟兄姐妹常为期刊代祷，并踊跃赐稿，不妥之处，请批评指正。

《葡萄树》期刊编辑部

2011.8.31

主日聚会 Sunday Meeting

Roseville Meeting

- 上午 9:30 - 10 :30am 禱告聚會
10:30 - 11:30am Prayer Meeting
擘餅聚會
上午 11:30 - 1: 00pm Breaking of Bread
信息聚會
上午 10:30 - 11:30am Message Meeting
福音座談
下午 1:45 - 3:30pm Gospel Forum
青少年聚會 (英文)
Youth Fellowship (E)

Lidcombe Meeting

- 上午 9:30 - 10 :00am 禱告聚會
Prayer Meeting
10:00 - 11:00am 擘餅聚會
Breaking of Bread
上午 11:00 - 12:00pm 信息聚會
Message Meeting
上午 10:00 - 11:45am 福音座談
Gospel Forum
下午 1:00 - 2:30pm 青少年聚會(中文)
Youth Fellowship (C)

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创世记17:1, “亚伯兰年九十九岁的时候, 耶和華向他显现, 对他说: “我是全能的神, 你当在我面前作完全人, ”

诗篇119:93, “我永不忘记你的训词, 因你用这训词将我救活了。”

马太福音6:1, “你们要小心, 不可将善事行在人的面前, 故意叫他们看见; 若是这样, 就不能得你们天父的赏赐了。”

马太福音6:6, “你祷告的时候, 要进你的内屋, 关上门, 祷告你在暗中的父。你父在暗中察看, 必然报答你。”

加拉太书1:9-10, “我们已经说了, 现在又说, 若有人传福音给你们, 与你们所领受的不同, 他就应当被咒诅。我现在是要得人的心呢, 还是要得神的心呢? 我岂是讨人的喜欢吗? 若仍旧讨人的喜欢, 我就不是基督的仆人了。”

帖撒罗尼迦前书第2章第3-5 “我们的劝勉, 不是出于错误, 不是出于污秽, 也不是用诡诈。但神既然验中了我们, 把福音托付我们, 我们就照样讲, 不是要讨人喜欢, 乃是要讨那察验我们心的神喜欢。因为我们从来没有用过谄媚的话, 这是你们知道的; 也没有藏着贪心, 这是神可以作见证的。”

基督徒活在世上具有两种生命

基督徒在他重生得救之后, 他活在世上具有两种生命。一个是从肉身的父母生而带来的生命, 是属肉体的, 因为从肉身生的就是肉身; 另一个是在悔改认罪, 接受耶稣基督为我们的救主时, 我们因圣灵的重生, 在我们里面得着一个从主而来复活的生命。这两种生命, 来源不同, 性质不同, 表现也不同。

由于我们祖先亚当的悖逆犯罪, 这堕落的生命

也只会犯罪, 成为受咒诅的生命。因为在肉体之中没有良善, 既不服神的律法, 也是不能服。但是凡从神生的就不犯罪, 因为这从神而生的生命是公义的, 圣洁的, 不能犯罪的生命。

因信而活在神的面前

我们得救是本乎恩, 也因着信, 我们是因信称义。我们既因信称义, 还要因信而活, 活在神的面前。

亚伯拉罕是我们信心的父, 他信而顺服神的呼召, 离开他的父家, 从迦勒底的吾珥来到迦南地。神应许将来他的子孙要像天上的星、地上的沙那么多。亚伯拉罕信神, 神就算为他的义。

但是我们看见他的信心不完全, 以致当他八十五岁时, 见他自己已经老迈, 妻子撒莱不能生育, 就随从肉体, 听从了撒莱的话, 娶了撒莱的使女夏甲为妾, 生了以实玛利。这是违背神心意的, 神是要从撒莱生的才算数。所以到亚伯拉罕九十九岁时, 神再次向他显现, 而且吩咐他要在耶和華面前作完全人。

在基督里长大成人—接受十字架的对付

一个正常的基督徒, 重生得救仅仅是我们奔走天路的起点, 我们在基督里还是婴孩。虽然我们已有了基督复活的生命, 但这生命还幼小, 尚未长

大成人; 而我们旧人的生命依旧在我们身上有很大的影响力。由于我们对圣灵的认识很少, 对神的话不能完全明白理解, 我们还没有学会怎样靠圣灵来分辨神的旨意。

所以希伯来书告诉我们: “凡只能吃奶的, 都不熟练仁义的道理, 因为他是婴孩; 惟独长大成人的, 才能吃下粮, 他们的心窍, 习练得通达, 就能分辨好歹了”(希伯来书5:13-14)。

保罗称在基督里尚为婴孩的基督徒是属肉体的基督徒, 因为他们在生活上, 行事为人上, 里面的



意思是要照圣灵行事，但是行出来的还是照自己的旧人(旧性格、旧思想、旧爱好……)，这个未经十字架对付的己，就是旧人。神对这旧人注定的审判，乃是用十字架来处死。对于这两种生命，神的要求是：主兴旺，己衰微。

活在神面前，不是活在人面前

神要求我们的生活深深地扎根在祂里面，过一个只活在祂面前，而不是活在人面前的生活。主耶稣吩咐门徒，行善的时候不要故意让人看见，要让神在暗中察看；你祷告，你禁食、你的一切心懷意念，要行在人看不见的地方，神在暗中察看，必然报答你。

暗中活在神面前的生活，好比一棵树的根，树的根长在地底下，人的肉眼看不见它的生长。同样，属灵的牛命，你与主的生命关系是人的肉眼所看不到的。但一棵树的健康成长，关键还在于根。根扎得深，接触到地下的水源，这棵树就不容易枯萎；刮大风的时候，根深扎实的树不容易吹倒。树在地面上的部分是人所能看到的，好树结好果子，坏树结坏果子。是根托着树，不是树托着根。树好，所结的果子一定好。

我们不要让人知道我们的外表，我们要求神在暗中察看我们的内心；究竟我们是顺从圣灵行事，还是顺从肉体行事；究竟我们存心是讨人的喜欢，还是存心只讨神的喜欢；究竟我们是爱神、尊重神高于一切，还是我们在神以外还有什么东西成为我们的偶像，舍不得丢掉。主耶稣说：人到我这里来，若不爱我胜过爱自己的父母，妻子，儿女，弟兄、姊妹和自己的性命，就不能作我的门徒。凡不背着自己十字架跟从我的，也不能作我的门徒(路加福音14：26—27)。

在神面前有隐藏的生活

我们若要活在神面前，保持与神的正常关系，我们只能绝对向主降服，爱祂超过一切。真正的事奉是唯有出于神、倚靠神、归于神的。我们只讨神的喜悦，不讨人的喜悦。我们唯有在神面前有隐藏的生活，在暗室中向神祷告，在无人看见的时候，在神面前过敬虔的生活。

住在主里面，祂的话也常在我们里面，祂的话就是灵，就是生命。许多时候我们事奉觉得疲乏劳累，原因是我们在主面前过的隐藏生活太少，在神面前等候仰望的时间太少。根不坚固，树大招风，外面的工作越多越危险。大卫是一位敬畏神的人，若没有大卫的诗篇，我们就不知道他那隐藏的内心

生活。

靠神的话活着

诗篇119篇是全本圣经中最长的一篇诗，共有176节。每节都离不开耶和華的话语，命令，律法，典章和训词。不下十次他提到，是耶和華的话语、慈爱、训词，将他救活了。主耶稣曾用神的话战胜了魔鬼，人活着不是单靠食物，乃是靠神口中出来的一切话。

有时候，我也觉得自己年纪老了，体力，记忆力都衰退了，蚱蜢成为重担，我有退后畏缩的思想。这时，神的一句话就把我救活了。保罗对提摩太说：“因为神赐给我们，不是胆怯的心，乃是刚强、仁爱 and 谨守的心”(提摩太后书1：7)。

另外我常说，离了祂，我就不能作什么。有一位老弟兄提醒我：不要老说不能作什么，要记得保罗说，靠着那加给我力量的，凡事都能作(腓立比书4：13)。求主让我们在祂的话语上深深扎根，向上结果，常活在神面前，不是活在人面前，使我们从主得到的生命能自然的流露在人中间。

与神同行的祷告

孙务信

感谢主的恩典！能让我在这里再一次跟弟兄姊妹见面。我本来想来听弟兄姊妹们讲，因有时看你们寄过去的书信，我觉得弟兄姊妹们都在我前面啊，所以我应该来听。但有些弟兄跟我说，怎么可能呢？你那么远到这里来听道？我们一定要你讲。好，我就讲一点。现在年纪大了，反应说话都很慢，很长时间讲很少，恐怕你们不满足。

§ 要真心向主恳求，叫我们爱主更深，追求与神同在

我们来聚会，不是从人领受什么，我们是来朝见主，从主那里领受。如果主与我们同在，一句、两句，够我们用一辈子。所以，求主与我们同在。只要有主的话，多少不要紧，把主的话听进去就饱足了。像我们唱诗歌《我愿爱主更深》，唱多少次不要紧，最要紧是真正爱主更深。你真爱主更深，真向主恳求：让我更爱祂，主也听你的祷告，你也很爱主，主就满足了。唱多少次都一样，有心最要紧。

真心向主恳求，叫我们爱主更深。

说实话我这次来，对弟兄姊妹是有负担。什么负担呢？因好几年前，我跟弟兄姊妹在这里互相劝勉：要追求与神同在。当时我感觉灵里很通，弟兄姊妹们很响应，有共鸣，很和谐。我知道很多弟兄姊妹在操练敬虔，操练与神同行。所以这次就有负担，要看弟兄姊妹们跑多远了。如果我追不上了，你们拉我一把，我们手拉手，一起来跑这条天路。

只有主是我们的中心，世界上任何东西都靠不住。我们在这地上受的压力很大，全世界都卧在那恶者手下。它安排的事，是要消磨我们的时间，精神，力量，叫我们精疲力尽，忘记爱主，它就拍手叫好。

但是主对我们有爱，是祂爱我们。一方面叫我们在七日的第一日，如此行来纪念祂，擘饼纪念祂，就是主的爱再一次来到我们心中，激励我们不要忘记祂。另一方面，在我们的环境上，不管我们遭遇到什么困难，祂都给我们开出路，祂随时都等着听我们的祷告。

§ 操练与神同行，天天与神有交通，祷告很快蒙神答应

我们有祷告的特权，可以奉主的名向主祈求，无论求什么祂必要答应。这句话你们听见不要误会，我犯一个罪，求叫它成功，难道也给我成就吗？那是不会的。但是有许多人的正当需要，神等着给他解决。神等着他的祷告达到神面前。是预备要给的，你不祷告祂就不给。有人祷告好久，主都不给。可能那祷告里有毛病，不符合主的旨意，或者那想法不对，所要的不是神所要给你的，神有更好的要给你。所以有一定的原因，才会祷告很久不得答应。

但普遍来说，祷告没有很快得到答应，最主要的原因是我们平常不操练去亲近祂。我们操练与神同行，就天天与神有交通。天天与神有交通的人的祷告很快就答应，神等着要答应。弟兄姊妹要知道，神不仅能力很大，能够行神迹奇事，而且神的心非常慈爱，非常要听你的祷告，要把祝福给你。问题是：我们平时跟神之间有没有接好关系？那个关系接触得对不对？这些是我们必须要学习的。

我来这里，看到写着“仰望耶稣”，可能这是你们今年的主题。仰望耶稣也就是与神交通。全部圣经都是一条线，不管你从哪一方面来看。几年前，我来这里与大家一起交通的“学习与神同行”或者现在的“仰望耶稣”，都是一件事。我们今天

仍然来温习老功课。

§ 进入内屋，把全世界关在门外，只有主和我在里面

马太福音6:6：“你祷告的时候，要进你的内屋，关上门，祷告你在暗中的父，你父在暗中察看，必然报答你。”这是一个重要的原则。

祷告的时候，不要像假冒为善的法利赛人，站在马路口，站在会堂里，人多的地方，大声地祷告。他不是祷告给神听，他祷告给人听。啊，你们看我多虔诚啊，你们大家都来啊，来看我祷告啊。主啊，我每个星期献上十分之一，每个星期禁食，我怎样怎样。他向神作报告，没有祷告，在向许多人表示，借着虔诚敬拜的事，显明自己是多么敬虔，其实是利用属灵的事来满足自己的欲望。这是假冒为善。

主教门徒祷告的时候，要怎样呢？要进入内屋，关上门。进入内屋，关上门，就是把全世界都关在外面，只有主和我，我和主在里面。这个问题虽然以前讲过，问题是做得怎样了？操练与神同行操练得怎样了？道听了没有用的，是要去行的。进入内室，关上门，只有主跟我在一起，你一天有多少这样的时间？只有主和我，不许任何东西进来打扰。内屋就是说进入我灵的深处。因为神是灵，我向祂祷告，必须在灵里。不让我的魂来打搅，心思情感、意志计划，这些魂的都不要来打扰。把门关起来，不让这些进来。

当你实行的时候，你会发现，正当你和主在一起，要向主祷告，就先有许多魂里的东西拿到主的面前。主啊，我的孩子在什么地方有难处，他的学校怎样，路上的交通怎样；或者我的那位亲戚，或是那位姊妹、那位弟兄怎样，等等。许多地方的祷告会差不多占据了这些内容，这个生病，那个软弱，这个失业，那个怎么样。这些占满了祷告，我跟主之间的亲近没有了，没有时间顾到这方面了。那我们就舍本逐末，丢了重要的，反去抓小的了。

其实神一直要我们先求那最重要的，然后次要的祂顺便就给我们，不祷告祂都给。重要的已经祷告了，其次的顺带就来了。我讲过这样的比喻，你到摊上买了两条鱼，一块肉，送你一块生姜两根葱。神比这更丰富，祂留着很多丰富的祝福要给你，就等你向祂开口。

要怎样向祂开口呢？真正安静你的心，不让世界的事情来搅扰你，你安静在主面前，让主教导你更爱主，爱主更深，更多地爱主。当我们跟主很

亲密地安静交通一会儿，在安静中你感觉到主已经跟你在一起了，这时，你可以向祂说出你所要的。主啊，祢这样可爱的主，祢爱我，感谢祢。现在求祢记念某某弟兄有病了，某某姊妹失业了……，几件事情说一说就够了，不必怎么求，不必花很多时间去替神计划：这个弟兄，那个姊妹应该怎样。你的祷告就很简单有力。只要你爱主，跟主交通。交通到一个地步，主跟你一直在一起。感谢主，然后告诉祂你心所要的，很快主就答应。主不仅满有能力，而且满了愿意，祂愿意给你祝福。

§ 要绝对相信主“肯”，主也“必定能”

这几天我看到一个信息，讲到主耶稣医治那个长大麻风的。当初犹太人中间有人得了大麻风，大家都是避开的，患大麻风的人要自己说：“不洁净的来了，不洁净的来了！”人家就避开了，因为这是会传染的。很多人跟主耶稣，这个长大麻风的就来了，许多人避开了。他来到主耶稣面前跪下，“主啊，你如果肯，一定能叫我洁净了。”他很有信心，他跪下，称主为主，他有信心相信主有能力医治他的大麻风。主耶稣伸手摸他说，“我肯，你洁净了吧。你不要告诉别人，赶快去给祭司察看，确定你是洁净了，就可以过一个洁净的人的正常生活。”

这篇信息就是说，这个长大麻风的人，他有信心相信主能医治他，但是他不大相信主肯医治他。所以他说，“主，如果你肯，必能叫我洁净。”“肯”是“如果”，“叫我洁净”是“必定能”。他相信主一定能，但是他不绝对相信主“肯”。其实主耶稣非常“肯”，祂可以说“好，你好了吧”，一句话就够了。大麻风是别人看见就怕，就躲开的，但是主耶稣居然还伸手摸他。恐怕他自己的妻子、儿子都不能够摸他的，碰到他他也不洁净了。但主耶稣还特别摸他一下，表示说主是非常肯啊。

巴不得我们都知道，神不止是爱我们，祂有能力，能够叫我们与祂同行，祂非常愿意你来祷告，来向祂求你所要的。我们正常的一切需要，祂都会丰富丰富地供应我们。我们的神爱你、爱我，肯听我们的祷告，远超过我们所能明白的。

马太福音6:6曾成为很多人的帮助。我也常用这节圣经勉励弟兄姊妹。但我心里很难过，听了之后真正去实行的人很少，没有都去实行。

神愿意祝福人，祂愿意全世界的人都得救，不愿意一个人沉沦。但是全世界得救的不多，就是

基督教里面，得救的基督徒也不多，不是百分之一百。得救，必须你自己接受主耶稣作救主，你不接受就不能得救。神愿意万人得救，不愿意一个人沉沦。但是人不愿意得救，听了得救的道，听过，走后就忘记了，这人就不能得救。需要神第二次再感动他，让他再来听，决志相信接受主耶稣作救主，承认自己的罪，这人真接受主了，才能得救。

神也愿意每一个基督徒信主之后，都能够成长强壮。祂给我们指一条路很清楚：跟随主，主怎么走，我们就跟着祂。不论祂走到哪里，我们跟到哪里。我们唱歌比较容易，跟随，跟随，我要跟随耶稣，不论祂往何处，我要跟祂到底。实际呢？主耶稣走到十字架，你会说“哦，十字架，我不要”，怕苦，怕为主的缘故吃亏。不背着自己的十字架跟从主的，就不配作主的门徒。

主耶稣清清楚楚地告诉我们，跟随主，很简单。跟随主，就是与主同行，就是我们一直说的操练与神同行，就跟今年那“仰望耶稣”是一条路。跟从主，主对所有的基督徒只有一个要求，要我们跟着祂，跟随主。主怎么走，我们就怎么走。我们要做什么事，听主的指挥，听圣灵的引领，就这么多，很简单，很容易。但是，那条路是不宽的，是小路。主从小路走去，你想走大路就不跟主了，你必须跟主走那条小路。主不怕苦，主上十字架，你也就跟上十字架，背上自己的十字架跟从主。每个人的十字架都不同，但都是每一个人所能承担得起的，主不会给你超过你力所能当的重担。

