

2.9.2012	Matthew 1 马太福音 1	http://www.youtube.com/watch?v=iBmvdN5xzm0	<p>Matthew is a book focusing on Jesus's teachings. Focus on Jewish audience. Matthew in person is a tax collector and he is one of the disciples of Jesus.</p> <p>Genealogy of Jesus Christ</p> <p>Matthew starts with Jesus Christ is the son of David, the son of Abraham. He connect them together to point out that Jesus fulfill both two promises that He is the king forever (what God promised David) and He is the seed (what God promised Abraham to be the father of many nations). List four women to lift up women, Tamar, Rahab, Ruth, Uriah's wife. God's plan always includes women and sinners. Not all the generations in the line are listed.</p> <p>Birth of Jesus Christ</p> <p>Joseph is not the real father of Jesus but adopted father. Joseph and Mary were very young people at that age (less than 20). We can see how two young people are used by God. They both trust God for what He commands. They barely knew each other when Mary was found pregnant so the trust was not strong between them. Joseph is a righteous man and wants to divorce her quietly. He wants to execute justice with mercy. There are also some good reasons to divorce, like in this case. An Angel came and explained to Joseph. When Joseph woke up, he did what the angel of the Lord had commanded him and took Mary home as his wife. He is willingly to obey God with the cost of his own honor. He had no union with her until she gave birth to a son. Joseph and Mary are good example to young people that it is not a matter of age to do right, commit and obey God. "Immanuel"--which means, "God with us." Jesus brings God with us. God came down as a man to be with us. Jesus is born into a lowly status family that He is willingly to give up His authority for saving us. He wants to show us that it is not the wealth or social status that we should chase after.</p>	<p>马太福音是一本着重于主耶稣教导的书。主要是对犹太听众。马太是一个税利，他是主耶稣的门徒之一耶稣</p> <p>基督的家谱</p> <p>马太开始说主耶稣是亚伯拉罕的后裔，大卫的子孙。他把他们联系在一起为了指出了主耶稣成全他们两个的应许。他是永远的王(神应许大卫的)，他是那个后裔(神应许亚伯拉罕会成为多国的父)。列举了四个女人来抬举女人，他玛，喇合，路得和乌利亚的妻子。神的计划一直都包括女人和罪人。家谱中不是所有的代都列出来了。</p> <p>耶稣基督的诞生</p> <p>约瑟不是主耶稣真正的父亲而是收养的父亲。约瑟和玛丽亚在那个年代是非常年轻的人(不到20岁)。我们可以看到两个被神使用的年轻人。他们都相信神所命令的。在玛丽亚被发现怀孕了之前，他们两个人并不熟悉对方，所以彼此的信任也不够。约瑟是一个义人，想暗暗地把她休了。他想带着怜悯来执行公义。有时离婚也是有好的原因的。一个天使来到解释给约瑟。约瑟醒了，起来，就遵着怜悯来执行吩咐，把妻子娶过来。他愿意来顺服神，以他自己的名誉代价。他没有和她同房，等她生了儿子。约瑟和玛丽亚是年轻人好的榜样。作正确的事，委身神和顺服神不在于年龄。以马内利翻出来，就是神与我们同在。主耶稣把神带给我们。神作为人降临和我们在一起。主耶稣降生在一个特别卑微的家庭，他愿意放掉他的权力，要告诉我们我们要追求的不是财富或者名利。几个东方的博士来寻找主耶稣。他们跟随星星的指引最终找到了主，尽管需要花很多时间，走很远的路，旅程也一定很辛苦。"那生下来作犹太人王的在哪里？我们在东方看见他的星，特来拜他。"他们相信预言。真正的基督徒的旅程就像博士经历的，寻找和跟随主，把我们自己献给主。</p> <p>希律王听见了，就心里不安。耶路撒冷合城的人，也都不安。很显然他们没有准备好，对主再来也不感兴趣。希律王住的比博士们离主耶稣出生的地方更近，但是他没有准备也不要见耶稣。</p> <p>比较博士和希律王作的，我们能看出他们和神关系的不同。神希望我们有饥渴的心来寻求他。我们需要预备我们自己被他使用，也要等待他的快快再来。</p> <p>他们对主降生的消息反应也不同，博士大大的欢喜，俯伏敬拜，向他献礼物。希律王得到主耶稣的消息却不相信他。他不想放弃他的王位，而是下杀戮的命令。人们加入基督教可以是为了不同的目的和有不同计划。</p> <p>约瑟听从天使告诉他的话，逃到埃及之后在希律王死后又重返以色列。他们一家在这样的旅程中一定经历很多苦难。这是要应验主借先知所说的话，说，我从埃及召出我的儿子来。然后他们到了一座城，名叫拿撒勒，就住在那里。主耶稣从出生到被抚养都是在很卑微地位的家庭和不起眼的地方。他把自己和穷苦人定位在一起。</p>
9.9.2012	Matthew 2 马太福音 2	http://www.youtube.com/watch?v=kbMgOjHX6il	<p>Magi from the east came to seek Jesus. They follow the stars and find Him, no matter how long time, how far away or how difficult the journey is. "Where is the one who has been born king of the Jews? We saw his star in the east and have come to worship him." They believed the prophecy. True christian has a long journey like Magi has, seeking, following Lord and offering ourselves to Him.</p> <p>When King Herod heard this he was disturbed, and all Jerusalem with him. Apparently they were not ready and not interested for Jesus to come back. King Herod lives closer to the region but he and his people were not prepared and do not come to see Jesus.</p> <p>Compare what Magi and King Herod did, we can see the difference in their relationship with God. God expect us to have a hungry heart and seek Him. We need to prepare ourselves to be used by Him and wait for Him to come back quickly.</p> <p>The response of Knowing Jesus is born from the two group are different too. Magi were overjoyed, bowed down, worshiped him and presented him with gifts. King Herod gather information about Jesus but doesn't believe Him. He doesn't want to give up his kingship and give order to kill. People come to christianity can be for different purposes and plans.