感谢主，我们好好的照着主的意思朝前走，什么丰富都是我们的。天上的父是我们的，整个宇宙都是天父的，天父把整个宇宙的丰富都摆在基督里，祂把基督给我们，我们就什么都有了。我们得着主，得着主的同在，得着主做我们亲爱的主。我们跟主的关系不要闹别扭，那么主的一切都是我们的。在主里面的一切祝福，也都是我们的。做基督徒多容易啊！

就在容易中也有困难。困难就困难在：主走的是十字架的路，要跟从主就不能有自己的主意。而我们这些亚当的子孙，虽然得救了好几年，还常有那个老我的东西要出来。有人相信自己比较聪明，有人相信自己有恩赐，有人觉得自己有这个长处，有那个长处，就把这些拿来想要事奉神。但是神不要。

§ 要在基督里听从圣灵的引领

神只要你在基督里听主耶稣说的，这一个，神悦纳。在这问题上，是许多基督徒学习功课的一个难

处。为什么有时很爱主的弟兄，你也爱主，我也爱主；你也热心，我也热心，但对一件事情看法不同，你觉得你对，我觉得我对，怎么办呢？我们一定要同心合意啊，同心合意，人就看出我们是主的门徒了。但我也不能去做一件我认为不对的事啊，我觉得这样才对啊！但是你也很爱主，你觉得要那样才对。我坚持真理，你也坚持真理，坚持来坚持去，争起来了。不要争，大家一起祷告。到底我的对，你的对，要看是不是圣灵的引领？

如果是圣灵的引领，圣灵所结的果子，有九方面的表现。一个果子，九方面的表现。加拉太书第五章拿来对一对。仁爱、喜乐、和平、忍耐、恩慈、良善、信实、温柔、节制。那么，九方面在一个果子上都显出来。是圣灵所引领的，这件事出来，一定在九方面都完备。如果说只有七方面，两方面没有，其中还有一点是两个人争起来，气愤的。这气愤还是在加拉太五章里面所说是属肉体的东西，那这就不是圣灵里的了。

我们要相信所有的弟兄都是主所爱的。主爱他，主也爱我。主爱我，我就要爱主；主爱他，他也爱主。那么，我也爱主，他也爱主，那我们就彼此相爱，我爱主所爱的了。我就是不爱他，但因为主爱他，所以我也就爱他了，因此我们弟兄姊妹就彼此相爱了。在基督里一定是合一的，一定不会纷争的。有纷争的地方，需要停一停，祷告后再说。

§ 要操练进入内屋，关上门，祷告你在暗中的父

主所给我们的道路非常简单清楚，而且满了祝福。马太福音6:6非常简单，你们祷告的时候，进入内屋，关上门，祷告你在暗中的父。好像跟天父很亲密很亲密。就这样去操练。

弟兄姊妹们，这里是一个特别紧张的地方。要安静到天父面前就更加不容易。但是我相信，神不偏待人。住在穷乡僻壤的弟兄，能够安静地亲近神，住在这里，照样能够亲近神；失业的人有时间亲近神，业务很忙的人也照样能亲近神。昨天我遇见一位弟兄，他说他没有别的时间可以亲近神，但是他要弄他的小孩睡觉，却要花费很长的时间，每天摇他要超过半个钟头，他就利用摇小孩的时候来亲近神。一边摇着小孩，一边亲近主。这是美丽的图画。我们就利用那忙碌的时间，一边忙碌一边跟主亲近。神爱我们，要听我们的祷告，预备好许多祝福要给我们，等我们去亲近祂。当我们很亲近祂的时候，我们向祂求什么，祂就答应我们。哦，主的恩典是丰富的。

蔡芳的弟兄姊妹是有基础的，也有几位非常好的同工弟兄在这里，你们真是有福气。但是不要把福气摆在面前而不抓住，要真正去实行，去操练。每天找出时间来亲近主，进入内屋，关上门。我曾给人解释，内屋就是灵里，外面有好几个大房间是魂的房间。魂的里面很嘈杂，很多声音。魂包括心思、情感、意志。人的心思是很厉害的，会想很多很多。一切学校里读的书，都在心思这个房间里。现在电脑世界，电脑知识也都在这个心思里面。

感情也是很厉害的东西，七情六欲都在感情这个大房间里。喜、怒、哀、惧、爱、恶，都在里面。人的情感是很脆弱的，很受外界影响的，走过马路，看见什么都会引起你的思想的。所以人家做广告，推销东西，明明你不需要的东西，也会去买。我们不要被那些东西勾引去，应该安静在神面前。意志，也是我们很重要的一部分。我们为前途打算、计划、设计，都在这里。这几个房间，里面满了声音，你一思想这些东西，就想下去，是没有底的。

你要关上门，这些东西不要来打搅，我是主的人，主是我的神，我跟主亲密交通，主爱我，让我爱主。什么东西都摆在一边，先来爱主。主叫我就去做，主没有叫我做的我就先不做。我就是这样学习与主同行，就这样学习仰望我的主耶稣。我们不能离开这条路，这条路要一直走到永远。因为这里面是爱，是神爱我，我爱神；主爱我们，我们爱主。信、望、爱，目前能够作最大事情的是信。在永世里，只剩下爱，信跟望都过去了。信，已经成为眼见了；望，已经成为事实了。所以，只留下爱，直留到永永远远。

今天只是交通交通。愿主不住地带领我们实实在在地去亲近祂，而不是听一点道，我们要实实在在地去爱主。求神祝福众弟兄姊妹。

祷告：主啊，这些零星的话交在祢的手中，求圣灵大大作工在我们里面，吸引我们的心操练来与祢亲近；吸引我们的心离开纷乱，进入安静等候，每天一定要排出时间，操练与祢亲近。求主赐福给每一个这样操练的弟兄姊妹，垂听我们的祷告。奉主耶稣基督的名，阿们。

经文：太1:21-23

请我们看太1:21-23：“她将要生一个儿子，你要给他起名叫耶稣，因他要将自己的百姓从罪恶里救出来。这一切的事成就，是要应验主藉先知所说的话，说：‘必有童女怀孕生子，人要称他的名为以马内利。’（以马内利翻译出来就是“神与我们同在”。）我们再读太2章2节-3，“‘那生下来作犹太人之王的在哪里？我们在东方看见他的星，特来拜他。’希律王听见了，就心里不安；耶路撒冷合城的人也都不安。”圣经先读到这里，我们有一点祷告：“主，我们感谢你。是你放下了一切的荣耀、尊贵而降生到人间为着要成为我们的救赎，成为我们的君王。主我们这些蒙恩的罪人都要向你敬拜和俯伏。主，我们也听你你自己的吩咐说，要去让万民成为你的门徒。因为天上、地上一切的权柄都已经归给你了。你已被天父的右手高举做万王之王。主，我们在这里尊你为我们生命的王。我们也在传扬你的国度降临。主，我们在这里恳求你，当我们在这里传扬你的福音的时候，你自己来被我们高举，圣灵在这里把你来高举，让福音朋友的心都能被你自己来夺得。让这些被你拯救的人都懂得怎样在生命的当中尊你为王，来跟从你这位仆人的王。我们这样的祷告奉主耶稣的名。阿们！”

福音书里面的信息

在新约圣经一开始的时候就用了四卷的福音书来介绍耶稣，而且每一卷都有它的着重点。我越是读福音书的时候，我就越发现神很奇妙地安排了四卷福音书，而且我也深信只有用这样的方式才能把耶稣很完整的介绍给世人。所以当我们每一次在传讲一个福音书里面的信息的时候，我们当然不能同时把四个方面的福音都讲的很完备。但是不管我们只是讲一个福音书里面一个很小的片段，只要我们的心诚实的在那里听主的话语，你都一定可以听见圣灵在你心中要对你说的话，你也一定可以因着藉着圣灵和圣经在你心中所说的话而得救。

耶稣是王

吴莹生

我们只是很大概的讲一下。马太福音是着重讲到耶稣是君王；马可讲道主要讲耶稣是神的仆人；路加告诉我们耶稣是完美的人性，神心目中完美的人就是这个样子；约翰福音又把我们带到了起初与神同在的道。祂就是神，道成了肉身住在人间这

是何等奇妙的恩典。今天我着重讲到马太福音王的降生。记得我童年的时候，我就很喜欢听耶稣的故事。有一次我们当中的一位年轻人受浸时讲过一句话，他说他很喜欢看耶稣传。他说他每一次考试成绩好了，他的家长总是让他看耶稣传。他看了好多遍但一直看不够一直还想看。我盼望直到今天他还是这样一种心态。什么时候我们不大喜欢看耶稣传的时候，我们就真的有问题了。当我领受了这么一个奇妙的救恩时，我也是个年轻人。我尝到了这位主对我是何等的甜美、何等的宝贝，我就巴不得把他介绍给我周围那些我

最爱的人。但其实那时候我什么都不懂，甚至没有教堂没法介绍人去教堂听。严格说起来我自己对圣经还非常非常不懂。那么我怎么向人传福音呢？我记得很清楚的就是，主赐给了我一本圣经，我怎么从读主耶稣的话中得到了救恩。我就深信别人同样可以这样得着救恩。

耶稣是真的是活的

我讲一个小故事，当时有一个家庭父母都是共产党员，父亲是一个车队队长，母亲是居委干部，家里育有几个男孩。老大聪明能干，文革开始的时候他还不到十七八岁，却已经成为了我们当地的共青团委书记，整家人都是得到共产党许多恩惠的人，他们也是对共产党非常热情的人。但不幸的是这个孩子很小的时候就患上了癌症，父母很爱这个孩子，因为生了这个病甚至违背党的纪律，到处为孩子烧香拜佛，到处请和尚道士为孩子做法。那时因为我和他们家很熟，我也知道这个孩子病的很重，已经在医院里。有一天我心里的确非常有感动，我想到这个人很快就要没命了，如果我不把福音传给他，他就会到地狱去了。我觉得我有

责任要把这个福音告诉他，所以我就到医院去看这个孩子，当时我只比他大一点，我看他很痛苦，我也不能帮他任何事情。我只是静悄悄地坐在他的床前问他说，某某人啊，你要平安吗？他说，我当然要了。我说我有一个秘诀可以告诉你。他说，那你快告诉我吧。然后我就很简单的说，因为当时我什么都不懂。我说，你就心里面这样对耶稣祷告。你对他说，耶稣啊！我需要你的救恩。我是个罪人，我求你救我。他说，就这么简单？我说，真的就这么简单。他很开心，于是我就走了。然后第二天发生了件很严重的事情。他的一个弟弟奉他父亲的命令跑到我家来，说：“我父亲叫我来告诉你，不许你来医院看我哥哥。不知道你去医院做了什么事情，但是我的哥哥昨天晚上痛苦的不得了，好几次从床上摔倒床下来。在那些挣扎里他甚至呼喊你的名字叔叔（其实本人只比他大一点点，但按辈分我却是他的叔叔）。”其实当时我没跟他讲的更清楚，我应该告诉他应该一直叫耶稣的名字。原因是什么呢？因为他本身贴了很多的符咒，因着他求告主的时候那些偶像、黑暗的权势在那里非常不得平安。在那些年日，如果给人知道你在传福音是足以让你坐牢的。所以他的父亲叫他的弟弟告诫我千万不要再去看他的哥哥，然后我就真的不敢去看他了，并不是因为我怕什么事，而是觉得我没有这种勇气和胆量去面对那种制度的禁止。后来，过了两天这个孩子死了。整家人都陷入极重的悲惨中，但是事情并未结束。他家里开始闹鬼，在家中还生存着的几个弟弟也被每晚搞的不得安宁。父母因为爱这个儿子一直不肯出殡，放在家中近一个星期，他的母亲在这段日子里一顿饭也没吃过，一个晚上也没睡过。整家人落入恐慌之中。他的舅舅是一个和尚，每天请许多的法师来家里为他念咒。后来也没办法，但是希奇的是，在他请来的这些和尚尼姑当中有一位尼姑和他父母讲，你们所要请的法师我们都给你请足了，但已经没有办法，你们最好去找有信耶稣的人吧。然后，他父亲就突然想起我是信耶稣的。那天他父亲气势汹汹的跑到我家来用力敲门。我心中想着迟早要发生的事情终于来了，因为他很可以说是我害死了他的孩子，而且我绝没有辩护机会的。所以我有心里准备，想着该来的来了。当我开门的时候，他进门第一句话就说，你是基督徒吗？我说，是的。让我极其惊讶的是他的第二句话，“我能信耶稣吗？”我一听就愣住了。我说，当然，谁都可以信耶稣。他问怎么信，我说你现在跟我跪下来向耶稣祷告。我那时真的什么都不懂，就知道耶稣是真的活的。他就同我跪下来祷告很

简单地接受了耶稣做他的救主。我看见一个神迹，他来的时候满脸充满了痛苦，当他祷告完的时候脸上充满了喜乐和荣光。他站起来对我说，为什么你不早点告诉我，耶稣这么好你为什么早点告诉我？其实我还没和他讲了一句话，只是让他和我一同祷告。他说他真的知道这是一位又活又真的神，他释放了我心中所有的痛苦和可怕。紧接着他和我讲，我妻子在家里已经一个星期没吃没睡，家里的三个孩子被鬼闹的不得安宁了。你能不能也去和他们讲讲耶稣啊？我说好的。当时我也不懂找什么年长的，那里也没有年长的。我就带着我仅有的圣经到他家里去。我也不懂怎么传福音，我说我们开始来读马太福音，然后我们就每天晚上在他家读两章马太福音。大概不到一个星期，他的三个儿子都信了耶稣。我没有向他们解释任何东西，他们听了就信了。但他太太一直躺在床上在痛苦当中，她和她的先生讲，我们家里已经满屋都是神灵了，你别再搞多一个进来打架了，我已经受不了了。然后，她的丈夫和孩子都很真实地说，你看见我们已经找到真神了，我们已经平安了。她还是不敢相信，她怕什么呢？以前她拜那些偶像的时候许了多少的愿，她怕今天她违背了那些许的愿，那些偶像不放过她的。她当时有点心动，但是更是害怕。我们还是在那里继续读，后来我记得大概读到十四五章的时候，那天晚上我们在她家里读的时候，她突然从床上坐了起来她说，叔叔我也要信耶稣。我说那很好啊，一家人都信了。很感谢主在那些年代，我看见福音真是神的大能，要救一切相信的人。那家的人信主以后的确做了极其美好的见证。当她先生到了单位被发现信了耶稣，当时是政治运动非常严肃的时候，而且他的确是期待被共产党收留和养大的人。所以，他就和单位领导说，我很感激党对我的培养，但如果你们因此而不允许我信耶稣，一定要在两者之间选择的话，他说，耶稣没有叫我反对共产党，但你们却一定要我反对耶稣，那我选择信耶稣。后来他被退党离开党委。在当时来说是很奇妙的一些事情。我有一个很深的经验。就是，如果我们肯很真实的向人读福音书，同时人也是真实的在那里听福音书，圣灵就会在那里做救人的工作。所以，今天我很愿意说，我们既然是传福音我们再来读福音书。

耶稣这一位王降生的故事

因为时间的关系，我们今天只读耶稣这一位王降生来到人间的故事。在太1:21那里开始，“因她所怀的孕是从圣灵来的。她将要生一个儿子，你要给他起名叫耶稣，因他要将自己的百姓从罪恶

里救出来。”耶稣的名字是祂还没有来到人间的时候，天使就已经给了祂这个名字。这个名字就是“神的救恩”的意思。其实在希伯来人漫长的历史开始，他们从旧约的教导里边已经知道神应许弥赛亚要坐在大卫的宝座上来统治他们，而这一位君王他的国度是直到永永远远的。所以在犹太的历史当中，有很多的男孩子生下了名字都叫约书亚，约书亚就和希腊文的耶稣是同一个意义。当耶稣来到人间以后，我们就知道地上再也没有第二个人有资格叫耶稣了。这里说到祂要把自己的百姓从罪恶里救出来，当时，以色列人已经在罗马的统治底下。他们的祷告就是一直等待这位弥赛亚的来到。他们的理想里面这位弥赛亚的来到就会带领他们打破那一种的权势。让以色列人不止不被人统治而且可以被高举在列国之上。因为这一位弥赛亚大有能力大有智慧。所以他们一直的等候在盼望弥赛亚的来到。当然，他们想到的这位弥赛亚很有武装的能力。你知道的当时他们的王大卫说过，他的手可以开铜弓，他的脚可以跳过城垣。他是一个非常有打仗经验的人，连歌利亚那样的勇士巨人都在他的面前被他击倒。以色列人等候这位弥赛亚来到肯定要比大卫更有能力，所以他能够显示那种那么大的战争威力。也许当时他们很穷很穷，他们盼望这位弥赛亚带给他们满意、幸福、安定的生活。其实不只是以色列人这样等候他们的弥赛亚，全世界人类的历史都在探索一个美好的人类社会。我们从一种制度跑到另一种制度，我们听到许多忧国忧民的人在那里提出许多的建议和政策。特别是近百年来，中国人经历了许许多多的耻辱和战争，更是在想如何让我们复兴起来。我们觉得我们的文化不够，我们需要西方的技术，一百年前我们已经派了很多人去海外学习技术。我们以为他们回来了就可以救中国，后来发现国外还有更厉害的军舰和大炮。军舰和大炮才是说话的，所以我们也要购买。但是甲午战争的意义就把所有的海军都给消灭了。中国人这些年间一直寻求救国的道路。然后从帝国走向共和，从共和走向分裂。我们看到一个个的思想都是要振兴中国。在近三十年，中国有幸摆脱了愚昧和落后的思想，带来了所谓的改革开放，于是中国人开始骄傲，因为赚的比美国人还多。我们以为有钱解决了一切问题，我们一直在等候什么？耶稣来了，要把他的百姓从罪恶里拯救出来。因为我们的主才唯一的知道人的难处在那里。穷不是真正的问题，没文化也不是真正的原因。真正的原因是在每一个堕落的人里面都被罪恶挟制着。罪恶如果统治一个人，无论拥有什么都是罪恶的工具。罪恶统治一个人，