</p> <p>Joseph obey what angel told and escaped to Egypt and later came back to the land of Israel after King Herod died. Must be alot of suffering on the journeys too for his family. It fulfilled what the Lord had said through the prophet: "Out of Egypt I called my son." Then they went and lived in a town called Nazareth, which is a very small city. Jesus was born and raised up from a very lowly status family and unknown place. He identifies himself with the poor.</p>	<p>希律王听见了，就心里不安。耶路撒冷合城的人，也都不安。很显然他们没有准备好，对主再来也不感兴趣。希律王住的比博士们离主耶稣出生的地方更近，但是他没有准备也不要见耶稣。</p> <p>比较博士和希律王作的，我们能看出他们和神关系的不同。神希望我们有饥渴的心来寻求他。我们需要预备我们自己被他使用，也要等待他的快快再来。</p> <p>他们对主降生的消息反应也不同，博士大大的欢喜，俯伏敬拜，向他献礼物。希律王得到主耶稣的消息却不相信他。他不想放弃他的王位，而是下杀戮的命令。人们加入基督教可以是为了不同的目的和有不同计划。</p> <p>约瑟听从天使告诉他的话，逃到埃及之后在希律王死后又重返以色列。他们一家在这样的旅程中一定经历很多苦难。这是要应验主借先知所说的话，说，我从埃及召出我的儿子来。然后他们到了一座城，名叫拿撒勒，就住在那里。主耶稣从出生到被抚养都是在很卑微地位的家庭和不起眼的地方。他把自己和穷苦人定位在一起。</p>
16.9.2012	Matthew 3 马太福音 3	missing	<p>Before knowing Jesus Christ, we should know first we are sinners. We all go through water baptism. Here it is important to know that continuously spiritual baptism by Jesus Christ is more important. Jesus go through water baptism. He identifies with us and goes through all what we go through to show He is the way.</p> <p>Confess, repent and bare good fruits.</p>	<p>认识主耶稣基督之前，我们要先知道我们自己是罪人。我们都经过水的洗礼，这里说到持续地接受主耶稣基督灵里的洗礼更要。主耶稣受水洗，他要和我们一样，经历一切我们所经历的，向我们显示他是道路。</p> <p>认罪，悔改，结好果子。</p>
23.9.2012	Matthew 4 (1) 马太福音 4 (1)	http://www.youtube.com/watch?v=ONEEpE-Bp0M	<p>Temptations of Jesus Christ</p> <p>Jesus was led by the Spirit into the desert to be tempted by the devil. Jesus goes through temptation to be identified with us. He was tempted in every way, just as we are--yet was without sin. We are tempted because of the weakness of our flesh. It reminds us that when we are tempted, remember to rely on Jesus who can overcome all kinds of temptations. God allow us to go through such things to build up our faith to get ready for our ministry.</p> <p>These three temptations cover temptation in every way of our weak flesh. Hungry temptation. We have needs in our lives and food is the basis. We have needs, which can increase to desires, which can increase to lust. And lust is unlimited and leads to sin. It is a test whether you submit your own will to God's plan or you submit to your own will because of physical needs or pleasure. Jesus knows God's plan and choose to submit his own will under God's will and become bread for our life. God creates the hunger in us so we should ask Him more through prayer, serving that we can be really satisfied. Pride temptation. We sometimes want to get God's recognition, approval or many miracles after wondering long time in the desert, which lead to test God and sin. Do not avoid suffering. Satan quote the scripture here to try persuade Jesus. We should learn our scripture well and know the whole will of God so no false teaching or teachers can trick us. Jesus trust God with faith. He choose to suffer and know God will provide. We should not test God and follow Jesus's example. Worship temptation. when we focus on what we see in this world, we start to worship wrong thing. Jesus doesn't accept what Satan offers in this world but is willing to walk onto the cross to inherit the kingdom God offers. We Keep on focusing and only worshipping God. And be content with what we have.</p> <p>Remember who we are and not going back to old ways but rely on God to provide. We should be hungry, no pride, and worship God only. Jesus has done such a good example for us ahead of time. We can overcome.</p>	<p>主耶稣受试探</p> <p>耶稣被圣灵引到旷野，受魔鬼的试探。主耶稣和我们一样经历试探。他凡事受过试探，与我们一样。只是他没有犯罪。我们被试探是因为我们肉体的软弱。在这里提醒我们，当经历试探的时候，记得信靠主耶稣，这位可以战胜任何试探的主。神允许我们经历试探，为了建设我们的信心，为将来的服侍作准备。</p> <p>这三个试探涵盖了我们的肉体所有可能的试探。饥饿的试探。我们在生活中有需要，像食物是最基本的。我们的需要，增加了就变成想要，再增加就变成欲望。欲望是无止境的，导致罪。这是一个试探。你是否把自己的意愿顺服神的计划，还是你愿意为了物质的需要和享乐服从自己的意愿。主耶稣知道神的计划，选择去把自己的意愿顺服在神的意愿之下，成为了我们生命的粮。神创造了我们里面的饥饿，要我们通过祷告，服侍向他求得真正的满足。骄傲的试探。我们有时在沙漠里徘徊了一段时间了就想得到神的认可，批准，或者一些神迹，导致试探神犯罪。要避免受苦。在这里撒旦会引用经文来劝说主耶稣。我们要熟练我们的经文，明白神完全的旨意。错误的教导和假教师就不会误导我们。主耶稣凭信心相信神。他选择去受苦知道神供应。我们不要试探神，而是跟随主耶稣的榜样。敬拜的试探。当我们专著在这个世界上我们肉眼所看见的，就开始崇拜错误的东西。主耶稣不接受撒旦给的这个世界里的东西而是愿意走上十字架来继承神给的国。我们要持续的专著与神和只敬拜神。对我们所拥有的知足。</p> <p>记得我们是谁，不要回到老我里去，而是相信神的供给。我们要保持饥饿，没有骄傲，单单敬拜神。主耶稣已经在我以前做了这么好的榜样。我们可以战胜。</p>

30.9.2012	Matthew 4 (2) 马太福音 4 (2)	http://www.youtube.com/watch?v=asJrpldYZeg	<p>Jesus starts his ministry</p> <p>The area of Galilee is gentile area. Jesus started his ministry from here and went throughout Galilee and fulfilled scripture. "Land of Zebulun and land of Naphtali, the way to the sea, along the Jordan, Galilee of the Gentiles--the people living in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned." We should shine like this. Jesus, the King, preaches about "Repent, for the kingdom of heaven is near." Kingdom requires people and their obedience. Kingdom has power. When we talk to people, we should talk about this coming kingdom to people and bring the urgency to repent. Jesus calls for his disciples. His disciples immediately left what they were doing and followed Him. They gave up their life and follow Jesus Christ. We should also fix our focus on God with costs. Now God prepare us for the obedience hearts. We need to be ready when He comes. Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people. He gave us good example that we should teach, preach and heal people. Jesus was very popular around the area. But later He was crucified by His own people. We should understand people tendency.</p>	<p>主耶稣开始他的职事</p> <p>加利利地区是外邦人的地区。主耶稣从这里开始他的职事,走遍加利利, 应验先知的预言。"西布伦地, 拿弗他利地, 就是沿海的路, 约但河外, 外邦人的加利利地。那坐在黑暗里的百姓, 看见了大光, 坐在死荫之地的人, 有光发现照着他们。" 我们应该同样的发光。主耶稣, 王, 传道"天国近了, 你们应当悔改。" 天国需要人民, 需要顺服的民。 天国也带着能力。 当我们向人传道的时候, 要告诉他们这个天国近了, 和悔改的迫切。主耶稣照他的门徒。 他的门徒立刻离开他们当时做的事情, 跟随主。 他们放弃他们的生活跟随主耶稣基督。 我们也有代价的专著神。现在神准备我们顺服的心。 我们要在他来之前预备好。 主耶稣走遍加利利, 在各会堂里教训人, 传天国的福音, 医治百姓各样的病症。 他给我们好的榜样, 我们也要教训人, 传福音, 和医治人。 主耶稣当时在那片地方很出名。 但之后他却把他的民钉死在十字架上。 我们要理解人性的倾向。</p>
7.10.2012	Matthew 5 (1) 马太福音 5 (1)	http://www.youtube.com/watch?v=2gmYQnkERBs	<p>Jesus teaching on a mountainside</p> <p>Kingdom teaching is about people and who they are. "Blessed are...", being happy. "</p> <p>"Blessed are the poor in spirit, for theirs is the kingdom of heaven". Poverty of spirit. It is the first step that people, who do not have, have open hearts towards God and want to seek the way and find Jesus Christ. Realize sin and want to be changed. "Blessed are those who mourn, for they will be comforted." The reaction of poverty of spirit is mourning. And they will be comforted by God's message. "Blessed are the meek, for they will inherit the earth." People also have humbleness. True meekness is not weak but you humble yourself when you are strong. It is the proper attitude towards others. Seeing others always better than us. "Blessed are those who hunger and thirst for righteousness, for they will be filled." Such people desire righteousness. We need always keep this hunger and thirst, not for what is in this world but from Lord. When seeking Lord with such hunger and thirst, you will certainly will receive righteousness. "Blessed are the merciful, for they will be shown mercy." If the person has truly poverty of the spirit, he will be very merciful towards others because he know how great mercy Jesus Christ has shown to him. "Blessed are the pure in heart, for they will see God." Keep the pure heart towards God, then you see God in everything and be totally devoted to Him. "Blessed are the peacemakers, for they will be called sons of God." Not only the person himself has good relationship with God, he will bring gospel and try to lead others to turn back and have peace with God. "Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven." When people devoted themselves to God, they will be persecuted by people around because they won't understand. "Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me." People around will try to kill your spiritual life, rather than physical in this life. Follow Jesus Christ and suffer the way He suffered, you will receive Kingdom of heaven as promised.</p> <p>Eight blessings explain the conditions to enter kingdom of God. They review also a process for Christian life. It is a hard path but with God's blessings and promises.</p>	<p>主耶稣的登山宝训</p> <p>天国的教导是关于人民, 他们是怎样的。 "...有福了", 喜乐。"虚心的人有福了, 因为天国是他们的。". 灵里的缺乏。 这是第一步。 有缺乏的人才会对神敞开心, 想要寻求出路, 找到主耶稣基督。 意识到罪, 想要被改变。 "哀恸的人有福了, 因为他们必得安慰。" 灵里缺乏的反应是哀恸。 他们也会被神的信息安慰。 "温柔的人有福了, 因为他们必承受地土。" 这样的人谦卑。 真正的温柔不是软弱, 而是在你刚强的时候保持谦卑。 这是对他人合宜的态度。 总是看他人好过我们自己。 "饥渴慕义的人有福了, 因为他们必得饱足。" 这样的人渴求义。 我们应该一直保持这样的饥渴, 不是为这世上的事物而是为神饥渴。 当带着这样的饥渴来寻求神的时候, 你当然会领受义。 "怜恤的人有福了, 因为他们必蒙怜恤。" 如果一个人有真的灵里的缺乏, 他就会很怜恤人, 因为他知道主耶稣基督已给了他如此大的怜恤。 "清心的人有福了, 因为他们必得见神。" 对神保持纯洁的心, 你就能在每件事情里都看到神的作为和完全委身给神。 "使人和睦的人有福了, 因为他们必称为神的儿子。" 不仅是这个人他自己和神有好的关系, 他也把福音穿给别人带领他人转回神与神和好。 "为义受逼迫的人有福了, 因为天国是他们的。" 当人委身向神, 就会被周围的人逼迫因为他们不明白。 "人若因我辱骂你们, 逼迫你们, 捏造各样坏话毁谤你们, 你们就有福了。" 周围的人会想法杀死你的属灵生命而不是属世的生命。 跟随主耶稣, 向他学习受苦, 你会承受应许的神的国。</p> <p>八福解释了进入天国的条件。 他们也描述了基督徒生命的过程, 是一条困难的路, 但是有主的祝福和应许。</p>