他没有的东西都是他的悲剧。耶稣来不是来振兴你的经济，对个人来说，也不是把你从你的困难中解救出来那么简单。马太福音为什么要排在福音书的最早，因为他要把我们引向一个最重要的目标里面来。很多人觉得，我那时走投无路，我祷告了主就为我开了路：我失业了，我祷告，主为我预备了一份工；我那时在中国一直不能出来，我祷告了主让我来到了澳洲。你可以有千百个蒙恩的真实故事。但是，你我是否真实的看到耶稣来要做什么事。耶稣来仅仅是医好你的病让你脱离贫困，那你还是罪人。只要你的罪没有解决，你去到哪里都是只有灾难。我真的不相信那些中国的有钱佬在有钱里是真的幸福，我深信在他们的心里有一种的空洞，有一种的无奈，有一种的痛苦是他们无法抚平的。耶稣来要救他的百姓脱离罪恶。罪恶一天没有解决，人就一天不得安宁。有些宗教告诉我们，是因着人的欲望造成的世上的灾难。所以，你最好学习抑制你的欲望。但是我告诉你，你把这个欲望消除了，你里面的罪性会一直不断的发动新的东西出来。只有耶稣来，他要把他的百姓从罪恶里救出来。所以这一位君王，他来到人间的时候，他先要把人繁荣国度的观念给改变过来。你真实的个人的身上在历史的证明上面，只有一个人真实的得着耶稣和救恩，他才真正的得到释放和自由。他因着有耶稣，无论在那里他都是天国的子民。他没有惧怕，他好像也没有什么要求。他跟随耶稣也没有什么可以后悔的。因为他真的知道是主把他从罪恶里面拯救了出来。人本来被造是照着神的形象，在人的里面有一些美善的东西是从神而来拥有的。但罪恶来了，就把整个人扭曲了。你在伊甸园里看见亚当犯罪之后的那个事情，第一步，人开始远离神了，开始躲避神了。慢慢的，人自以为是神了，因为我也像神一样聪明。再慢一点，人就与神为仇为敌了。这就是人的罪造成的与神最不和谐的途径。你看见有些人就是要躲避神不碰这些问题。他要躲在一个角落过自己安稳的日子，有些再有本事一点的人，他们就要自己做神，他们会高呼这样的口号，只能我们自己救自己。再慢一点，他们就更厉害了。他们说，我敢与天公试比高。我就是玉皇，我来了。这就是世人的口号。在我们个人的生活里边何尝不是这样？再蠢的人的里边都是骄傲的。所以，两个傻瓜在一起也能吵架，因为他至少觉得我总没你那么蠢。弟兄姊妹，这种罪的毒素在我们里面是怎样深远的影响着我们。这位君王来要做的这件事就是把人从罪恶里面拯救出来。所以圣经这样说，神的儿子曾经显现是要除掉人的罪。只有罪解决了人才能

恢复与神和好的状态。下边跟着说，必有童女怀孕生子，人要给他起名以马内利。以马内利翻译出来，就是神与我们同在。圣经经常刻意提到这个事情，道成了肉身住在我们中间，丰丰满满的有恩典有真理。圣经也一再的告诉我们这样降卑的过程是给我们的救恩，说他虚己取了奴仆的形象成为了人的样式，既有人的样式，他就卑微存心顺服以至于死。神来做，以马内利就是神与人同在的意思。在耶稣的身上我们看见了一个完整的人也看见了完整的神。所以，从来没有人见过神，只有道成了肉身的神的儿子把他完全的表现了出来。一面说到了他是怎样降卑，因为儿女们即使同有血肉之体，他就照样亲自取了肉体的形象。特意要用身体来为人死，来败坏掌死权的魔鬼。特意借着这一血肉的身体，他经历人所有的试炼试探。只是他在试探的当中，他绝对没有罪。神成了人住在我们中间，让我可以亲身去听他，去摸他，去经历他。让我经历他的救恩是有形有体的住在耶稣基督的里面，不是一种抽象。我们常常说很抽象，但当耶稣的门徒说到这位救恩的主的王的时候，他们都能够亲口的这样的说，我们亲眼见过，亲手摸过，我们亲耳听过。弟兄姊妹，就是这样一位道成肉身的基督，他是马内利。他是让我们这些有血气的人可以与他有接触的。我们可以借着每天平凡的生活里边来听见他和我们说话，我们也可以经历他怎样的陪伴我们，经历我们每一天或艰难或平顺或痛苦或喜乐。他就是那一条通天的天梯。让神可以从天上来到人间，让人可以借着这条天梯到神面前去。所以这一位君王来到人间是一件特大的喜讯。当人类第一次登陆月球的时候，所有媒体报道说，人类历史的创举。因为人到天上去了。后来，这些登陆者中有一位说，这还远远不及当耶稣的脚踏到地上的时候那么荣耀和划时代。他们真本事到月亮上去找了几块石头回来，但是耶稣的脚来到地上的时候，改变了整个人的生命和整个人类历史的进展，他来要建立他的国度，而且整个历史一定朝着这个方向去发展，他一定要用铁杖操管万国，他一定要带领他的众子进入荣耀。

必须要接受他为王

那么接下来我们看看这个王来到地上之后，人是怎样回应他。我们刚才读的第二章，一开始就讲到有几位博士从东方来到了耶路撒冷，他们说那生下来做犹太人之王的在哪里，我们在东方看见了他的星，特来拜他，我相信这几位博士也都是熟读旧约圣经的，所以他们知道有一位君王要来出现，你知道在耶稣降生之前的大约七百年左右，有

一位先知名字叫以赛亚，他就说了这么个预言，他说有一个婴孩为我们而生，有一子赐给我们，权柄政权要担在他的肩膀上，他的名称为奇妙策士、全能的神、永在的父、和平的君，他的政权和平安必加增无穷，他必在大卫的宝座上治理他的国，凭公平和公义使国稳固从今直到永远。所以那些博士从读书的里边知道这位要来的是赐给人类的孩子，就是要坐在大卫的宝座上，施行公义和平安，当他们看见他的时候，他们就到耶路撒冷来要朝见这一位君王，关于这几个博士我们可以稍微讲一点，因为他们肯定的想如果是犹太人的王那他肯定就是在耶路撒冷，因为那里有神的神殿，那里有大卫王的宝座，所以他们很直觉的就往这个地方来，那你记得圣经中很奇妙，当他们从东方来的时候，首先看见了那颗星，但是因着直觉告诉他们就是往耶路撒冷，因为他们理性能够这样分析出来，所以他们就到耶路撒冷来了，但是圣经里有说这颗星在他们的头上带着他们走，等到他们在耶路撒冷跟那班的文士对话的时候，告诉他们应该是在伯利恒，他们就转向伯利恒去，圣经就开始说，那一颗星忽然在他们前头行，直行到小孩子上方，那这里也给我们看见，如果我们真的是有心这样来寻找主的时候，我们很有可能有些时间我们会落在理性的追求当中，然后我们会因着理性的寻找过程，我们会找不着耶稣，我们又回到谦卑当中，让天上的星来引导我们走，神会看重我们寻找的心，我们也需要有一个谦卑的态度，随时让神来纠正我们，什么时候你有一样东西认定是不能改的，你已经是危险了，我们的神是活的神，他的带领是活泼的带领，人必须活在主的引导当中，那么当希律王听见这个消息时，而且他很清楚听到的信息是，那生下来要做犹太人的王，希律王心就不安了，耶路撒冷合城的人也都都不安，为什么？他做王做得好好的，突然来了个王，我们都习惯自己做王，我们习惯我说了算，我们习惯这就是我的定规，我们每个人都习惯了做奴才，所以当我们来接受耶稣，而且很清楚的一开头他就是要做我们的王的时候，你也要心里不安，很多罪人也要心里不安，因为涉及到你的宝座，对不对？经常在我们还没信主的时候，或者福音朋友听到福音以后怎样回应呢？哦，你的道理讲得很好，我也很钦佩他，不过我现在不能信，慢一点，每个人有每个人不同的理由，有些人不愿意放弃最终的享乐，有些人想的是那我以后就不能有钱了，有些人说那我以后就不能同居了，那我以后就不能骗政府了，那我以后做生意就不能乱编故事了，有些女孩子说那我以后就不能跳舞了，我也不

知道从哪里来的，有些人甚至说那我以后不能看报纸，不能看电视了，我现在不跟你说现在能不能看，我讲的焦点是在这里，我还坐在宝座上，耶稣你如果要我信你，做朋友可以，我做王你做宰相，我有事情我找你商量商量，我有难处你帮我去干干，这是许多被扭曲了的救恩。马太福音要告诉我们，你要么就接受他作王，你要么就不信他的人，没有中间可以选择，你心里不安，因为你必须显示你肯不肯向他投降，如果主要把你认为你很看重需要的某些东西叫你放下，他根本不给你讲理由说你为什么要放下，他只是发命令叫你放下，我们对于这位君王只能要么服从要么抗拒，所以我觉得马太福音记载了这位君王降生的时候，有一个非常着重的地方，除非你看见他是要来做王，然后你才能起来去寻找往伯利恒去朝拜这位婴孩的君王，如果你不肯放下你自己的时候，你发展下去就跟希律一模一样，你必须下狠心屠杀伯利恒中所有的男婴，拒绝了这位要在你生命中作王的耶稣，你渐渐的会讨厌仇恨一切跟耶稣有关的人和事，因为你心里不肯放下你的宝座。所以今天早晨主要讲到这位君王来到人间，一面他是那样的谦卑，他来到成为跟我和我一样有血有肉的人当中，但是他来要做的是一件事，把他的百姓从罪恶里拯救出来，你不要以为来信耶稣是为了解决你的困难而已，是来改善你的人生，你如果要接受他，你就必须要接受他为王，你如果要接受他，你就必须自己从宝座上肯下来，你就让他把你从罪恶里边拯救出来，然后他会开始带你训练你走这条要作王的道路，

祷告：主啊，我们求你不仅是降生在伯利恒，也降生在我们每个人的心中，你来要作王，让我们懂得把一切最美的礼物带来向你奉献向你敬拜，主不要让我们在那里挣扎不安，以至最终离开了你自己国度的呼召，主愿你自己记载在圣经上的福音书今天照样能够赢得我们每个人的心，奉主耶稣基督的名。阿们！



LAW AND GRACE -YES, BUT HOW NEIL

Let's open up to Ephesians again in chapter 4.

I, therefore the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called, with all lowliness and gentleness, with longsuffering, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. (Ephesians 4:1)

Therefore be imitators of God as dear children. And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma. (Ephesians 5:1)

For you were once darkness, but now you are light in the Lord. Walk as children of light (for the fruit of the Spirit is in all goodness, righteousness, and truth), finding out what is acceptable to the Lord. (Ephesians 5:9)

Let's pray.

Father, we thank You that we have this opportunity again to open up the Scripture together and to lift up our heart to You together. Lord, what You have for us in this night, whatever You have prepared for us, we want to receive. And we want to have hearts willing and open enough to receive. We pray that You will cover this time. Give us that holy peace together, give us that holy silence to hear Your voice. Keep us from distraction, and we all together stand by faith in your anointing for speaking, translating and, above all, for hearing Your words. Lord, grant us Your portion, give us what You have

prepared for us. And enable us all to share in fellowship in the Scripture tonight. We ask this in Jesus' precious name. Amen.

When we were sharing last night, we finished the introduction. So tonight we need to go a little bit further. But before we go further, we shall try to recap.

What were we talking about yesterday? We were talking about the Law, and we were talking about the Law of Moses. We were talking about what it was like to be Jewish, to be taught by God and given by God the commandments which are good. But we also said that the principle is the same principle that works in us by nature. You don't have to be a Jewish to understand this. The law is always good, it's all that you think is good, it's all that any religion on earth says is good. And the way it works is by this law placing a demand on me. It doesn't do anything except tell me, "This is what you must do". And then everything that comes after that depends totally upon me. And we know that if we have the law of God, then we know what's going to come from that. What is going to come from that is failure and death.

So we ask, "Why would God give us a law that just leads us to failure?" Well, He did it very deliberately. There is a message in it, and the message is, "Close your mouth". Don't talk to me about your goodness, don't talk to me about how righteous you are, don't even think it. You know, you do think it, "God loves me, and I understand that - of course He loves me. I have few faults, but deep down, I'm good, I'm nice". You might laugh about it, but we all think the same way. You know, we blame other people and say, "He has a bad temper". But of myself I say, "I don't really have a bad temper, it's just my wife". You're impatient! No, no, no, no, no, it's my children... So we blame others but we believe that we are good. It's not so simple that I can say to you, "The scripture says you are

not good". We don't learn that easily - it takes deeper lessons.

So God gave His law to shut our mouth and show us what we are. The Law shows us what we should be, and by it we discover what we are. It is a very important lesson. In the Scripture it says that the Law is like our schoolmaster to bring us to Christ. In other words, learning the lesson that the Lord teaches us is necessary if we are to come to fully appreciate the Lord Jesus Christ. And this is why many Christians experience disappointment after they become a Christian. Because when we first believed we were convicted of our sins and we came to the Lord for forgiveness. It is a very wonderful thing to experience His forgiveness and find peace. And, of course, we imagined that from then on sin was going to be something of the past. We came to the Lord to be set free from sin. But what we find is, instead getting better and better and better, we feel we are getting worse and worse and worse. Why is this? You think something has gone wrong. Nothing has gone wrong - this is the Holy Spirit and He is teaching you a lesson. Even when we came to Him, even when we reached out to Him for mercy, still, deep down, we believed in our own goodness. And He forgave us very, very willingly and very, very lovingly. But the lesson still has to be learned.

At which point does the law fail? Of course it fails with me. The Law was to produce righteousness, and righteousness which will give us the ability to stand before God boldly. But the law fails, not because of the Law, but because of me. Everything that depends upon me fails. So when we understand this we understand that the Lord Jesus, in coming and dying for us, has to do something which is totally new, because in the world there is only law in a variety of forms. This is the "If you - then I" principle. That is the Old Covenant, but the Lord Jesus has to do something new. In the Scripture it is called the way of faith.

What is the way of faith? The way of faith does not depend upon me, it depends upon Christ. In the way of faith, everything rests upon Christ. How are we saved? By His death. How do we find new life? By His resurrection. What did we do? We did nothing. You know, I wanted to become a Christian, and I tried to be a Christian, and I couldn't, because I was trying to change myself. I was trying to save myself. I was trying to make a change in myself. Nothing happened until I stopped, and I did nothing, but I reached out empty hands to Him and I prayed the weakest possible little prayer. And Heaven answered and He saved me. Everything was Him, nothing was me. While we were still sinners, Christ died for us. We would have hammered in the nails, we would have stood around the cross and mocked Him, yet He would have loved and died for us just the same.

So when we came to Christ nothing was of us. And we discover then that something much, much, much, much bigger has happened than ever we could have imagined. We just wanted forgiveness, but He wanted so much more. Mere forgiveness was of no use - you remember the pig? If you wash him, what's the good of that? If you dress him up and make him look pretty, what's the good of that? Are you going to invite him home for dinner? He has no place there. Can he come into your bedroom? He has no place there. Funny thing you know, I hear people saying, "I don't understand, why isn't it easy for me to walk with God? It should be easy - I'm nice, God is nice, we should get on together". This is pig talk. Just as the pig has no place in our home, so we have no place in God's. The Scripture says that corruption does not inherit incorruption, and nor can there be darkness in the light. It's no good simply to be washed, but a much deeper, much greater, and much more wonderful work is necessary. Without our knowledge, without our understanding, without our even dreaming of it, God did it. And what did He do? He

placed us in Christ.

When the Lord Jesus died, I was in Him, and I died. What does God think of man? What does God think of you? What does God see as valuable in your flesh? The answer of God is and was to put the flesh to death. This is His answer to all of my goodness. This is not a repair job, this is not a quick wash - this is God's answer. He is finished with the old man. The Scripture says I have been crucified with Christ. This is what God has done. It's not something you have done, it's what God has done. Sometimes we forget that, and we say, "Oh, I have to die", so we try to crucify ourselves. We can't do that - God has done that because He has placed you in His son. This is God's work. You say, "I can't understand that". There are a lot of things we can't understand - we are limited people. If I ask a little girl to pick up something that is very heavy, can she do that? Can she lift it? She can't lift it. Why can't she lift it? Because her strength is limited. All of us are limited. We can't run faster than a car, can we? Of course not, we are limited. But when it comes to our brain, you say, "No. If I can't understand it, it's not true. If I don't understand it, it's not real." No, you are limited in your understanding. God has spoken to us, and He said to us, "You have died in Christ, and you are raised up in Christ". When the Lord Jesus ascended to the throne of His glory, you were in Christ - you were raised up in Him. So in Ephesians Paul says we are seated with the Christ and that we sit together in the heavenly places. I know that you say, "I don't feel that", but God says that it is the reality. It's the reality in the Spirit, it's the reality in eternity, it's the reality in which God knows us. We say, "I'm sinful, I'm weak". Yes, that's true. But the Lord says, "I see something else, I see a great mystery, I see something that has been accomplished by My Son. You see your weakness in time, I see your glory in eternity because

I see you as you are in Christ.”

In 1 John we read,

Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see him as He is. (1 John 3:2)

Then the glory will be revealed. You remember when the Lord Jesus went up to the mountain. They saw the sunburned carpenter walk up to the mountain. But when He was there, for just a moment, it was as if a curtain parted, and the glory of His life shone out of Him till even the rags He was wearing shone with a brightness which was unimaginable. And then the curtain closed, and the carpenter came down again.

What had been revealed on the mountain? In John chapter 1:4 we read,

In Him was life; and the life was the light of men.

That was not any ordinary human life. That was a divine life, that was an uncreated life, that was the glory of God. And John in verse 14 says,

And the Word was made flesh, and dwelt among us, and we beheld His glory.

And in John chapter 17:22,

And the glory which You gave Me I have given them.

In Romans chapter 8:30 it says,

Whom He did predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

So this is where we find ourselves. This is day one. This is the new birth. This is the life that you have received. This is what we call the forgiveness of sins. This is what we call having peace with God. This is what we call being justified, to be in Christ and for Christ to be in you. This is the

beginning, the beginning of everything. This is the life we have received. Under the Law everything was up to me but here something glorious has been accomplished by the Lord.

Now what happens? What do we do now? What we do now is we say, “Isn’t that nice!” And then we go straight to go back to law and say, “Now, if you…” and then again everything depends upon you. And where are we then? Just the same place.

No more ‘If’ – not when it comes to my relationship with God, not when it comes to who I am. We have finished with ‘If’. Now we have ‘In’. ‘If’ is the Old Testament, ‘In’ is the New Testament.

Well, we’re not going back, how then do we live? I find myself here on day one. I’m in Christ. I have understood the spiritual reality. I’m right with God, I do not need to fear Him, I do not need to feel that my sins are still an unresolved matter – neither my sins, nor my sin. It’s been answered in the cross of the Lord Jesus. How do I live? Well, I live by faith. What does that mean?

God has done something. I can’t see it, I can’t feel it, but I am going to stand on it. I’m going to believe it. Do you believe that? Don’t be so quick to answer. It’s easy to say, “Yes, I believe it.” Do you see? We can’t simply say, “I have faith”. We have to have faith in something or someone. We believe in something. We’re not just stumbling on in the dark saying, “I don’t know what comes, I don’t see anything, I don’t know where I’m going, and this is my faith.” Our faith is in Him. This is true, and I’m going to stand on that.

It’s not simply, “I’m in Christ”, but it’s also, “Christ is in me”. I have received another life. Do you believe that? It’s hard to believe. It’s our first instinct to say, “Well, I don’t feel it.” But this life is in the Spirit, and you have received this life. Now, we are going to learn

walk in the Spirit. What does that mean? That means we are going to learn to live this life. I'm very good at living my own life, I know how to live by my own brain, I know how to react to my own feelings. But now I'm going to live another life. I'm going to live the life that I have received from the Lord. That is a strange thing. How am I going to do that?

This is the "Yes, but how?" part...

In Mathew's gospel, chapter 14, we have the account of the Lord Jesus walking out to meet His disciples, walking out on the water. We know the story, and are familiar with it. It was a very shocking thing. The Lord Jesus walks out on the water. They are in the boat and see this sight of a man coming towards them on the water. When they saw it, they were troubled and said, "It's a ghost!" You know what they said next - they were big fishermen - "AHHHHH!" They cried out for fear. Jesus spoke to them, saying, "Be of good cheer! It is I; do not be afraid." And then that wonderful man Peter said, "Lord, if it is You, tell me to come to You." And straight away the Lord said, "Come." And straight away Peter, looking right at the Lord, got out of the boat, and walked on the water. But then as the wind blew and Peter took his eyes off the Lord, he thought, "Wait a minute, I'm a fisherman, I know about boats, and I know one thing for sure - you don't get out of the boat." And so Peter cried out, saying, "Lord, save me!" And immediately the Lord reached out and took him. I can't imagine the look on his face. Peter was a fisherman - he was a big strong man; but the Lord was carpenter, and He was a strong man. So one strong man had to lift up another strong man's full weight - it would've been very funny and Peter would have been very embarrassed. But when they saw it, they were very afraid. They bowed before the Lord Jesus saying, "Truly, You are the Son of God."

Well, think of Peter standing on the water. Think of Peter looking down at his feet. Think of the sinking feeling Peter had at that point. "There is nothing under me, this is not possible, I can't do this, this is against nature."

What is the purpose of this picture? This is our calling. This is faith. The Lord Jesus said, "Come." Peter said, "If it is You, Lord, tell me to come." And the Lord still says, "Come." And we get out of our boat and we walk on the water.

But wait a minute, this new life, I can't feel it, you can't do this, you can't walk upon water, you can't live by another life, you can't live the risen life of Christ that you can't even see, you can't even feel, you can't even touch. And the Lord Jesus says, "Come. Get out of your boat."

Oh you know all about boats, you know all about what feels good, you know all about your own way, and the Lord Jesus says, "Come. Come and trust Me. Step out on the water and see what happens." What's going to happen? How many people in the Scripture walked on water? Two - the Lord Jesus and Peter. You know what's going to happen? You are going to step out of that boat on a wonderful day, and you going to trust Him. You are going to walk on water. And you are going to look at the storm, and you are going to sink like a stone. And you probably won't feel Him, but He will be there and He will catch you. And you will try again, and try again, and you will take one step, and two steps, and three steps, and maybe a step backwards and a step forwards again. This is a living walk, this is a learning experience.

So this is the way. This is the experience. If the Lord Jesus calls you into a situation and when you face this situation, you say, "This is impossible", and you get the feeling you are being asked to step out of the boat, it's probably Him, because the Lord teaches us in this way. He brings us

into situations when we can only trust Him. And with that little bit of faith, we are able to learn to live His risen life.

Now, this is something of the character of the walk. Everybody who is waiting for God to put down a nice concrete driveway for them, forget it. If you truly going to live by this other life, you are going to have to live by faith, there is no other way. If the way you are living does not require faith, then there is a better way to live. It may be you're living by your own wisdom. It may be you are just living morally, you're living a good religious life, but you're not living in the Spirit. If you have a living walk with God, you very much understand that you're living by faith. If we look into the Scripture we can find many examples where the Lord puts people in a position where the only way forward is by faith.

Something very simple, "Lord, where do you want us to prepare the Passover?" "Go into the city, you will see a man carrying a pitcher of water; follow him. When he goes into the house, say, 'Where is the guest chamber?' and he will show you the chamber where to make ready." The disciples look at each other, "Well", they might have said, "The first thing is that men don't carry water, so we're never going to find one. And if we find him, are we going to follow him? We can't just go up to the house to say, 'Where is the guest chamber?' But they were not so foolish that they didn't go. So they walked into the town, and guess what, they saw there a man carrying water. So they followed him. And then they came to the house and they said, "Where is the guest chamber?" Actually in Greek, it says, where is the ordinary guest room. And what the Jesus said this man would say is, "I'll give you the better guest room." So that's what happened in that situation, and there are many other examples in the Scripture much bigger than that.

Look at Joseph. Joseph was told that his family would bow before him. And then Joseph's brothers sold him into slavery, separating him from his family so that he could never see them again. What's Joseph going to do? Joseph can only believe, and he just stands in faith. And day after day he believes. He stands before God, the one who he believes, and he remains faithful. And then, overnight, God does it.

Look at Abraham. God comes to him and says, "You shall have a son." Abraham said, "That's wonderful. We are getting a bit old, but at least now we going to have a son." But no son comes, and he gets older, and older, and older. And still no son. And then God comes to him, "Abram, I'm going to change your name. Now your name is Abraham, meaning Father of a Multitude." So Abraham goes to his servants and to his wife, and he says, "I have a new name. I'm Father of a Multitude." You could imagine the servants in the background laughing. But Abraham believes. Abraham believes God, and God fulfilled His promise.

Why did He work like that? Why did God give people these experiences? Because He was establishing in them, for our learning, this principle, that you must trust Him if you are going to live and walk with Him.

Some of us say, "I want to find the will of God. I'm praying, 'Lord, tell me your will'." And somehow we just can't find His will. I'm waiting, waiting, waiting. And I can't find His will. Then when I look into my heart, I see what the problem is. What I was really saying to God was not, "Lord, show me the next step." What I was saying was, "Lord, show me the next step, and the next step, and the next step, and the next step, and show me how this is all going to work out, so I can understand, so I know it all, and then I will know your will." And the Lord doesn't do it. He says, "I'll show you the next step, and you trust Me

take that step. And then I'll tell you the next one." And like this we learn to walk by faith.

Now we were talking about how we can live out this risen life and we said that the first major principle is faith. You must believe that you are in Christ, and you have this life.

Now the next thing is how are we going to learn this and where are we going to learn this? How does He train us to walk in this life?

The first answer is, He trains you right where you are. And the second is that He trains you with little things.

The first answer: Right where you are.

How can I learn to live the risen and glorious life of Christ? I can learn it at home, I can learn it in my ordinary, boring daily life. This is the wisdom of God. You don't have to go somewhere; you do not have to do some great thing. It's right where you are, right in the ordinary course of your life.

Let's speak to the children, "Hello young children." When living at home with your mum and dad, your mum and dad tell you what to do and sometimes you don't like what they tell you. Sometimes for teenagers, but not often, but sometimes for teenagers, this is also true. But it's in that ordinary home situation that you can learn to be very, very, very strong in the Lord Jesus. Do you know where the hardest place is to walk with God? The hardest place is at home. If I can live in the Spirit at home, I can live in the Spirit anywhere. You come to the meeting, that's a breeze. We all smile - easy. But when we are at home, "Who is in the bathroom? (knock, knock). Come on." "Why do I have to do the washing up by myself? Why do I always have to do it?" Just little things. "Tidy your room up." "I tidied it yesterday! Why do I have to keep tidying all

the time?" So we have all these little situations, all the little situations which make us react. In all these little situations you hear the grunt of the pig. There it is. He is angry. He is impatient. He says, "Why don't you live like me for a change?" Now are you going to go out and be a great missionary? Are you going to be a great preacher? But you can't even do the little things! No, no, no. This is where it all starts.

So there is training right where we are. And I'm not just saying this to tell you to be good kids. I'm not telling you that this is just training so you will be good. I'm talking about how you can experience the resurrection of the Lord Jesus in your life.

Somebody is in the bathroom, they are taking way too long. They are so selfish. Don't they understand how much time I need for myself? You are standing at the bathroom door, and you are going to make a choice right there. You are going to go with your feelings, which are anger, hatred and murder. Yes, murder. Where do you think murder comes from? It comes from the heart. It's the same thing - that's what the Lord said. The root is the same. You say, "Well, the action is not the same." No, the action is not the same, but the person is - sinful, corrupt, fallen.

So, you are going to make a choice right there at the door. You can choose to live out your life and bang angrily on the door - or you can choose another life and say, "Lord, I feel quite angry, I feel quite impatient, but I'm not going to live that life. I'm going to live out mercy, and I'm going to live a life of forgiveness - I'm going to stand in the Risen Life."

Seems impossible, doesn't it? How could you step out of the boat, I mean, really? That anger is me, that's my life. But you are called to live another life. But I can't feel it - I can feel anger, I can't feel that other life. No, you can't feel it, but

step out of the boat, and you will stand on the water.

It's just a little example, it's an example of the two points we want to make. The first point is "Right here, right where we are". The second point is, "It's in the little things".

Don't despise the little things, don't push aside the little things and say, "When it comes to the big things, then you'll see the resurrection life in me." We learn in the little things, and if we never learn in the little things, we never learn.

We were talking the other day about a principle we can see in nature. When the Lord makes a flood He does it with little raindrops and when He covers the mountains with snow, He does it with little snowflakes. Lots of little things lead to big things. Lots of little grains planted lead to a great harvest. So our life is like that - made up of many little choices.

In Galatians we read, "He who sows to the Spirit shall of the Spirit reap life everlasting." The many little choices we make each day are like seeds that we plant. We know that if we plant a seed and we come back tomorrow to look at it, we can't see anything. Then you plant another little seed, another little seed, and you keep planting these seeds. And then in the course of time you will see a harvest. So this is our lives, little choices, little choices, little choices, learning to stand by faith in the life we received. And eventually you will see the harvest. You won't see the harvest in one day, you won't be changed overnight. But you will be changed, gradually, gradually, gradually your life will change.

(I was told I'm allowed to go a little overtime.)

The life of the Lord Jesus is a life from another realm. And in John's gospel remember we read that the Lord Jesus said, "My

kingdom is not of this world." Therefore, if we are to learn to live this life we have to understand that this life is not a worldly life and the way of the Lord is not man's way. Man's way is to take - the Lord's way is to give. Man's way is to say, "I have my rights." The Lord's way is to say, "I lay down all my rights - I have no rights."

So let's look in Mathew chapter 5 reading from verse 38:

You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him also. If anyone wants to sue you and take away your tunic, let him have your cloak also. And whoever compels you to go one mile, go with him two. Give to him who asks you, and from him who wants to borrow from you do not turn away.

Now, just take that portion. Is that your wisdom? Is that what you were told when you were growing up? Is that what your friends tell you to do? If anyone wants to sue you and take your tunic, counter-sue for his house! If anyone forces you to do something, do as little as you can get away with. "Tidy your room." (grumble grumble) "I tidied it enough already."

If we going to know the way of the Spirit - if we are going to walk in the Spirit - we need to come and receive instruction from the Lord Jesus and understand His ways. We can see that the way He has called us to live is quite different. This is not a road to success or prosperity. It's not a road to popularity. It's a different way. Do you want it? Do you want this life?

Love you enemies, do good to them that hate you.

They hate you, they really hate you, and the Lord says, "Go and do something good for them. Forgive them." A different life. Now, we read in John's gospel:

In Him was life, and the life was the light of men. (John 1:4)

The life was the light. The testimony of the church is this life. If we don't live this life, there is no testimony. You can have thousand meetings; you can sing hymns till you're hoarse. But the testimony to the world is the risen life of Christ being lived out in the believers.

What does this mean? It means you cannot be a Christian and live like everybody else. You cannot be a Christian and just fit in with the crowd. I'm not saying if someone calls you to go out with them that you're never allowed to go, but I'm saying, "Where is that other life? Where is that heavenly righteousness?"

You know what else I'd like to say to the church? Wake up! We live in such a sinful world. Why are you copying them? Why are you running behind the world and saying, "Me too, me too, me too." What's the latest fashion? "Me too!" What are they wearing? I'm going to wear it too. So we dress like them, we act like them. In business we act like them. Have you got a business? Have you got employees? Bring them along on Sunday - we want to ask them about you!

What life are you living? There was once man who said, "I'm living a really righteous and victorious life." And the man to whom he was speaking said, "Oh, really? Is your wife here?" He said, "Yes, why?" "Oh", he said, "I just want to get a second opinion."

What do you smell like at home? Is your life fragrant? Is there something in it of the fragrance of Christ? The world is going downhill - down, down, down. You want to follow them? Down, down, down. The church is going like this too because we follow them, because we don't have the courage to stand up and say, "I'm going to follow Christ. I'm going to learn from Him."

I will be very bold here and I'll say to the sisters, "Dear sisters, how do you dress? How do you decide what to wear? Where did you get your standards from? Who are you copying? What motivates you?" Simple questions aren't they?

I better say something to brothers. So to the young men: "Your friends are laughing at you because you spend time with your parents. 'Mummy's boy!' Who are you going to follow?" I was talking to a young boy and he said, "I'm a Christian, I'm following the Lord." Five minutes later he was talking about jail-breaking his phone. I said, "Isn't that illegal?" He said, "Everybody does it." I said, "OK, but don't tell me you are following Christ, you're not, you're following everybody." Do you steal music? Do you breach copyright? Do you lie on your tax return? Then you're a liar and you're a thief. That is not Christ's life.

We have to live this in all of our lives if we are going to live this life. And when this life is seen in the church then there will be a testimony. Then the world will say, "I want what you have got." But until that day the world will yawn when they see us. And Satan will laugh in our face.

The Lord Jesus said:

Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven. (Mathew 5:15)

The Lord Jesus didn't give us this life that it should be hidden but so that this life would shine out to the world. In John chapter 13 it says,

By this all will know that you are My disciples, if you have love for one another.

The life is the light, and we are called to live this life.

Let's do a brief summary.

The Lord has done a great work. He has finished with the old man and we have received another life, and that life is the Lord Jesus Himself. The life comes to us in the Spirit and we are called to live by faith in the reality of this life. The experience of this life is like walking on water and we will always be learning, learning, learning to live this life. We can't make any excuses. The place we have to learn is right where we are. And we don't have to look for some big thing - there are hundreds of little things every day in which we can learn. Each one of these little things can become worship. Each one of these little things can become a gift to God. You get on the bus to go to work. "Lord, this day is Yours." You get to work - same old thing - but you say, "Lord, this day is Yours." The end of the working day comes and you go home. "Thank you, Lord, that today I could live for You." So simple. The angels look and say, "A transformed life. A heart that has been won." They stand amazed at the manifold wisdom of God - the glorious life of Christ in another human life - praise His name.

There are older and wiser brothers sitting around here that can think of many more things that haven't yet been said. We are just beginning. We are all learning togeth-

er, and the Lord brought us together to help us to encourage one another. So let's pray for one another and encourage one another.

Let's bow and pray.

Dear Father, we just bless Your name for the mystery of our Lord Jesus Christ, the mystery of faith, the mystery of the church, the mystery of godliness. Lord, there is so much that You want us to know and share. There's so much for us to learn - we feel we have not even begun. But Lord, our hearts are lifted up to you. You have brought us to this day, You have opened up some important things to us, and You are calling us and saying, "Come, come to fellowship with Me, come to walk with Me. Come and live in the Spirit." Lord, we say to You, "Lord, we come." But we are a bit scared and we fear ourselves and fear the strength of our own natures. But Lord, You are the shepherd, and surely, surely, You can bring us on. You can help us to walk in the light and You can send a brother or a sister to encourage us. Lord, thank You and we bless Your name. We pray that You will cover everything that has been spoken and that everything that is Yours will bear its fruit. We ask this in Jesus' precious, holy name. Amen.