14.10.2012	Matthew 5 (2) 马太福音 5 (2)	http://www.youtube.com/watch?v=xFggSKrB62k	<p>We are salt and light of the world</p> <p>When we following Christ, we will be salt and light. What means to be salt: it is valuable (who God chose), it preserves and influence the surroundings (we will correct the world around us and keep it longer), it adds flavor(adds more spices to this life, there is more meaning of life),it adds more faithfulness to the sacrifice we offer,it has healing effect (we bring healing to people's life)Some people may resist us because of the saltiness, since salt hurts in the healing process. We need to remain salty, by keeping on obeying and following Jesus. If we loose saltiness, there is no use then to benefit others. What means to be light: if we are close to God, we will shine and cannot be hidden. Do not be a private christian. A true Christian should stand out and shine. We will be different when shining true light and people around will see. Be careful to shine for God (correct light) and help others to draw near to God not to yourself. Shining light will expose people. Some one may not like it, so we expect persecutions when shining. We need to be with God to remain salty and shine truly and correctly.</p> <p>Jesus fulfills the Law</p> <p>The Law really tells about God's will and God's character and how we should live. Law should convert people's heart and bring the poverty of spirit that we realise we need Him and need to follow Holy Spirit. Jesus fulfills all the aspects of the law so we are free now to serve Him and follow the law and have the salvation. We can do what Law requires now because Jesus has shown what is the Law really means for us by dying on the cross as an example. So let's practise obeying God and the Law from heart and not from surface level as the Pharisees and the teachers did. They assume the Law according to their definitions in order that it might be easier for them to follow and think they can make to heaven.</p> <p>Do not murder</p> <p>Murder starts from heart of hatred. Check the heart and remove any kind of hatred. Be humble and merciful towards others and bring gospels to them. Settle matters quickly.</p>	<p>我们是世上的盐和光</p> <p>当我们跟随主的时候, 我们就成了盐和光。 盐的意义 :它是宝贵的(我们是神的选民),它可以保存和影响周围的事物(我们可以纠正周围的世界, 使它维持长一些的时间), 它可以添加滋味(为生命添加更多的味道, 这个生命有更多的意义),它可以给我们奉献的添加衷心的成分, 它有医治的功效(我们为他人的生命带来医治)。 有些人可能会拒绝我们, 因为我们的盐度, 因为盐杀菌医治的时候会很痛。 我们需要通过持续的顺服神和跟随主来保持盐度。 如果盐度失效了, 就没有帮助他人的益处了。 光的意义 :如果我们就近神, 我们就会发光不会被掩盖。 不要做个独立的基督徒。 一个真正的基督徒是会站出来发光的。 当发真光的时候, 我们就会不同会被周围的人看见。 要小心是为神发光(发正确的光), 帮助别人来亲近神而不是亲近你自己。 光也能显露出本相。 有些人会因此不喜欢, 所以我们发光的时候遇到逼迫也是正常的。 我们需要在神里保持我们的盐度和正确的发真光。</p> <p>主耶稣成全律法</p> <p>律法真实告诉人们神的旨意和神的特质以及我们该怎样活。 律法应该纠正人的心, 带来灵里的缺乏, 使我们意识到我们需要主要跟随圣灵。 主耶稣成全了律法的各个方面, 使我们得自由可以来服侍他, 来顺从律法得永生。 我们现在可以做律法要求的了, 因为主耶稣已经通过在十字架上受死给我们作了例子告诉了我们律法真正的含义。 所以让我们来练习从心里顺服神和服从律法, 而不是像法利赛人和律法师们做的从表相上行。 他们用他们自己的定义来理解律法使律法变得更容易守, 认为他们的行为可以进天国。</p> <p>不要杀人</p> <p>杀人起于心里的仇恨。 查看我们的心, 去掉各样的仇恨。 保持谦卑, 对他人怜悯, 给人带来福音。 无论什么争端, 尽快息。</p>

21.10.2012	Matthew 5 (3) 马太福音 5 (3)	http://www.youtube.com/watch?v=LibSX4jQuSw	<p>Do not commit adultery It is about heart which God deal with us. Whatever evil thoughts, cut them away and guard our hearts. Be serious about sin.</p> <p>Divorce Need to look at what marriage is really about and not minimize what law means by thinking to give the certificate is good enough. Anyone who divorces his wife, except for marital unfaithfulness, causes her to become an adulteress, and anyone who marries the divorced woman commits adultery.Be serious with God's law.</p> <p>Oath Be honest and truthful about your hearts. Oath itself is good but do not use it to cover any lies.