经文：以弗所书4：11-16

“他所赐的，有使徒，有先知，有传福音的，有牧师和教师，为要成全圣徒，各尽其职，建立基督的身体，直等到我们众人在真道上同归于一，认识神的儿子，得以长大成人，满有基督长成的身量；使我们不再作小孩子，中了人的诡计，和欺骗的法术，被一切异教之风摇动，飘来飘去，就随从各样的异端；惟用爱心说诚实话，凡事长进，连於元首基督；全身都靠他联络得合式，百节各按各职，照着各体的功用彼此相助，便叫身体渐渐增长，在爱中建立自己。”

开篇：

以弗所书四章的这一段经文，提到神在教会赐下了五种属灵的职分，这五个职分就是“使徒、先知、传福音的、牧师和教师。”神在教会赐下这五种的属灵职分，不是要在教会制造一种居间阶级，而是要藉着五种的职分，在教会里产生一种的功用，这种功用就是12节说的：“为要成全圣徒，各尽其职，建立基督的身体，”

神要藉着这五种职分在教会中发挥的功用达成一个目标，就是要“我们众人在真道上同归於一，认识神的儿子，得以长大成人，满有基督长成的身量，”

中文圣经在以弗所四章第14节提到两个词“异教”和“异端”。“使我们不再作小孩子，中了人的诡计和欺骗的法术，被一切异教之风摇动，飘来飘去，就随从各样的异端；”

“异教”是指不同于基督教的其他宗教，如佛教、道教、回教等等。

那么，什么是异端呢？异端就是冒着基督教的名，却违背教会的纯正信仰的教义或学说。使徒保罗称这些冒着基督的名，却散布不同于圣经要真理的谬论为“别的福音”。“我希奇你们这么快离开那藉著基督之恩召你们的，去从别的福音。那并

不是福音，不过有些人搅扰你们，要把基督的福音更改了。”（加1：6-7）

异端的工作特点是跟在基督的福音后面，搅扰信徒，分裂教会，篡改福音真理，所以保罗对异端的态度非常的坚决。“但无论是我们，是天上来的使者，若传福音给你们，与我们所传给你们的不同，他就应当被咒诅。我们已经说了，现在又说，若有人传福音给你们，与你们所领受的不同，他就应当被咒诅。”（加1：8-9）

使徒保罗从第一次来到以弗所（徒18：19），直到他去耶路撒冷前与以弗所教会的长老们最后告别（徒20：38），与以弗所教会来往历时三年之久。在他离开之前，保罗预言：“我知道我去之后，必有凶暴的豺狼进入你们中间，不爱惜羊群。就是你们中间，也必有人起来，说悖谬的话，要引诱门徒跟从他们。”（徒20：29-30）

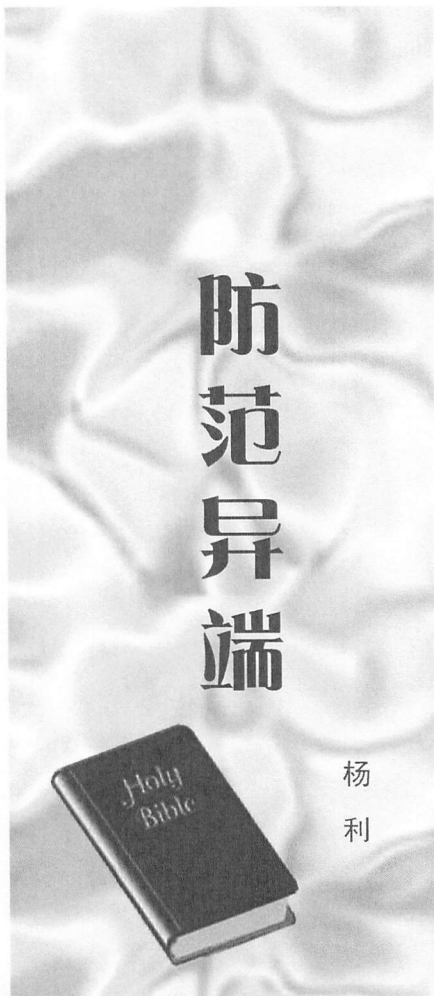
此后，保罗在耶路撒冷因着为主耶稣作见证，被犹太人控告下在监里，因着保罗要把福音传到罗马，对负责他案子的巡抚说，他要上告该撒。就这样，保罗最后被送到了罗马帝国的首都罗马。保罗在罗马城里坐监的时候，受圣灵感动，就写下给以弗所教会的信。他蒙圣灵提醒，既知道以弗所的教会，必会受到异端的搅扰，就在给以弗所教会的信中，写下了有关如何防范异端

的教训。这就是我们今天着重查考的，记录在以弗所书4：11第16节的这一段经文。

今天跟弟兄姊妹们交通的题目就是：如何防范异端？

一、熟悉圣经。

首先是熟悉圣经。就如：“直等到我们众人在真道上同归於一，认识神的儿子，得以长大成人，满有基督长成的身量，”（弗4：13）要搞清真币。我听说过这样一件事：有一个人去参加一个训练班，教导人如何防范假币。那个人去参加了，原本他以为，培训的人会给他看曾经出现过的各种各样的假



杨利

币，结果发现整个的训练都是让他清楚的了解真币是怎样的。这种训练的宗旨是，只要你清楚的了解真币，一切与这个真币不符的都是假币。

防范异端也是这样，如果我们熟悉圣经，清楚的认识圣经真理，就能帮助我们更好的防范异端，因为一切与圣经教导的纯正道理相违背的都是异端

例证（1）关于主再来，安息日会的鼻祖威廉·米勒尔 Wm. Miller (1782—1849年) 曾经预言：“1843年3月21日—1844年3月21日间，世界将被焚毁而结束，基督就再来。后又把主再来的时间改为1844年10月22日。圣经上说：“那日子，那时辰，没有人知道，连天上的使者也不知道，子也不知道，惟独父知道。挪亚的日子怎样，人子降临也要怎样。当洪水以前的日子，人照常吃喝嫁娶，直到挪亚进方舟的那日；不知不觉洪水来了，把他们全都冲去。人子降临也要这样。”（太24：36-39）所以，一旦有人说，他知道主什么时候来，就可以断定他的的灵是个谎言的灵，因为主已经说过，没有人知道。

例证（2）东方闪电说，基督已经来了，第一次是男人身，第二次是女人身，所以是个女基督。如果熟悉圣经的话，一听就知道没有圣经根据，圣经哪章哪节预言过，主耶稣第二次来的时候是女人身呢？与圣经不符合。“耶稣基督昨日今日，一直到永远，是一样的。”（来13：8）以弗所书四章提醒我们要“认识神的儿子，得以长大成人，满有基督长成的身量；使我们不再作小孩子，中了人的诡计和欺骗的法术，被一切异教之风摇动，飘来飘去，就随从各样的异端；”（弗4：14）

长大成人的标准是能吃干粮，“凡只能吃奶的，都不熟练仁义的道理，因为他是婴孩；惟独长大成人的才能吃干粮；他们的心窍习练得通达，就能分辨好歹了。”（来5：13-14）因此，我们信主久的人，不能单靠听道得属灵的供应，要养成读经的习惯，操练直接从圣经的帮助。我们防范异端的最重要的就是要熟悉我们手中的圣经，我们把圣经读熟了，就容易分别异端，偏离圣经基要真理的就是异端。

二、正确解经。

“你当竭力在神面前得蒙喜悦，作无愧的工人，按著正意分解真理的道。”（提后2：15）正确的解经方法是以经解经，就是说，解释圣经的根据就是圣经本身。

例证（1）举例说明：我们前一段一同温习有

关“擘饼”的真理，其中一点就提到旧约出埃及记中的“逾越节的羔羊”，预表的是新约的神的羔羊耶稣基督。这一种解释是凭空杜撰出来的，还是圣经说的？“你们这自夸是不好的。岂不知一点面酵能使全团发起来吗？你们既是无酵的面，应当把旧酵除净，好使你们成为新团；因为我们逾越节的羔羊基督已经被杀献祭了。所以，我们守这节不可用旧酵，也不可用恶毒（或作：阴毒）、邪恶的酵，只用诚实真正的无酵饼。（林前5：6-8）

异端的解经违背了以经解经的原则，因而落入了私意解经的错谬中。正如使徒彼得在他离世以前所提醒的，彼得说：我们从前将我们主耶稣基督的大能和他降临的事告诉你们，并不是随从乖巧捏造的虚言，乃是亲眼见过他的威荣。他从父神得尊贵荣耀的时候，从极大荣光之中有声音出来，向他说：“这是我的爱子，我所喜悦的。”我们同他在圣山的时候，亲自听见这声音从天上出来。我们并有先知更确的预言，如同灯照在暗处。你们在这预言上留意，直等到天发亮，晨星在你们心里出现的时候，才是好的。第一要紧的，该知道经上所有的预言没有可随私意解说的；因为预言从来没有出於人意的，乃是人被圣灵感动，说出神的话来。（彼后1：16-21）

那么，什么样的解经是私意解经呢？举例说明：

例证（2）比如说，东方闪电根据：说主耶稣第二次再来时，这个发出闪电的东方就是中国。有圣经根据吗，怎么这个东方就一定是中国呢？中国是在远东，那还有中东，近东呢？圣经里有提到这个东方就是中国吗？显然没有。主耶稣教导说：“若有人对你们说：‘看哪！基督在旷野里’，你们不要出去；或说：‘看哪！基督在内屋中，’你们不要信。闪电从东边发出，直照到西边。人子降临，也要这样。”（太24：26-27）

另外，以弗所书4：13节提到“认识神的儿子，”识别纯正信仰和异端邪说的一个关键点，是在于人对神的儿子耶稣基督的认识。纯正信仰对耶稣基督的认识是：耶稣基督是道成肉身的神的儿子，是完全的神，也是完全的人。偏离了这两点都是异端，换句话说，不承认耶稣基督是成了肉身来的，与否认耶稣基督神性的都是异端。

不承认道成肉身：

“亲爱的弟兄啊，一切的灵，你们不可都信，总要试验那些灵是出於神的不是；因为世上有许多

假先知已经出来了。凡灵认耶稣基督是成了肉身来的，就是出于神的；从此你们可以认出神的灵来。凡灵不认耶稣，就不是出于神；这是那敌基督者的灵。你们从前听见他要来，现在已经在世上了。”（约壹4：1-3）“因为世上有许多迷惑人的出来，他们不认耶稣基督是成了肉身来的；这就是那迷惑人、敌基督的。”（约壹1：7）否定耶稣基督的神性：认为神的儿子，是人，不是神。（例证3）有一次，我们发现有一个姊妹很久没来聚会，就想去看看她。结果在她家中碰上了耶和華见证人的传道士，那个传道士每周定时来看她，跟她解释圣经。我知道耶和華见证人的错误在于不承认耶稣基督是神，就对那个传道士说，我们相信耶稣基督是神的儿子，是神，并告诉她约翰福音一章一节：“太初有道，道与神同在，道就是神。（约翰福音和合本）”

结果，她用耶和華见证人使用的圣经新世界译本的翻译：“1在最初就有“话语”，“话语”跟上帝同在，“话语”是个神。（圣经新世界译本）”

In [the] beginning the Word was, and the Word was with God, and the Word was a god.

我说你的圣经翻译，跟我们的不一样，那个传道士回答说他们的是依照原文的逐字对应的翻译。但是还没等我们找到原文，那个传道士说她还有下一个地方要去，就先走了。那天，我回家去，查参考书，对于约翰福音的一章一节的翻译从技术的角度有两个要点，一个是看定冠词，一个是看字的排列。

“道就是神”这句话在希腊原文中是，**και θεος ην ο λογος** 众多资深的希腊文学者都认同这个“道”是具有神性的。耶和華见证人的圣经翻译，“话语是个神”，那么希腊原文应为：“**και ο λογος ην θεος**”与原文圣经中的顺序是颠倒的，因此他们在圣经翻译方面存在明显的错误。

有一个在耶和華见证人里面共35年，做了20年长老的人后来发现了耶和華见证人的错误，离开了这个组织。后来他建了一个网站，从中讲述了很多耶和華见证人的内幕，其中就谈到新世界圣经的译本的来历。这个只有耶和華见证人才使用的译本是由五个人一同翻译出来的，其中四个人没有受过原文的训练，只有一人学过两年希腊文。我想我们当作，接触过希腊文的人应当知道，两年的希腊文是不具备翻译圣经的水准的。

所以，我们当知道，要防范异端，不但要熟

悉圣经，还要正确解经，正确的解经方法是以经解经，要防备异端传播者私意解经、甚至篡改圣经。

三、遵行圣经。

新约圣经对于如何防范异端有明确的教导，我们要学习按照圣经的教导，而不是自己的观念来防范异端。

1. 躲避假师傅：“但要远避世俗的虚谈，因为这等人必进到更不敬虔的地步。他们的话如同毒疮，越烂越大；其中有许米乃和腓理徒，他们偏离了真道，说复活的事已过，就败坏好些人的信心。”（提后2：16-18）

2. 不要接待传异端的。“若有人到你们那里，不是传这教训，不要接他到家里，也不要问他的安；因为问他安的，就在他的恶行上有分。”（约翰式1：10-11）

圣经既然这样明确的教导，我们就不要感情用事。有异端来敲门的时候，当他们要求你开门，让他们来家里坐一坐的时候，我们就应当照着圣经的教导，把他们关在门外。有的基督徒只想到不让人家进来坐不礼貌，却没想到传异端的人是会骗人的。夏娃如果不跟蛇聊天就不会上当受骗。圣经提醒我们：“使我们不再作小孩子，中了人的诡计和欺骗的法术，被一切异教之风摇动，飘来飘去，就随从各样的异端；”（弗4：14）

3. 在教会中彼此相助。“惟用爱心说诚实话，凡事长进，连於元首基督，全身都靠他联络得合式，百节各按各职，照著各体的功用彼此相助，便叫身体渐渐增长，在爱中建立自己。”（弗4：15-16）异端有时会假装信徒，混入教会，并且长期在教会潜伏，寻找工作目标。

他们感兴趣的常常是一些有热心，但圣经基础不稳固的基督徒；也有时瞄准教会中带领的人，找机会进行工作。传异端的人有时会讲述一个伤感的故事，博得人的同情，让人放松警惕性。也有时，假装不懂圣经，向人讨教，一旦时机成熟，他们就是用一些引导性问题，让人怀疑自己原有信仰，诱人接受异端邪说。“那等人是假使徒，行事诡诈，装作基督使徒的模样。这也不足为怪，因为连撒但也装作光明的天使。所以他的差役，若装作仁义的差役，也不算希奇。他们的结局必然照着他们的行为。（林后11：13-15）真使徒的工作把人领到神面前，建立人与基督的关系。

林后4:5:“我们原不是传自己,乃是传基督耶稣为主,并且自己因耶稣作你们的仆人。”我们传扬他,是用诸般的智慧,劝戒各人,教导各人,要把各人在基督里完完全全的引到神面前。”

但是,假师傅的工作是把人领到自己面前,建了跟自己的关系。在他们传播异端的时候,会告诫受蒙蔽的人,不要把这事说出去,不要出卖他们。弗4:15“惟用爱心说诚实话,凡事长进,连於元首基督,”就是说基督徒的爱心要以真理为基础,因为基督徒的爱心不能越过圣经的教训;基督徒之间关系的基础,是建立在人与基督的关系上的;离了基督一切都是短暂的、靠不住的,甚至是虚假的。

传异端的人虽然到处活动,但是如果教会里的弟兄姊妹们彼此相爱、彼此相助,建了一种彼此看守的同伴关系,异端就一定打不进来,因为他一行动,就会被发现。

4. 尊重圣经。

纯正信仰和异端邪说的还有一个重要的区分点,就是在于人对圣经的态度,纯正信仰尊重圣经的权威性与无误性,而异端邪说否定圣经的权威性,不相信圣经没有错误。

因此,要维持自己信仰的纯正,不受异端的搅扰,就要尊重圣经的权威性,笃信圣经的可靠性,并且绝对的遵行圣经的一切教导。

例证(1)摩门教:把摩门经等同于圣经,并把创始人约瑟夫·史密斯视为得神启示的先知。但是这位创始人宣传女人要通过跟男人结婚才能进天堂,所以娶了30个妻妾。其实,圣经教导一夫一妻才是神的心意。“有法利赛人来试探耶稣,说‘人无论什麼缘故都可以休妻吗?’耶稣回答说‘那起初造人的,是造男造女,并且说:‘因此,人要离开父母,与妻子连合,二人成为一体。’这经你们没有念过吗?既然如此,夫妻不再是两个人,乃是一体的了。所以,神配合的,人不可分开。另外,“作监督的,必须无可指责,只作一个妇人的



丈夫,有节制,自守,端正,乐意接待远人,善於教导;……执事只要作一个妇人的丈夫,好好管理儿女和自己的家。”(提前书第三章:2,12)

例证(2)最后,有一个新出现的异端需要提一下,这个异端到处敲门传播他们谬论,自称“传播母亲爱的上帝的教会”。这个异端注重过“逾越节”,称他们的创始人安商洪是恢复逾越节的上帝。“恢复新约逾越节的安商洪上帝,是应验所有圣经预言登场的再临基督,是上帝。”

关于得救的途径,他们的说法违背了圣经真理,他们说:“只有到拥有生命的上帝(父亲安商洪和母亲耶路撒冷母亲)面前,才能得到永远的生命和救援。”这些事在我们身边出现,正应验了主耶稣基督的预言:耶稣在橄榄山上坐着,门徒暗暗的来说:“请告诉我们,什麼时候有这些事?你降临和世界的末了有什麼预兆呢?”耶稣回答说:你们要谨慎,免得有人迷惑你们。因为将来有好些人

冒我的名来,说:‘我就是基督’,并且要迷惑许多人。你们也要听见打仗和打仗的风声,总不要惊慌;因为这些事是必须有的,只是末期还没有到。(太24:3-6)

结语:综上所述,我们看到异端的工作重点一个是针对神的儿子耶稣基督:否定耶稣基督道成肉身,否定耶稣基督身体的复活,否定耶稣基督的神性;异端的另一个工作重点是针对神所赐给我们的圣经,他们挑战圣经的权威性,甚至另立权威,他们质疑圣经的无误性,甚至称圣经已经过时了。异端的发起人常常冒称自己是基督的先知,甚至冒称自己就是基督。对于异端的搅扰,我们不必大惊小怪,但我们要加倍的谨慎警醒。对于异端我们要躲避,不要接待,要跟教会的属灵同伴彼此相助,在爱中建立自己。

我们防范异端邪说要四个方面入手:1.熟悉圣经。2.正确解经。3.遵行圣经。4.尊重圣经。

经文：马太福音24：3-8

在各式各样的人祸和天灾面前，人类是何等的无耐和无知，脆弱和不堪一击。基督徒开始问：我们当有怎样的态度面对这一切？如何在灾难来到时不至于惊慌失措？如何在灾难中能平静安稳呢？神是我们的避难所，是我们的力量，是我们在患难中随时帮助。

这首诗，被许多基督徒拿来安慰在痛苦、寂寞、担心、害怕之中的人。在我们生命当中，同样的可以产生很深刻的影响。所以地虽改变，山虽摇动到海心，其中的水虽匍匐翻腾，山虽因海涨而战抖，我们也不害怕。……你

们要休息，要知道我是神：我必在外邦中被尊崇，在遍地上也被尊崇。万军之耶和華与我们同在，雅各的神是我们的避难所。（诗篇46篇）

当灾难来到时人们要问：上帝为什么会让这样的灾难发生？

作为一名传道人，我诚实地回答大家：死亡不是从神来的而且死亡乃是撒旦的权势和罪的结果。“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……”（林前15:55-56）灾难也不是神的作为，耶稣曾告诉过我们：“盗贼来，无非是偷窃、杀害、毁坏，我来了，是让人得生命，并且得的更丰盛。”（约翰福音10:10）

1. 灾难来自何处？

在圣经中，上帝的审判临到过许多恶贯满盈的地方，在历史上也是如此。所多玛和俄摩拉城毁灭了，辉煌一时的亚述、巴比伦帝国毁灭了，贸易港口推罗、西顿毁灭了，……

当挪亚奉命造方舟的时候，全地都面临了审判，但神依然给了人时间可以通过相信、悔改而得救。可惜的是除了挪亚一家，没有人愿意相信那天

方夜谭般的预言，而毁灭就在瞬间临到。一一毁灭可以来自上帝的惩罚，但不能把所有的灾难都简单理解为上帝的惩罚。

正当那时，有人将彼拉多使加利利人的血搀杂在他们祭物中的事，告诉耶稣。耶稣说，你们以为这些加利利人比众加利利人更有罪，所以受这害吗？我告诉你们，不是的。你们若不悔改，都要

如此灭亡。从前西罗亚楼倒塌了，压死十八个人，你们以为那些人比一切住在耶路撒冷的人更有罪吗？

我告诉你们啊，不是的。你们若不悔改，都要如此灭亡。从这段经文中看到一件事情：我

们以为我们没有遭遇灾难就有权替上帝做判决吗？或者说那些人更该死吗？（路13:1-5）耶稣明确地说：不是的。如果说该死，那我们都该死。“人人都犯了罪，亏缺了神的荣耀”（罗3:23）“罪的工价就是死”（罗6:23）我们都是活在罪的捆绑以及这由每个个体之罪而组成的罪的世界，并深受这世界中各样罪的毒害。

美国著名牧师葛培理的女儿安妮在911之后，被美国某电视台邀请上一早晨节目。

主持人单刀直入地问：“为何神会让此等悲剧发生？”

她回答：“我深信神跟我们一样，为此事极度痛心。但美国人在这些年来，将神从学校中赶走、将祂从政府内踢走、将祂从我们生活中剔走。作为一位绅士，我相信神只有默默地从我们的生活中无奈淡出。当初是我们自己叫神离开，为什么现在又要问祂到底在那里？……为什么现今孩子没有良知？为何孩子持枪杀人？为何13岁的孩子已为人父母？为什么911惨剧要发生？”神无奈地回答：孩子呀！是你们不许我踏入“你们的生命。”

基督徒应当怎样 面对灾难

郑天珍

若细心思索，不难发现这一切是我们自己做成的，我们亲手摧毁了自己所栽种的。有趣的是，人们离弃神，却又质问神为何整个世界正走向地狱的门口。

有趣的是，我们相信报纸所说的，却质疑经上所说的。有趣的是，你可以透过电邮发出笑话，并且很快被广传，但当你发出与神有关的信息时，人们却犹豫。有趣的是，不雅及色情的文章在网上自由地发放；但在学校及工作环境中，对于神的公开讨论却被抑制。

今天的世界，在灾难和死亡面前，人们终于看到自己的脆弱和无奈，于是，祈祷、祈福。当人们沉浸在玩乐中或者忙着赚钱时你对他说：走，让我们一起去祈祷吧！那时你接收到什么眼神？而现在，无数人争着说：让我们来祈祷！虽然他们不明白祈祷是什么意思……在一切顺利的时候，人们叫喊着没有神，把上帝抛在脑后，而在灾难中，一张张画面，人们争相跪在烛火前面，向上苍祈祷，向灵魂默哀，人们都承认在灾难面前需要上天的保佑，这就证明了人人需要上帝。

所以，显明上帝的怜悯，正是在上帝的公义之下的怜悯。我们不随便向某一个事件下达判决书，但我们必须向人敲响末世的警钟，宣告末日的审判和基督拯救的福音！我们不能光传讲怜悯不传讲公义，也不能光传讲公义审判而忽略了神的怜悯。

今天，全世界都暂时伏在恶者手下。作为一个认识神的人，不可以在这里保持沉默。我们在这里要宣讲上帝的公义审判以及耶稣基督的救恩！

按着定命，人人都有一死，死后且有审判。
(来9:27)

第一要紧的，应该知道在末世必有好讥诮的人，随从自己的私欲出来讥诮说，主要降临的应许在哪里呢？因为从列祖睡了以来，万物与起初创造的时候仍是一样。他们故意忘记，从太古凭神的命有了天，并从水而出借水而成的地。故此，当时的世界被水淹没就消灭了。但现在的天地，还是凭着那命存留，直留到不敬虔之人受审判遭沉沦的日子，用火焚烧。(彼后3:3-7)

上帝必照着公义审判世界。但是哪一天？没有人知道，我们不必猜。到那时，这世界掌权的王撒旦就要被永远地捆绑。我们说，那为什么不早点？不是！如果审判今天就到，那么，我们看一看我们

家中还没有得救的人：也许是我们的父母，也许是我们最爱的妻子或丈夫，我们的孩子还不信主，照着神的公义，他们不会在天堂得享永生。这正是今天撒旦加紧做的事：将人引向地狱的永火！

而好消息却是上帝同时是一个怜悯人拯救人的神：记得那个不听话的先知约拿吗？主叫他去做什么？去向一个很不敬虔的民族亚述人去传讲神的警告。结果当他终于奉命前去传讲之后，那里的王竟带领百姓在上帝面前痛悔不已。而他们人心的回转直接导致了他们命运的回转：那一次，亚述首都尼尼微得救了。

主所应许的尚未成就，有人以为他是耽延，其实不是耽延，乃是宽容你们，不愿有一人沉沦，乃愿人人都悔改。(太24:6-14)

抢救灵魂，急迫传福音

这是一个基督徒最大的使命，也是我们仍然活在这个世界上唯一的意义。如今末日景况已经如同圣经预言清楚显明：你们也要听见打仗和打仗的风声，总不要惊慌。因为这些事是必须有的。只是末期还没有到。民要攻打民，国要攻打国。多处必有饥荒，地震。这都是灾难的起头。(灾难原文作生产之难)。那时，人要把你们陷在患难里，也要杀害你们。你们又要为我的名，被万民恨恶。

那时，必有许多人跌倒，也要彼此陷害，彼此恨恶。且有好些假先知起来，迷惑多人。只因不法的事增多，许多人的爱心，才渐渐冷淡了。惟有忍耐到底的，必然得救。这天国的福音，要传遍天下，对万民作见证，然后末期才来到。(太24:6-14)

最近澳洲昆士兰的洪水，新西兰的地震，日本8.9极地震，10米高的海啸。每一次当巨大的灾难临到的时候，都是人心的门再次敞开的时刻。所有的媒体网络都公开地呐喊着：为灾区祈祷。也有标题为：上天保佑灾区——这些其实都是人们以为自己明白其实并不明白其真意的词汇。

比如祈祷，当人们沉浸在玩乐中或者忙着赚钱时你对他说：走，让我们一起去祈祷吧！那时你接收到什么眼神？……而现在，无数人争着说：让我们来祈祷！虽然他们不明白祈祷是什么意思，但这正是向他们解释这一切的时候。上天保佑，人类终于公开地向“天”伸出求助之手，而我们所要做的是赶紧告诉他“天”是谁，如何能得到“上天保佑”……现在，地震之后，进驻灾区不仅医疗队伍，还有心理队伍。灾难所带来的心理恐慌、情感

失衡、思维不清、意识紊乱、情绪失控……而我们知道真正能彻底医治释放的，惟有主救恩的力量。而这一切都要靠福音带给他们。

代求

当我们坐在舒适的沙发上拿起那些登载着各种不幸消息的报纸，我们是否在心里拥有了如同主那样的对灵魂的负担？我们安坐家中，然而远处却正有人为此家破人亡。同样，今天我们过着自己的日子，是否能够看到那些还在流浪灭亡中的灵魂？在我们每天的祷告中，是还在为自己的利益和眼前的小问题纠缠吗？……

耶稣做中保为我们罪人祈求，这是一个祭司所做的。今天基督徒被称做神国度的祭司，也担负了为万民向神代求的职责，凡靠着耶稣进到神面前的人，他都能拯救到底。因为他是长远活着，替他们祈求。

弟兄姐妹啊，不要轻看，祷告可以改变世界。天父等待我们这些在地上与他同工的人更多的行动！约翰卫斯理说：“除了回复信心的祷告外，上帝在世上不做任何一件事。”加尔文说：“当神看见我们又闲懒又沉默又无声时，他也是不动的，就好像忘掉了我们一般”世界必然要被主复兴！但世界需要首先兴起更多的代祷者！

活出平安和信心

1, 胜过恐惧

有一种末世的恐惧。正是由种种末世景象带来的。911之后美国普遍的恐惧症。地震给那些没有地震的地区也造成了恐惧心理，睡觉在枕头旁立个酒瓶了。全世界到处是真真假假的预言，更多的人被这些预言所恐吓。最近，在流传着2012年12月21日世界末日，许多人被这个消息所恐惧，不知所措，惊恐万状。

弟兄姐妹！圣经里已经告诉我们一切关乎末世的事！我们已经知道了人类的未来！圣经比任何新闻更真实，比一切预报更超前更准确。我们要立酒瓶了吗？记住：耶稣已为你我胜过了死亡。如今我们是凭信心活在这世界上，“因那在我里面的，比世界上的更大”。“使我们胜过世界的，是我们的信心。”在基督徒的字典里没有恐惧两字。因为神赐给我们，不是胆怯的心，乃是刚强，仁爱，谨守的心（提后1:7）。事实上有人说过：环境越是动荡不安，基督徒越是平安。心中确信那平安的王住在我们里面。而现在，我们是平安的见证，我们也

是平安的使者。我们不仅是要活出自己的平安，也要在世人人面前把基督的平安活出来，那才是见证。

2, 实际行动

不要坐着发感叹，也要在社会上做光和盐。做实在的帮助。有力出力，有钱出钱，帮助受灾地区的人们认识真理，接受救恩，反省悔改，归向真神。

所以，在末世灾难的日子里我们要警醒；我们要悔改；我们要传福音；我们要怜悯；我们要帮助；我们要更迫切地祷告；我们要活出平安与信心

主的口子来到、好像夜间的贼一样。人正说平安稳妥的时候、灾祸忽然临到他们、如同产难临到怀胎的妇人一样。他们绝不能逃脱。弟兄们、你们却不在黑暗里、叫那日子临到你们像贼一样。（帖前5:2-3）

耶稣说：“挪亚的日子怎样，人子降临也要怎样。”（太24:37）挪亚是听到神叫他建方舟，但他不知道洪水什么日子及什么时辰会来到，但当他见到一对对的动物自己进入方舟，这是一个很明显的“征兆”。是洪水来临的时候了！

耶稣说“所以你们也要预备，因为你们想不到的时候，人子就来了”（太24:44）

弟兄姐妹：当我们面对灾难，不要惊慌，不要惧怕，神的恩典和怜悯伴随着我们。感谢神，他是我们避难所，是我们力量，是我们在患难中随时帮助，我们就当放下重担，脱去容易缠累我们的罪，诚心忍耐，奔那摆在我们前面的路，我们见主面的日子不远了，巴不得那时刻，我们都能欢喜快乐地迎见主。



美好的回忆

孙严以大
郝伟敏译

丁荣施弟兄是一位献身于神的仆人。他那出于爱不知疲倦的劳苦，受到许多在基督里弟兄姐妹们的敬重。尽管他常在本会所和其它教会分享主的话语，他仍坚持参加我们每周三晚上的家庭祷告聚会，每周四上午的守望祷告服侍，以及隔周五晚上的家庭读经聚会。丁弟兄也经常为《葡萄树》期刊写稿。同时，他也参与负责弟兄的聚会事宜作决定。

丁弟兄是一位合乎神心意的牧者。他那温柔、谦逊的品格给我们留下了令人难忘美好的记忆。因他对于年轻人爱护和关怀，使得他们都称呼他“丁爷爷”。

他的忍耐也是令人惊讶的。有一次，一位主内的肢体打电话给丁弟兄，在电话里没完没了的讲，我们的丁弟兄耐心地听并插几句话表示他的关注。当电话完了后丁弟兄说：有的人需要我们特别的关心。他是那样的有耐心。

从我个人来说，我已故丈夫杨光，我的家人和我因着有许多机会与丁弟兄分享许多的时光而蒙福。只要有可能会总会与我们共进晚餐。在Coffs Harbour与丁弟兄度假时，我们也看到了丁弟兄有情趣的一面。杨光和我不得不坚持才能与他打网球和乒乓球！傍晚我们一起在海滩散步；清晨我们沿着堤岸漫步；我们也登绿荫荫的小山坡，观看海鸥飞翔在蔚蓝的天空及那碧绿的海洋。这些甜蜜的回忆常令我非常愉快。我们实在享受了神创造的美丽。在那里一个早上，忽然下了阵雨，丁弟兄、杨光和我挤在一把雨伞下。我们像无忧无虑的小孩在那里嬉笑，跑着找避雨的地方。

在那些日子里，丁弟兄和杨光常有非常亲切和坦诚的交通。你们有否听说过一个持续了十一个小时马拉松式的交通？那是在一次我们驾车去墨尔本看望弟兄姐妹旅途中。当时我很深的感觉到神与我们同在。丁弟兄与我们分享了他在医务事业、婚姻和当他受逼迫时所经历神的爱，神的恩典和信实。他的分享强烈地感动了我们，也坚固了我们的信

心。在杨光驾车一千公里的旅途中，我们只短暂停留了二次用以休息和用餐。感谢神的能力维持着我们，使我们平安到达。我们将一切荣耀归于神。在杨光患病期间，丁弟兄和其它弟兄姐妹不断祷告，他常用神的话来安慰、鼓励我们。为此我和我的家人非常感激他。

不久前，有一天在养老院里丁弟兄对我说：“我想孙家已经把我看作你们的一员了！”这些话让我深受感动。我拥抱了他并对他说：“丁弟兄，你知道我们爱你！”

当丁弟兄在养老院时，他一直的警告我们，在属灵战争中安逸的情形。这也表现出他不断关注弟兄姐妹对主的爱。

我愿意以丁弟兄特别喜欢的两段经文来结束我的回忆。

彼得后书 1:5-7, “……你们要分外的殷勤；有了信心，又要加上德行；有了德行，又要加上知识；有了知识，又要加上节制；有了节制，又要加上忍耐；有了忍耐，又要加上虔敬；有了虔敬，又要加上爱弟兄的心；有了爱弟兄的心，又要加上爱众人的心。”

帖撒罗尼迦前书5:16-18, “要常常喜乐，不住的祷告，凡事谢恩，因为这是 神在基督耶稣里向你们所定的旨意。”

“信而顺从”，是丁弟兄特别喜欢的诗歌中的一首。

让我们来思考这些，并感谢赞美神将丁弟兄像一份宝贵为礼物赐给我们。我们为他的去世而难过；但我们更会深情地怀念他。当主耶稣再来时，我们将会与我们的丁弟兄再见面。

26/6/2011



感谢神的恩典

张露

感谢神的恩典，赐给我宝贵的产业。现在我已经三个孩子的妈妈了。大女儿anna快五岁，老二enoch一岁多，老三还在妈妈的肚子里，呵呵。讲到关于管教孩子的见证，那就只有我家anna的了。

首先要感谢神，让我们在做父母之前就可以认识神相信神，好叫我们的子女可以在信神的家中成长，这是多么重要的啊！从anna1岁左右，那个时候她还不会说话，可是已经有一些简单的认知开始，我们就带着她一起做饭前祷告，让她从小就从每天的三顿饭食上知道我们所需的一切都是神赐的。每天带anna出去散步，我们一起看美丽的风景。一路走一路领着孩子说，你看这蓝蓝的天白白的云，你知道它们是怎么来的吗？——是神创造的！你看这美丽的花，绿绿的草，还有树枝上的小鸟……还有我们自己，你知道它们是怎么来的吗？——是神创造的！这些最最基本的对神的认知在孩子很小的心灵里扎下了深深的根。