</p> <p>Eye for eye Eye for eye is when doing justice in court system. Do not apply it into the relationship with others. Don't take revenge and seek own justice. Show love and freely give more than what is asked, you then help the person to see God in his life too. Overcome evil with good.</p> <p>Love for the enemies Love your enemies and pray for those who persecute you. Show grace to people. God did the same way that He love us even when we were His enemies. God gives everyone and show mercy to all.</p> <p>Be perfect, therefore, as your heavenly Father is perfect. When meditate the harshness of the law, we know how sinful we are and we need Jesus and holy spirit's help to be able to do.</p>	<p>不要犯奸淫 神要对付的是我们的心。无论什么样的邪恶想法，要把它们剪除并且守卫我们的心。严肃对待罪。</p> <p>离婚 要看婚姻真正的意义是什么而不是要简化律法，认为只要给离婚证书就是做好了。只是我告诉你们，凡休妻的，若不是为淫乱的缘故，就是叫她作淫妇了。人若娶这被休的妇人，也是犯奸淫了。严肃对待神的律法。</p> <p>起誓 要诚实和真实的心。起誓本身是好的，但不要用它来遮盖谎言。</p> <p>以眼还眼 以眼还眼是在司法体系里执行公义的时候用的。不要把它用在和他人的关系中。不要报复和寻求自己的公义。要爱和自愿的给与他人，比他们所求的还多，这样你可以帮助他人看到神也在他们的生命中。以善制恶。</p> <p>爱仇敌 要爱你们的仇敌。为那逼迫你们的祷告。恩待人。神用同样的方法，他在我们还是他的敌人的时候就爱了我们。神给与所有的人，也怜悯所有的人。</p> <p>所以你们要完全，象你们的天父完全一样。当思想律法如此严格的时候，我们知道自己多么的有罪也知道我们需要主耶稣和圣灵的帮助才能做。 可以讨神喜悦的几件事</p>
28.10.2012	Matthew 6 (1) 马太福音 6 (1)	http://www.youtube.com/watch?v=a5huXUyWmnQ	<p>Things to do which pleases God</p> <p>Comparisons show what is the correct way to do. What we do should be for pleasing God not for pleasing people or oneself.</p> <p>Be careful not to do your "acts of righteousness" before men, to be seen by them. If you do, you will have no reward from your Father in heaven. Are you willing to do these things in secret which shows your sincerity of heart and devotion to God?</p> <p>1, Giving</p> <p>When you give to the needy, do not let your left hand know what your right hand is doing. God knows what you did. Giving to the needy is not limited to money, which can be also your time, energy and effort etc. Stop being conscious about yourself but try to help others. Keep on giving and serving without pride.</p> <p>2, Prayer</p> <p>Check the motive of the heart. Pray with a sincere and pure heart. Public prayer and private prayer are both important. God knows all our situations. Prayer is not about repeating the words but showing your brokenness of heart and the need of Him. Do not limit God to request for certain result. God always give us the best. Jesus showed a model what to pray from verse 9 to 13. We can learn that order, seeking God kingdom first and glorify Him first and focus on the relationship with Him first. Then we submit and ask for what we need and show our dependence on Him. Pray according to God's will and take action accordingly to participate in His Will. Be persistent in prayer.Forgive and forget.</p> <p>3, Fasting</p> <p>Fasting is not limited to food only nowadays. Now entertainment is more tempting. Fasting is to bring self-control and discipline. When fast, pray and read scriptures. Not fast and watch TV or so. Whatever is your weakness, you can practise fasting on it.</p> <p>Recognize all what we have is provided by God. Our ability to serve is a blessing from God.</p>	<p>对比可以看出正确做事的方法。我们做事是要讨神喜悦，而不是讨别人或自己喜悦。</p> <p>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。你愿意在隐秘处行这些事情，显示你真诚的心和对主的忠心吗？</p> <p>1, 施舍</p> <p>你施舍的时候，不要叫左手知道右手所作的。神都知道你做过的。给与需要的人不仅局限于金钱，也可能是你的时间，精力，努力等等。停止自我意识，而是关注帮助别人。持续的不带骄傲的施舍和服侍。</p> <p>2, 祷告</p> <p>察看你心里的动机。用真诚，纯净的心来祷告。公共场合和私下的祷告都很重要。神知道我们经历的各种状况。祷告不是用重复的话，而是向神显示破碎的心和对他的需要。不要局限神对自己求问的答复。神总会给我们最好的。主耶稣在9到13节给我们一个祷告内容的模型。我们可以学习那样的先后顺序，要先寻求神的国度，荣耀他的命，和关注与他的关系。之后我们可以顺服来求我们所需要的，显示我们依靠他。按照神的旨意来祷告，也要相应的去行动来参与到他的旨意里。要持续的祷告。饶恕也要遗忘。</p> <p>3, 禁食</p> <p>禁食当今不仅局限于食物。现在娱乐是更有诱惑力的。禁食是要带来自我约束能力和纪律。当禁食的时候，要祷告和读经。不是禁食的时候去看电视等等。你在哪些事物上有软弱，就可以在那些事物上练习禁食。</p> <p>意识到我们所有的都是神供给的。我们服侍得能力是神给的祝福。</p>

4:11.2012	Matthew 6 (2) 马太福音 6 (2)	http://www.youtube.com/watch?v=7A3mkYyJKIO	<p>Trading worldly wealth with heavenly wealth</p> <p>Do not store up for yourselves treasures on earth. It does not mean no responsibility of worldly treasure though. We are managers and should rule over the treasures on earth which God provide us and do not let those be our Masters or obstacles to know God more. When we seek possession on this earth and start to worry about physical needs, we loose focus on God. Our goal as Christian is to seek and serve God. For where your treasure is, there your heart will be also. So we need to treasure more about God's promises, believing we have great rewards ahead and willingly trading what we have here temporary on earth for more of the external in heaven.</p> <p>The eye is the lamp of the body</p> <p>Eyes reflect heart. How we see things and people reflects our hearts. Need to see correctly with right eyes (with right attitudes). Trust God and see Him in control of everything in our life.</p> <p>Masters</p> <p>We need to know first we do serve. Then no one can serve two masters. So we choose to serve our Master who is Jesus. Sacrifice our time and energy more for Him.</p> <p>Do not worry</p> <p>Worry adds trouble. True christians should not worry about physical needs and be content. Put security in Lord. Trust God is our evidence of faith. But seek first his kingdom and his righteousness, and all these things will be given to you as well. Do not worry about tomorrow but be prepared and do our parts today diligently.</p>	<p>用世间的财富换取天上的财宝</p> <p>不要为自己积攒财宝在地上。不是说对世间的财物就可以不负责任。我们是管家，应该可以掌管世上的神供给给我们的财富，而不是让它们成为我们的主人或者阻挡我们更多认识神的力量。当我们寻求拥有这世上的财物，开始担心物质的需要，我们的关注点就会离开神。基督徒的目标是寻求和服侍神。因为你的财宝在哪里，你的心也在哪里。所以我们要更看重神的应许，相信我们前面有很大的奖赏，愿意去用世上我们暂时拥有的去换取更多天上永恒的。</p> <p>眼睛是身上的灯</p> <p>眼睛反映心。我们如何看待周围的人和事反映我们的心如何。要用眼睛正确的去看待（正确的态度）。相信神，在我们生命中的每件事都看到他在掌权。</p> <p>主人</p> <p>我们首先要知道我们都是服侍的对象。然而一个人不能事奉两个主。所以我们选择去事奉我们的主，耶稣。更多的为他牺牲我们的时间和精力。</p> <p>不要忧虑</p> <p>忧虑会加添麻烦。真正的基督徒不要为物质的需要而忧虑，要知足。在神里找安全的保证。信任神是我们信心的证据。你们要先求他的国和他的义。这些东西都要加给你们了。不要为明天忧虑，但要准备好，用心的做我们今天要做的部分。</p>
11.11.2012	Matthew 7 (1) 马太福音 7 (1)	http://www.youtube.com/watch?v=7W1eOzTjJaM	<p>Judge</p> <p>We all will be judged in the end. And we always judge. Watch out the judgemental spirit. How do you want to be judged, judge others that way. It doesn't mean to close eyes to sin either. Want to correct, rebuke and teach each other but with mercy and grace. In order to judge correctly, need to see clearly first. When we are weak in some area and cannot see clearly, do not judge others at that moment. Be brother, not be a judge. Be the encourager too, when you want to help others. Let bible judge and have same standard. Do not be like the hypocrites. Judge without assumption but tell by others' fruits. Do not give the holy thing to just any one.</p> <p>Prayer</p> <p>Asking is about faith and trust. When we ask from Lord, we must have faith to trust that we will receive. Levels in prayer: ask and keep on doing it with faith. Then take action of seeking because of hope. Press in until we find the right door. Take more action to knock the door until it opens. Door stands for obstacles but we need to show love and obedience towards God by knocking down the door.</p> <p>Prayer is submission to God's will. Our life is a prayer life. Not only by words but also by actions. Be the one who ask, seek and knock. And be such for others. Ready to help and love when others ask, seek and knock.</p> <p>Do to others what you would have them do to you</p> <p>It summarizes the two commands of loving God and loving your neighbors. When you do to the others, it shows your love to God. When you want God do to you, you do to the others. You show justice to others, you receive justice from God. You show mercy to others, you receive mercy from God. Value others more than yourself. with humbleness and right hearts, we can do.</p>	<p>判断</p> <p>我们最终都会被审判。而且我们都会作出判断。小心论断的灵。你想自己得到怎样的判断，就用同样的判断待别人。不是说闭上眼睛不看罪。我们要彼此纠正、训斥、教导，但要出于怜悯和恩典。要想正确的判断，先要能看清楚。当我们在一些方面软弱看不清楚的时候，就不要在当下判断别人。做弟兄而不是审判官，当我们要帮助别人的时候，也要做鼓励别人的人。让圣经来判断，有同样的标准。不要像假冒伪善的人。判断的时候不要猜测，而是靠他人结的果子来判断。不要把圣洁的物随便给任何人。</p> <p>祷告</p> <p>祈求关于信心和信任的。当我们向神祈求，我们必须有信心相信我们能得到。祷告的不同阶段：祈求，并持续的凭信心求。然后付出行动，带有盼望的寻找。更深入的追求直到找到正确的门。叩门直到它打开。门象征着障碍，但我们要显示我们对神的爱和顺服，直到撞倒门使门开。祷告是顺从神的旨意。我们的一生是祷告的一生。不止是靠言语还要靠行为。做那个祈求、寻找、寻找、叩门的人。也替他人做这样的人。准备好帮助和爱别人，当他们来祈求、寻找和叩门的时候。</p> <p>你们愿意人怎样待你们，你们也要怎样待人</p> <p>这总结了两个诫命，爱神和爱邻舍。当你为他人做的时候，显示了对神的爱。当你要神对你做的时候，你要做给别人。你向他人显公义，神也会向你显公义。你向他人显怜悯，神也会向你显怜悯。把别人看的比自己贵重。用谦卑和正确的心，我们就能做到。</p> <p>窄门 VS 宽门</p>