有了这些初步的认识，以后在anna成长的过程当中再用神的话语来教导她，就非常有效果了！孩子简单的相信是多么的珍贵呀！

记得第一次anna听到可怕的雷声时吓坏了。我一边安慰她一边问她，猜猜看，这闪电，这雷声都是谁造的呀？——是神！好像忘记了刚刚的惧怕，anna高兴的回答着。是的，就象天晴，下雨，刮大风一样，雷声也是神造的，我们不要害怕！从此，小anna真的一点也不害怕闪电打雷了！感谢主！

再到anna大一些的时候，我开始教她自己跟神祷告了。无论是感谢，赞美，还是有什么需

要，任何事情都可以跟神分享！现在anna的祷告里经常都记得为别人的需要祷告，这真的要感谢主！特别是妈妈怀孕（怀老二，老三都是如此）的时候，几乎每天anna都会为妈妈肚子里的宝宝祷告，这对我这个做妈妈的来说，真是一种欣慰呀！

每天我会给anna讲一个圣经故事，再带着她背一些经句。但她还不是很明白经句的意思。开始是死记硬背，到现在大了一些，更加能明白的时候就已经可以背得很熟了。当然，能在平时的生活里使用到才是真的有果效。小anna很爱美的，我这个当妈的也很爱打扮她。可是一边又担心她太过爱美，以至于和神的教导不符，所以总是提醒她背经句——人是看外貌，耶和华是看内心。打扮得再漂亮也不如心里美丽更重要！anna还很怕黑，每天天黑就要妈妈开灯才敢进房间。于是我教孩子用经句——你当刚强壮胆。来帮助她克服心里的惧怕！有一次爸爸妈妈很不乖，在小朋友面前大声说话红脸。这时候小anna突然说了起来——说和平的话。回答柔和使怒消退。我和爸爸真是感到羞愧呀！感谢主！

当然，在基督徒的家庭长大的孩子真的很有福，至少他们可以从小就听到这属天的福音！我们做父母的也不能为孩子的将来计划得来什么，可是至少我们可以做的是在他们还在家里的时候，从小将主的话语教导他们，并不住地为他们祷告，好叫他们一直走在主的道路中，就是到老也不偏离！



移民来到澳洲的人，各人有各人的难处，各人有各人的辛苦。但是作为神的儿女，我们的难处祂都知道，祂和我们一起走过。

我是2001年来澳洲留学的，其中的艰难只有经历过的人，才能体会。2003年是我在学习、生活、移民都无助的一年，在很多方面都有很大的压力，我已经不能承受。祷告很无力，觉得神很遥远。我连呻吟都很低微，神怎么能听得到呢？我同时也知道，我的好处不在耶和華之外。我需要抓住神，神是我的唯一的依靠，也是我唯一的知己。虽然我没有间断过去教会，没有间断过参加查经小组，但是，我能感觉到我的心灵离神那么远，神也离我很远，心里常常出现的一句话竟然是：我的神，我的神，为什么离弃我？多少时候因着生活的艰难，我的信心也在低谷徘徊。

我心里知道，神可以不要我，但是我没有神，况且神不会不要我。于是我就想出一个笨办法，不是祷告无力吗，我就读经好了。不是为了明白圣经的道理，是为了用这个方法抓住神，让神不要离开我，我也不离开神。

所以，从2003年10月15日开始，我就一路狂读圣经，有时候，心里愁烦、沮丧，就用生气的声音读，好像在和父母赌气的孩子，每天生吞活剥地把圣经吃下去。最快的时候，我是二十一天把圣经从创世纪到启示录读完一遍，那是生活最黑暗的时候，最慢的时候是用了一年零十天才读完一遍，那是人生比较安逸悠闲的时期。每次读完一遍，我就在圣经的后面贴一个小纸条，记上什么时候开始，什么时候结束，是用中文读的，还是用英文读的。一转眼七年过去了，神的恩典够我用的，祂带我走过了最初的艰难，也走进了比较稳定的生活，一路上，不管是狂风暴雨还是阳光灿烂，我都没有停止

读经，当我把读了二十遍的纸条贴上去的时候，我的圣经已经很破旧了，烫金的封面已经看不到任何的光泽了，红色皮面已经断裂了。我女儿当时二十个月，还不会说话，但是她喜欢拿着我的圣经装模作样，这页翻翻“啊啊啊啊”，那页翻翻“啊啊啊啊”。我就对我女儿说：“妈妈要买一本新的圣经了，这一本就退休给你了。”

过了几天，一个偶然的的机会，我和我女儿一起翻看我送给她的圣经，当我们玩弄那些贴在圣经后面的小纸片时，突然发现，我是2003年10月15日开始通读圣经的，完成二十遍的阅读是整整七年之后的2010年10月15日，开始和结束在同一天，我呆了一呆，眼泪哗哗地流个不停。一个声音撞击着我的

心扉：我知道，我知道。是的，我的神，祂知道，祂知道我的忧愁，也知道我的欢乐，我在黑暗的角落里哭泣时，祂知道；我在危险的道路上行走时，祂知道；我被人欺辱

时，祂知道；我骄傲自负时，祂也知道；连我从来没有计算过，也计算不了的日子祂都知道。而且今天，祂更让我看到：祂知道。我大哭：主啊，我真的不配，我真的是亏欠，我多少时候读圣经都是敷衍了事，都是为了完成我给自己定的任务。我没有好好用心，也没有认真。甚至有时候，一边读一边怀疑读经有什么用处。是神的怜悯带领我一路读过来。神啊，早知道你知道，我一定好好读。

在《启示录》中，神对七个不同境况的教会说话，有三句话是对每个教会都说过的，第一句就是：我知道。第二句话是：圣灵向众教会所说的话，凡有耳的，就当听。第三句话：得胜的。

我现在真是知道：祂知道。

祂知道

高丽

我在中国时，一位姐妹向我叙述她女儿患胰腺奇病得医治的见证，今概述如下：

8年前，我女儿从一开始不能吃荤菜，从发现到足足有3年，连豆腐、豆汁都不能吃，甚至放鸡精都不行，病情不断恶化，经常住院，不能进水，只能静脉输液，住院一个半月，甚至2个月，出院后最多3-4个月，医生没有办法医治。经B超检查胰腺纤维化，胰腺一经破坏，纤维化、胰腺发炎、肿大，渗出异性物质，影响到周围脏器。液体渗出，黄色，未过多长时间又渗出，破坏周围脏器，很疼痛。3年吃稀饭，吃了几口叫痛，只吃一点蔬菜，没有植物油。感谢主，她还可以走路。急性时用抗生素，但胰腺管阻塞，医生无法治，只能静脉输液，由于血管硬化如铁丝，护士打针连落针地方没有。

在2003年3月，主引领一位姐妹，把福音传给我们，要我们信耶稣，后来杨姐妹等许多弟兄姐妹来家探望，把福音真道、见证讲给我们听。我想耶稣能救别人，我相信也一定能救我女儿。当时除丈夫不在场，我的父母、妹妹、女儿都相信了耶稣，切切向主祷告，我们也不住地祷告。当时女儿的病情未好转，且继续在恶化。于是我们去北京协和医院、第一医院，请了国际上有名的第一流医治胰腺疾病的专家，有的曾给中国最高领导人治过病，最好的专家在协和医院，这些专家都讲无法医治，也不能手术。这时我感到非常绝望。我回到旅馆里跪在那里痛哭流涕，到了非常绝望的地步。我女儿承受极大的痛

苦，只好向神认罪祷告。从北京返回杭州的火车上，她的疾病又发作，后又去上海华东地区最好的医生诊治，他也毫无办法。又去浙医二院治疗胰腺疾病最有名的医师诊治，也讲这疾病不能手术，只能对症治疗。女儿只有在睡眠中没有疼痛，一到早上极度痛苦。我不住地向主哭诉。她虽是病情在发

展，我们向着主耶稣的盼望没有中断过。许多弟兄姐妹一直来探望、来安慰、来作见证，增加我们的信心和力量。

医院医生、护士都非常同情我女儿，但人的同情有限。由于女儿多次住院，每次一个半月至2个月，住院时占据床位很长，病又治不好，后来他们看到我们都头痛。人的爱极其有限，浙医二院医生讲只有做ERCP，胰管是没有办法大起来，把胰管插一个管子，插到胰管口子里去，把胰管口撑大些使胰液流点出来。这个治疗痛苦得很，难以承受。管子从嘴中进去，从十二指肠一直到胰腺的口子上，造影剂打到胰腺口子里，把管子硬性塞到胰腺管子中，胰腺管子小，这个管子塞不进去，这时弟兄姐妹在候诊室门口祷告。

手术前风险大，要我们签字。后来管子总算插进去了。女儿出来时被二人抬出来好似半死的。当天晚上医生要在她鼻中还要插管子，把血和排泄物从鼻中引流出来。女儿实在吃不消，不愿插管子。医生说，如不插管子胰腺内的东西会爆破，有生命危险。我只有祷告神。到晚上11点时，她突然从床上挺起来往地上吐了许多血不象血的东西。有的医生说，全部吐尽了，比引

胰腺奇病得医治的见证

惠来

流彻底。

之后，女儿吃下的东西（吃素，不敢吃荤）疼痛好一些，过了20多天又开始疼痛，到了一个多月痛得厉害。又去了另家医院，医生要女儿化验血、尿，指标相当高；胰腺情况越来越不好，CT检查胰腺周围都是液体和积液，胰腺里面是纤维化，就是胰腺细胞都坏掉了。

我妹妹把所有资料寄到美国去，美国医生说，现在国际上没有办法，而且病情在恶化，喝一杯开水要分好几次吃，否则疼痛厉害。白天晚上都痛，甚至难以睡眠。那时所有的医生都毫无办法。

到2005年，已患病4年了，在地上我没有路，在天上仍有路，对主盼望总没有断。我们一家坚持不断祷告，甚至祷告到深夜。那时女儿一点营养都没有，但主一直托住她。开始每天挂营养液，后血管硬化已无法挂了。后来我要女儿一天10多次极少量吸牛奶，相当于平时的一调羹，但吃下去后立即疼痛。到后来整个腹部都痛。到2006年1月即将过年，她又急性发作，在医院中挂盐水，这时有个国际会议在浙医一院召开，国际的专家来做手术，因为医院对女儿很熟悉，考虑把女儿作为典型病例给他们做手术，不收任何手术费，可随我们选择美国的、日本的、或台湾的专家手术，这样典型的病例是找不到的，我们希望她接受手术。这时女儿坚决不接受手术，她说这个痛苦是无法承受的。我宁愿死都不会接受手术。这时我们再次向神祷告，后来明白了不接受手术是神的心意，为的是彰显神的荣耀。我又默默向主祷告，主好似讲不要去手术。她又急性发作，这样如何能活下去呢？会议在3月初开，他们要求1月份把所有资料给他们，要我们定下来。这时女儿的病又发作。就在这已到春节，女儿仍在医院挂盐水。一挂又是20多天，出来没有办法。就在此时，她爸说：就是绑也要绑她去。

奇妙的是在2月20日左右，女儿对我讲，我感到痛轻了些。当时我根本不相信她，认为她要逃避手术。我们不相信，她说是真的。当时我外公、外婆、女儿和我四个人，我们三人（外婆骨头不好）立即跪着同心合意祷告，求主救救女儿，只有主耶稣才能救她，我们已是绝路了，求主怜悯她，救救她。弟兄姐妹经常时我说：“人的尽头，神的起头。”然后我问女儿，你到底怎样？她说我好起来了。

我说：你如不好，还是去手术。她对我说，你不是说要信嘛！你们的信心在哪里？主借着女儿的口在教训我。就在这几天内，她对我讲了句话。

妈！你给我点牛奶试试看，使我心中突然震动。我想是否主要来救她。于是我泡了点奶粉，她就讲我吃吃看，吃时非常紧张，不住的祷告。主啊，求主使我吃下去。一会儿她把牛奶吃完。我问她感觉如何？她说，很好，一点不痛。我非常感谢主的大恩大爱临到了女儿。后又吃了半杯牛奶，女儿说非常好，原来痛的地方不痛了。后来我买了卤鸭，她拿了些吃，说，卤鸭真鲜，因为她3年没有吃过任何荤菜。她吃后没有一点不舒服，除了胰腺部位有点胀以外，其余均不痛。此后，她慢慢地能吃鱼、虾。总之，在几天之内女儿的病完全好了，可以正常饮食，在世上是不可思议的。

后来我向医生讲了女儿病愈的情况，他们都呆了。医生问：到底吃过什么药？到哪里去医治过？一位医生说：这不可思议，是超自然的力量，就是不是人的力量能作的。我女儿那么严重的病，神一下子给她医治好了。从女儿身上给我们看见：我们在地上没有路的时候，要仰望天上的神，祂是全能的主。按照医学上讲，破坏的胰腺是没有自主修复功能。后来B超复查，医生感到非常奇怪，胰腺完全正常，原来已纤维化，完全消失了，完全正常了。胰腺旁边大的积液已缩小到3x1cm，在医生手中无法医治的病，在神手中完全得到了医治。痛苦完全消除。感谢主，不但医治了我女儿的病，也救了我们全家人，使我们走在这永生的道路上。





不久前，我回国一次，去了几个城市和乡村，见到祖国各方面发展很快。城市到处可见高楼大厦，许多居民拥有汽车及电动车，乘公交车极为方便；在乡村，道路平整，普遍均是柏油马路或水泥路，许多村民有了自己的汽车、摩托车、电动车，住上了楼房。农副产品及食品非常丰富。到处都有商场(店)，购物很方便。乘火车非常方便、快速，从杭州到北京，乘动车只需11个多小时可到达。当然，我最关心的是在中国的教会和弟兄姐妹的情况。这里仅就我到过的几个地方所见所闻，作扼要叙述。

悉心照顾瘫痪母亲

一位80岁老姐妹走路不慎二次摔倒而严重股骨骨折后，已瘫痪卧床不起，自己不能吃东西，也不能大小便和翻身。她的女儿已近50岁，仍在学校工作，很忙，每天早起，先为母亲洗脸，喂食等家务，然后去上班。中午赶回家，为母亲喂食、翻身、揩身等工作。下午下班后急忙回家照顾母亲。半夜起来帮母亲小便。这样已连续数月如一日，母亲因瘫痪数月，脾气不够好；但女儿毫不介意，总是非常耐心地照顾母亲，使母亲的情况有所好转。

老弟兄终生作见证

一位93岁的弟兄，曾多年从事文字传福音工作，后为主受苦难长达23年多，他毫无怨言，牢记主的话：“当舍己，背起自己的十字架来跟从我”的教导。这次我见到他，虽然年已老迈，说话很轻，不思饮食，但头脑清晰，仍能在房内慢慢走动。经常有许多弟兄姐妹去看望他，不少人是他传

福音后信主的，其中有些弟兄姐妹在主的呼召下，专职或兼职从事传道工作。当老弟兄从北京返其老家扬州之前夕，许多弟兄姐妹前往看望，并拍照留念。隔日，在他的儿子陪同下回自己的故乡。近日获悉，该老弟兄于2011年6月30日中午安息主怀。愿主的平安与他师母同在！

四世同堂同走天路

一位101岁的老姐妹及其二女二子，二女未出嫁，长女68岁，在30岁后奉主的呼召，已作一名自由传道人，经常外出传福音，引领人信耶稣；在家中，带领弟妹们读经、祷告，常有家庭聚会。小女儿退休后在家照顾母亲。二子结婚后已有第三代，开始儿媳妇尚未信主，在大姐带领下，均信了耶稣。现在四世同堂，全部信主，同走天路，因主爱激励，他们常常聚集一起，唱诗，祷告，用饭，感谢神。这次我见到他们，心中非常高兴，赞美主的恩典。

父子同心事奉真神

一位年近80岁的弟兄，文化程度仅小学，20多岁信耶稣以来，勤读圣经，常常祷告，逐步明白圣经基本真理，后来承担几处家庭聚会的负责人及讲员。近来在三处聚会点，每周负责各种聚会的讲道、短讲13次左右，还安排时间探望弟兄姐妹及福音朋友，非常忙碌。但是，他常说：“主的恩典够我用，能服事主，是我理所当然的事。”现在，神又兴起他的小儿子来操练讲道服事，使父子同心配搭事奉真神。

同心合意配搭事奉

一位中年姐妹，多年来在她家中设有家庭聚会，由于客堂间偏小，只能容纳20多人，后来将自己的一间大房间扩大作为聚会用，可以容纳40-50人。除每周主日聚会外，还安排周一、四上午各一次查经聚会及交通聚会。这里姐妹占的人数较多，她们经常配搭一起，2-3人一组探望弟兄姐妹或福音朋友。几年来，由于同心合意配搭事奉，神也祝福、眷顾他们，已有多人受浸归入主的名下。

夫妻同心事奉耶稣

有一对中年夫妻非常爱主，他们腾出大房间供作聚会用，可容纳40-50人；小房间及晒台供儿童主日学用。为解决讲道人员的不足，几位弟兄轮流操练讲道。参加人员多为中青年弟兄姐妹及福音朋友，其中包括大学及研究生。聚会后由某些弟兄姐妹制作饭菜后，供应给参加聚会的人用饭；用饭时彼此有些交通。这对夫妻经常外出探望弟兄姐妹及福音朋友，传扬主的真理，引领人信主，经常帮助有难处的弟兄姐妹。

西子湖畔畅叙主恩

有一天，在一位弟兄安排下，阔别二十多年的老弟兄及多位老弟兄姐妹相聚在美丽的西子湖畔——柳浪闻莺的某一茶室，边喝茶、边观赏神创造的大自然美景，更重要的畅叙神带领我们的恩典。这位老弟兄年已91岁，原是一位传道人，曾遭受到许多苦难，后来予以平反，任某神学院副院长及牧师，前几年退休，许多信徒怀念着他，常去看望他，在基督真理上继续得到他的帮助。这次我也有机会见到了他。彼此畅叙主的恩典，在艰难的年日中，神带领了我们、保守了我们，直到如今。

奇病医治见证主名

有一位姐妹来我处述说她的女儿先后患过两种奇病(自身免疫性疾病及重症胰腺疾病)，均为世界上罕见的疾病，中国著名专家及国际上著名专家，均束手无策，也就是说，很难治疗。他们迫切向神

祈求，求主怜悯、医治，在名医无法治疗的情况下，显出神的大能，先后得到治愈。另有一位弟兄的老母亲被汽车所撞，当场昏迷，不省人事，脑部大面积受损害，医生手术后认定极难恢复，手术后昏迷不醒，但到第12天竟然醒来了。当时医生说，你母亲能醒来，算是一个神迹。目前，她有一个很强的心愿就是传福音，看见认识的人，就讲自己的经历。因她的见证，有一对夫妻决志相信耶稣；在武警医院也有一个病人家属立志信了耶稣。愿将一切荣耀全归给爱我们的神！

耶稣复活音乐特会

四月最后一周为传统的复活节。圣经没有提到耶稣复活的具体日期，但耶稣复活是千真万确的事。这次我去了某礼拜堂举办的耶稣复活音乐特会。该堂座位有七千个，这次特会由杭州及上海两个著名音乐剧团组成的各种乐器演奏耶稣复活的古典音乐和近代音乐，由约200人组成的联合剧团，盛况空前。其中大部分是信徒，也有部分非信徒，迟到者已无座位，只能坐在地上或走廊上，总共近万人。美好的音乐会使许多人感受到耶稣复活是宇宙间最大的神迹，使不少非信徒也感受到耶稣复活的历史事实。



PREPARATION OF MARRIAGE(3)

Honoring parents(part 2)

Introduction

Last two times, we have started to share on how young people should prepare themselves for marriage. A very important preparation of young people for marriage is to honor their parents.