18.11.2012	Matthew 7 (2) 马太福音 7(2)	http://www.youtube.com/watch?v=WU3weGyjo1k	<p>Narrow gate VS wide gate</p> <p>Jesus will judge behind the door. Narrow path leads to life and broad path leads to destruction. We cannot have both. Good relationship with Jesus is very important for us. Only the ones who knows Him and obey Him will be welcomed in. Few will seek to find the narrow gate and continue to walk on that narrow path and find the door and knock on it until it opens. Jesus has already demonstrate what should we do from chapter 5 to 7. Welcome any testings now when we are on earth to get ready for the final judgement. If we get rid of the wide gate, narrow gate is not that narrow anymore when there is no comparison. It will be wide enough then for us to continue. God will transform us too on the way. So make a decision and commit and press in and don't turn back. As a church, one body, we walk together on the right path.</p> <p>Good tree VS bad tree</p> <p>Be careful of the teachings and teachers. Know the tree by its fruits. We need to be good trees for each other so others can enjoy our fruits and be encouraged. Be cheerful and full of joy. There are people who can do miracles but not be recognized by Jesus. "I never knew you. Away from me, you evildoers!" Make it true that Jesus is our lord by obeying Him with actions.</p> <p>Wise builder VS foolish builder</p> <p>Not just listen but obey and do. Jesus is our foundation. Wise builder will build on the right foundation and stand still till the end.</p> <p>It is a decision we should make, which gate, which path, which tree, which builder...</p>	<p>主耶稣会在门背后审察。窄路通向生命，宽路通向灭亡。我们不能两个都拥有。和主耶稣建立好的关系对我们来说非常重要。只有认识他的人和顺从他的人才能被从门外欢迎进来。很少有人寻求要找到窄门，然后继续走窄路到找到那扇门，并且敲门直到它打开。主耶稣已经从第五章到第七章向我们显明了我们应当怎样行。在世上的时间欢迎各样的试验，为最终的审判准备好。如果我们放弃宽门，窄门因为没有比较的对象，就不再显得那么窄了，对我们来说就足够的宽敞可以继续向前。神也会在路上改造我们。所以做一个决定，委身，更加追求，不再转回到别的路上。作为一个教会，一个肢体，我们一起走在正确的路上。</p> <p>好树 VS 坏树</p> <p>小心教导和教师。从结的果子认识树。我们也要为彼此做好树，使别人可以享受我们结的果子，被鼓励到。要喜乐，充满喜乐！有很多人可以做各样的奇事，但主耶稣并不认识他们。“我从来不认识你们，你们这些作恶的人，离开我去吧！”通过顺服带出的行动，使主耶稣真正的作我们的主。</p> <p>聪明的建造者 VS 愚拙的建造者</p> <p>不仅是要听道，而且要顺服并且行道。主耶稣是我们的根基。聪明的建造者会建房子在正确的根基上，而且站立的稳固到最后。</p> <p>是我们要做的决定，哪个门，哪条路，哪棵树，怎样的建造者。。。</p>

25.11.2012	Matthew 8 (1) 马太福音 8 (1)	http://www.youtube.com/watch?v=iKLIJkhGFAM	<p>A man with leprosy</p> <p>Leprosy is a terrible disease. People see such people as dead already. When we are sinners, we are men with leprosy. Because when we continue in sin, we are dead already. It is impossible for us to rescue ourselves. We need Jesus who can heal us and save us. It is important to realize that we are men with leprosy and see our own sinfulness. That will bring the hunger and need for Jesus humbly. The leprosy for this man is a blessing for him. It turned over to be salvation for him. He believed the power of God and have faith to take action. He came and knelt before Him. Really worshiped Him as Lord and Savior. Social christian sees Jesus as Savior but not Lord. The man with leprosy asked for Jesus's willingness to heal him. We need to go to God when we are unclean. Go to Him, as who we are. Not to wait until we are prepared or ready or ... We need to just go to Him and ask Him to clean us and transform us. Jesus shows compassion and touch the unclean person actually. Many people believe God's power but do not believe God's mercy. We need to believe He is able to change and renew us no matter what we have done. God deals with us the way how we believe. The man with leprosy asked to be cleaned. Then Jesus cleaned him. Exercise our faith and rely always on God. Then Jesus said to him, "See that you don't tell anyone. But go, show yourself to the priest and offer the gift Moses commanded, as a testimony to them." We need to know God's plan for ourselves so we can follow properly. Each one may be required a different way. And again Jesus upholds the law and brings the salvation which the law cannot do.</p> <p>Centurion in Capernaum</p> <p>Centurion is a very good person. He approaches Jesus on behalf of his servant. He calls Jesus "Lord". We need to recognize Jesus as our Lord in order to receive from Him. Centurion gives the situation to Jesus instead of asking Him to heal directly. Centurion has compassion over his servant. Same way, Jesus has compassion over him. Centurion's faith is about his deep understanding of Jesus's authority. He knows it is not about distance or so. He trusts Jesus has authority over everything. He understand Jesus's authority because he has submitted himself under Caesar's authority in his position. Jesus has the authority because He submits to the Father. When we want to have any of the spiritual authorities from God, we need to submit totally to God's authority.