If a son doesn't know how to honor his parents by loving them, how can he be able to lay down himself to love his future wife? If a daughter doesn't know how to honor her parents by submitting to them, how can she have the gentleness to respect and submit to her future husband? Therefore if a person does not honor parents, this person is ill prepared for a successful marriage. Through honoring parents today, God wants to prepare us for successful marriage tomorrow.

The bible told us that a successful marriage required 2 very important learning of the married couple. These 2 learning are submission and love. In Eph 5:22, God said to wives through Apostle Paul, "Wives, be subject to your own husbands, as to the Lord." In Eph 5:25, God said to husbands through Apostle Paul, "Husbands, love your wives, just

as Christ also loved the church and gave Himself up for her."

These submission and love are 2 very imperative and wonderful qualities of successful marriage required by God. Today we won't focus on the love and submission between husband and wife. We will look at them in detailed when we talk about husband and wife relationship in the future. Today our focus is on preparation of marriage.

What I want to emphasis is that young people can learn and equip themselves with these submission and love by honoring their parents today. That's why we say honoring parents is a very important and crucial preparation of successful marriage.

Through honoring parents, God wants to transform us by replacing the ungrateful, disobedient and proud spirit inherited from the old Adam's life, with the grateful, submissive and humble spirit of Christ life. Through honoring parents, God wants to transform us by reducing our self-centeredness and selfishness, and to bless us with Christ centeredness and

Christ love.

That's why Eph 6:2-3 said, "HONOR YOUR FATHER AND MOTHER (which is the first commandment with a promise). SO THAT IT MAY BE WELL WITH YOU, AND THAT YOU MAY LIVE LONG ON THE LAND."

This land in NT refers to the riches of Christ. If we learn to honor our parents, God promise to reward more and more of Christ character and love to us.

There are 2 aspects of honoring parents. One is submitting to parents and the other is loving parents. Last time (Issue 16 of "The Vine") we focus on honoring parents through submitting to them, as Eph 6:1 said, "Children, obey your parents in the Lord, for this is right." This time we will focus on honoring parents through loving them.

Honoring parents by loving them

Learning to love your parents is a very important and blessed way to equip yourself with God's love. And by this God's love, you then are able to love your spouse in your future marriage. How should we learn to love our parents? I would like to share 4 aspects with you.

I. Spend time to communicate with them

The first aspect is to spend time with your parents to learn to communicate with them. Make an effort to spend time as you grow older. As you grow older from childhood to teenage or young adulthood, you may feel like to be more independent from your parents. You may want to spend more time with your friends rather than your

parents. Before you there is an exciting new world for you to explore. This can easily draws your full attention so that there is a natural tendencies to leave your parents behind and forgotten. Therefore it is important to make an conscious effort to spend time to talk to your parents as you grow older.

Know and be known through love

That is to love them through listening to them and knowing them. Ask them what you can pray for them. Encourage them to share with you what they have recently experienced God and have learnt from Him.

Also love them through sharing yourself with them. How God is gracious to you recently? What you have experienced and learnt before God recently? What is your need or worry recently? As you share your life with them and let them know you better, they will feel that they are important to you and feel being loved by you. Also, you may try to involve them in your life by asking them to pray for you.

Important preparation for marriage.

By knowing them and letting them knowing you, your parents will feel honored and feel loved. If you learn how to do this to your parents today, you are preparing yourself to do this to your spouse tomorrow. A lot of marriages fail because the husband and the wife don't know how to spend time to understand and be understood one another on the basis of love.

Therefore, learning to spend time with parents to communicate with them is a very important preparation of marriage. Listen to negative feedback with a gentle spirit.

One thing I need to remind young people. As you share your life with your parents, quite possibly they may say to you, "You shouldn't do this or shouldn't think like that." They may try to remind you and even assume you are wrong and try to correct you. You may feel being misunderstood, judged or even rejected.

In this situation, I encourage young people to face their correction or constructive negative feedback with a humble and gentle spirit, even when their correction may not be completely valid. We can still thank them for their good intention of trying to teach us. Although this time you may have done nothing wrong, this constructive feedback or correction can become our future reminding or warning. It can help us to remain cautious next time and protect us from mistakes.

My failure experience. Let me share one of my failures when I was young. After the HK version of HSC, I need to choose what to do in the future and what to study in university. God was very gracious to me and miraculously gave me quite a surprisingly good HSC result. This enabled me to choose a wide range of university courses including those popular ones which can prepare students for popular professions earning more money. At that time I wanted to be a teacher. It is be-

cause I think that being a high school teacher, I can preach Gospel to young people in their formative years and have more holidays and time to serve God in church.

I remember when I told my father that I wanted to be a teacher, he said to me, "What is the use of teaching? Can teaching feed yourself and your family well?" In his mind, he wanted me to choose a profession which can earn more money.

I said to him, "I don't need much money. I can live by plain rice and soya sauce." This was actually what I thought as a hot headed 19 years old young man.

My father said, "Even you can live by plain rice and soya sauce, as your grandma getting old, she can no longer climb up 8 storey high stairs without a lift." At that time, we lived on the 8th floor of an old style unit building without a lift.

However, I didn't consider my father's words and ignored him. More accurately speaking, I despised his comment. I thought he did not love God and was too worldly.

Today when I look back, the young me was then actually filled with a mixture of gospel preaching passion and self-centered ambitions for my own future but without much love and care for my parents and elderly grandparent. I have to admit that, in later years, I did have times that I wanted to have more money to feed my own families better and to look after my parents' needs better. This feeling is somehow an irony to my previ-

ous narrow-mindedness and despise to my father's comment.

I am not saying that I regret to be a teacher and have lived a poor life. If I go back to choose once again, I would still choose to be a teacher. My life so far has been richly blessed and sufficiently provided by my good God. However, I do regret of my despising attitude towards my father and the narrow-mindedness and proud spirit behind. That time I should have brought my father's comment back to God to seek His will and teaching on this matter.

Therefore young people, please don't be too wise in your own eyes towards your parents' comments and advice. Have a humble and gentle spirit before man and an open-mindedness before God as you listen to negative feedback or opposite advice from your parents. Don't be offended if your parents give you comments or advice which doesn't make sense to you today.

If you learn well with your parents, it will help you greatly how to receive constructive negative feedback from your future spouse. This is also an important preparation for marriage. Because knowing how to receive constructive negative feedback is very important for co-working in oneness, including marital oneness and co-working with our spouse.

II. Look after aging parents

We now come to the second aspect of honoring parents through love. As children grow older, they should honor their aging parents by looking af-

ter their physical need.

Jesus said in Mt 15:4-9, ⁴"For God said, 'HONOR YOUR FATHER AND MOTHER,' and, 'HE WHO SPEAKS EVIL OF FATHER OR MOTHER IS TO BE PUT TO DEATH.' ⁵But you say, 'Whoever says to his father or mother, "Whatever I have that would help you has been given to God," ⁶he is not to honor his father or his mother.' And by this you invalidated the word of God for the sake of your tradition. ⁷You hypocrites, rightly did Isaiah prophesy of you: ⁸' THIS PEOPLE HONORS ME WITH THEIR LIPS, BUT THEIR HEART IS FAR AWAY FROM ME. ⁹BUT IN VAIN DO THEY WORSHIP ME, TEACHING AS DOCTRINES THE PRECEPTS OF MEN. ' "

Jesus said clearly that we should use our money to help the physical need of elderly parents. This is honoring parents. God bless those who honor parents financially.

This doesn't mean that married children have to live with their elderly parents in order to look after them. Each family has its own unique practical needs and situation. Each family should seek the Lord's leading regarding to this because living with parents or in-laws after married can create unnecessary difficulties.

No matter whether you live with your parents or not, sons and daughters can't avoid the responsibility of helping aging parents' physical needs. Some people even Christians today provide care to their children and parents with very different and contrasting attitudes. They take

initiatives and priority to improve their young children's well being, but forget and even ignore their elderly parents' basic need for an extended period.

This is not pleasing God. In God's eyes, both their young children and elderly parents are equally precious. Actually your elderly parents will probably finish their earthly time to see God much sooner. We should have a sense of urgency to take care of their well being so that they can be more ready to see God.

God bless those who honor and care for parents. God is displeased with those who despise parents and ignore their needs.

When Jesus was crucified on the cross in great pain, He didn't forget His earthly mother Mary's need. He entrusted her to His beloved disciple John to look after her and to provide her need. As we learn to honor our parents, may God bless us with more Christ like character.

III. Give honor to parents

Thirdly, we can love our parents by learning to give them honor.

Give honor to your parents

God desires us to learn to give honor to our parents. No one is perfect in this world (except for our Lord Jesus). Even more so, no parent is perfect because it is even much more harder to be a parent in today's world. Each parent has his or her own short comings and blind spots. But

God desires us to learn to appreciate and give thanks and praises to our parents. He desires us to learn to accept them for their imperfection with love as God accepts us with unconditional love.

He delights in us to have a grateful spirit so that we know how to give appreciations and thanks to our parents. If you have developed a grateful spirit in you through appreciating and thanking your imperfect parents today, this grateful spirit will help you to appreciate and honor your imperfect spouse tomorrow. This is another reason why honoring parents is an important preparation for marriage.

Deflect praise to your parents

When someone praises you, you can learn to deflect the praise to your parents. For example, if someone said to you, "You play your violin so well!" What will you response? Will you say 'politely' and 'humbly' in Chinese style, "No, no, no. I don't I don't." I think most Aussies won't say this. Probably you will simply say, "Thank you." Or "Thank you for your encouragement." Or you may say, "Thank you. Actually today I can play violin is because my parents have put into a lot of time, effort, resources and encouragement. " Or saying, "This is because God has given me a lot of resources and encouragement to me through my parents.

This is not of courtesy or learned communication skill. This is an outward expression of an inner apprecia-

tion and thankfulness towards parents from a grateful spirit.

Walking in truth

On the other hand, we can honor our parents by fearing and loving God.

3 Jh v3-4 says, “³For I was very glad when brethren came and testified to your truth, that is, how you are walking in truth. ⁴I have no greater joy than this, to hear of my children walking in the truth.”

When the old Apostle John heard of his spiritual children walking in the truth, he has no greater joy than this. In the same way, as a father, when I see my children walking in the truth, I have no greater joy than this. When I see my children walking in the truth as long as they live, loving God and follow Him as long as they live and fearing God and serve God as long as they live. No matter how great the achievement this world can give me, I have no greater joy than this.

Prov 10:1 said, “The proverbs of Solomon, A wise son makes a father glad, but a foolish son is a grief to his mother.” Prov 27:11 said, “Be wise, my son, and make my heart glad, that I may reply to him who reproaches me.”

Here the wisdom does not refer to earthly wisdom, knowledge, academic or professional qualification. This is the true wisdom of fearing God, as mentioned many times in Proverbs, “The fear of the LORD is the beginning of wisdom”.

Therefore how can a young man or

woman honor parents? It is to fear God, to be a man or woman of wisdom walking in the truth. May every son and daughter honors parents by fearing God and walking in truth.

IV. Pray for parents

Not only we can honor our parents through submitting to them in the Lord which we shared last time, through spending time to talk with them, through looking after their physical need and through giving honor to them, lastly, we can honor our parents in love through praying for them.

Intercession is a real form of loving and serving the person we intercede for. It is an effective way to co-work with God to bring blessings to our parents. It is a very practical way to love and honor parents. Through intercession in faith and love, God can do miracles on our parents.

As some of you may know, my Mum went to the Lord in Hong Kong almost 3 weeks ago. All by God grace, I can see how God miraculously worked on my mum's life through the intercessions of her children especially my younger brother. Through intercession, God did turn my Mum's life of sadness, bitterness and hopelessness, into a life of happiness, forgiveness and intercession. Especially in the last few years, God did prepare my Mum to go to see Him and enjoy His rest. Personally I regard this is a miracle of God co-working with man's intercession.

Therefore let us encourage one another to pray for our parents. If they do not believe in Christ yet, intercede for them so that they may know Christ and rooted their short temporary life in our eternal God. If they have already been saved but are in spiritual weakness or even spiritual darkness, intercede for them so that God can restore them back to Him and prepare them to be ready to see Him. If they are saved and are following God, intercede for them so that they can enjoy spiritual fruitfulness in the twilight years of their life with grace upon grace.

May we all be encouraged by God's word in Lk 18:1 that, "Pray and do not lose heart". Praying for parents is a practical way to honor parents.

Parents should help children to honor parents.

Since honoring parents is so important to our children and to their preparation of marriage, I would like to share a few words on how parents should co-work with God to help their children to honor parents.

I. Be a good authority

Firstly parents need to learn to be a good authority. Do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord. Be parents after God's own heart.

II. Be a good role model of submission and love

Secondly, be a good role model

of submission and love. Wife should learn to submit to her husband. Husband should learn to love his wife. So that your children can see and learn from you what is the biblical submission and love and the beauty of these. These 2 learnings are the important basis of honoring parents.

III. Honor your own parents

Parents, being sons and daughters yourselves, you have to learn to honor your parents as well. In this way your children can see the true beauty of honoring parents from fearing and loving God. They can then be attracted to learn to honor their parents.

If we do not respect and honor parents ourselves, our children will find it very hard to respect and honor us when they grow up. This is not only our own painful loss. This is also our children's very great loss. For God bless those who honor parents and judge those who despise parents.

Conclusion

Let us pray for our young people. May God raise up godly young men and young women honoring their parents. So that God can prepare them to be godly husbands and wives, to raise up godly family for the glory of God, to raise up godly children to love God and serve God so that God can gain a new generation for His own testimony and prepare for His church.

问题解答

惠来



问：怎样区分精神病患者和被鬼附？

答：在我们尚未真正分辨出一个失了常态的人，是否真正被鬼附时，就不要随便为他赶鬼。若这人患了精神病，那他一定要去看精神病医生。若清楚这人真被鬼附，才可为他赶鬼。所以，当我们遇到这类似精神病和被鬼附的人，我们必须求神赐我们分辨诸灵的智慧，来帮助别人。

1. 起因：精神病患：心理曾受重创、打击、精神受刺激，大多数由浅而深，由远而近逐渐形成。被鬼附者：多为突然发生，鬼附身上可能是他曾经拜偶像、交鬼、占卜，使邪灵有机可乘。
2. 言语变化：精神病患：很健谈，语无伦次，重复地讲几句话，答非所问。被鬼附者：大声恐怖嘶吼，男声忽变女声，女声忽变男声，有时出现多人之声，能回答质问。
3. 理智：精神病患：失去理智，喜怒无常，或痴呆不动，傻头傻脑，有畏缩的行为。被鬼附者：不一定失去理智，有时有惊人能力，常能揭发人的隐私。
4. 眼帘现象：精神病患：呆滞、不灵活，似昏沉睡醒状，眼翻白且大，或傻笑。被鬼附者：眼神锐利，带有凶气，脸能变形，但偶而装成睡状，想逃避。
5. 听觉现象：精神病患：带有恐吓、命令性，无中生有，且相信体内、脑内有幻听现象。被鬼附者：能听见人所听不见的言语，且有超时空的预测力。
6. 自我意识：精神病患：自大妄为，自认玉皇大帝，情绪低潮时，感觉人生乏味，有自杀之念头。被鬼附者：喜欢远避人群，独居一隅，丧失原有自我，无法控制自我意识。
7. 人格分裂：精神病患：内在分裂成两个人，产生矛盾心理，故为精神分裂。被鬼附者：“内外”两个人，言论和外在人形不同，有时多人、多口、多声调出现。
8. 身体力量：精神病患：疯狂、力大，但多人可控制住。被鬼附者：有时瘫痪，有时力大如牛，人极难制止住。
9. 失常现象：精神病患：记忆力、知识、思想和运动意识失常，忽哭忽笑。被鬼附者：生活言行异于常人。

作为基督徒如能专心信靠神、顺服神，一定会在神大能的手臂护卫之下，他一定不会被魔鬼有机可乘，魔鬼就无法加害他了。相反，若基督徒离开主，就容易受到魔鬼有机可乘和利用。犹大书教导我们：“亲爱的弟兄啊，你们却要在至圣的真道上造就自己，在圣灵里祷告，保守自己常在神的爱中，仰望我们主耶稣基督的怜悯，直到永生。”

魔鬼无孔不入，若不靠主的能力，是无法胜过牠的，故我们应当竭力保守自己常在神的爱中，以神的能力胜过魔鬼。