</p> <p>We need to compare this story from four gospels. But don't be caught up with just the words. Understand the truth behind. These two people are similar that they both are sinners and rejected from Jewish people, according to the law. In Jesus's teaching instead. He tells us to love the enemy. He upholds the law and is able to save the people who were condemned by the law. Jesus come to gather the lost and the rejected. The ones who obey will be saved. We may mourn and regret for our sins temporarily on this Earth. But people who are enjoying and happy now, they will mourn and regret eternally in hell later.</p>	<p>一个长大麻疯的人</p> <p>长大麻疯是种很可怕的病。人们看待这样的人为已死的人。当我们是罪人的时候，我们就是这样长大麻疯的病人。因为当我们继续在罪里，我们就是已死的人。不可能自己救自己。我们需要主耶稣，他可以医治我们，搭救我们。很重要的一点是要意识到我们是长大麻疯的病人，认识到我们自己的罪。这可以带给我们饥渴慕义的心来谦卑的寻求主耶稣。这个人的大麻疯病是他的祝福，因为转变带来他的救恩。他相信神的大能和有信心付出行动。他来拜他，真实地敬拜耶稣作为主和救赎者。社会化基督徒看耶稣为救赎者，却不把他当作自己的主。长大麻疯的人求主耶稣，主若肯，必能叫我洁净了。我们也要在我们不洁净的时候来到主前。不管我们自己是什么样子，来到他的面前。不用等到我们准备好了，或者其他可能的想法。我们就是要来到他的面前，求他洁净我们，更新我们。主耶稣怜悯长大麻疯的人，伸手去触摸不洁净的他。很多人相信神的大能却不相信神的怜悯。我们要相信他可以改变和更新我们，不管我们曾经做过什么。神用我们曾经做过什么的方式对待我们。长大麻疯的人问主要得洁净。主耶稣就洁净了他。操练我们的信心，总是依靠神。耶稣对他说，你切不可告诉人。只要去把身体给祭司察看，献上摩西所吩咐的礼物，对众人作证据。我们需要知道神对我们个人的计划，使我们可以准确地跟随。神对每个人可能有不同的要求。再一次的，主耶稣成全律法，带来了律法不能成就的救恩。</p> <p>迦百农的百夫长</p> <p>百夫长是个很好的人。他为了他的部下接近主耶稣。他称耶稣为主。我们也要意识到耶稣是我们的主，才能从他那里接收。百夫长把他的情况告诉主，而不是直接的求主医治。百夫长同情他的部下，同样的，主耶稣同情了他。百夫长的信心是他深知主耶稣的权柄，是根距离的远近无关。他相信主耶稣有权柄主宰万有。他相信主耶稣的权柄，是因为他在自己的职位里顺服了凯撒得了他职位的权柄。主耶稣有权柄，因为他顺服了父神。当我们想从神得到任何属灵的权柄的时候，我们也要完全的顺服神。</p> <p>我们要从四本福音书里比较这个故事。但是不要被言语束缚，而是要明白背后的真理。这两个人有相似的地方，他们都是罪人，在律法定义下是被犹太人拒绝的人。主耶稣的教导却是相反，他告诉我们要爱我们的仇敌。他成全了律法，而且有能力搭救被律法定罪的人。主耶稣来聚集失散的和被拒绝的人。顺服的人得救。我们可能在这世上暂时的哀恸和为我们的罪后悔，但在这世上享乐和开心的人，他们将在地狱里永远的哀恸和后悔。</p> <p>主耶稣医治所有的人</p> <p>我们看到从这章开始到第17节，主耶稣医治所有的人。每个人不同。不同的病状，来到主前也是不同的方式。不要局限主耶稣医治的能力。当人来到主的同在中的时候，有信心相信他会被医治。我们都是这物质社会里的人。现在我们需要学习和知道怎样处理属灵的环境。“他代替我们的软弱，担当我们的疾病。”主耶稣承担了我们所有的罪。他不止是一个医生，而且他替换上我们外面的病症和我们的心，再换给我们一个新的。</p> <p>跟随主的代价</p> <p>知道我们只是少部分的人。在人前不要妥协或是说出真理。当主耶稣看到很多人围着，他就吩咐渡到河那边去。他想让人们来到他的面前是出于信心而不是只是被神迹吸引。耶稣说，狐狸有洞，天空的飞鸟有窝，人子却没有枕头的地方。他不是要拒绝那个文士，而是要告诉他，他需要在跟随前计算代价。跟随主耶稣意味着在这个世上的贫穷和完全做神的旨意。选择神在所有之上。</p> <p>又有一个门徒对耶稣说，主阿，容我先回去埋葬我的父亲。耶稣说，任凭死人埋葬他们的死人，你跟我来。当主耶稣呼召你的时候，肯定有比你之前做的更伟大的事需要你做。要专注于神。让罪人处理我们周围罪恶的事情。神比我们更爱我们所爱的人，他也比我们还要照顾他们。</p> <p>主耶稣平静风浪</p> <p>我们的生活就像是风暴的海，有很多信心的测试。我们在的学校是生活的学校。受苦和管教是为了我们的好处，是要帮我们建立更大的信心。主耶稣看似可能在这个时刻是睡着的。我们只须在风暴里仍然保持信心，知道主耶稣是谁，有平安和喜乐。努力的通过每个困难的测试。主耶稣斥责风浪。有些坏事情发生是撒旦的工作。无论是从主来的管教还是撒旦的攻击，我们都要相信神，站稳了。</p> <p>主耶稣医治被鬼附的人</p> <p>他们喊着说，神的儿子，我们与你有什么相干。时候还没有到，你就上这里来叫我们受苦吗？鬼知道主耶稣是神的儿子，知道有一个时间。我们也要知道有一个时间，准备好。他们求主的怜悯。他们知道主耶稣的权柄，但不顺服神，所以他们没有信心。在那城里的人情主离开。黑暗恨光明。主耶稣渡过河不是为了帮助那城里的人们而只是怜悯这两个人，救他们两个。我们要完全顺服神，然后开始操练我们属灵的权柄。</p>
2.12.2012	Matthew 8 (2) 马太福音 8 (2)	http://www.youtube.com/watch?v=bo_IKz7ZZs	<p>Jesus heals all</p> <p>We can see from this chapter's beginning to verse 17 that Jesus heals all. Each one is different. Different disease symptoms. Different approaches to Him. Don't limit Jesus's power of healing. Have faith when the person comes to God's presence, he will be healed. We are masters over physical environment. Now we need to learn and know how to handle the spiritual environments."He took up our infirmities and carried our diseases." Jesus bears all the sins we have done. He is not just a doctor but he takes up the outward symptoms and also our hearts and change us to be new.</p> <p>Cost of following Jesus</p> <p>Know that we are few. Don't compromise but tell the truth in front of people. When Jesus saw the crowd around him, he went on cross to the other side of the lake. He wants people to come by faith rather than just be attracted by miracles. Jesus replied, "Foxes have holes and birds of the air have nests, but the Son of Man has no place to lay his head." He doesn't refuse the person but ask him to count the cost before he follows. Following Jesus means poverty on this world and doing totally wills of God. Choose God above else.</p> <p>Another disciple said to him, "Lord, first let me go and bury my father." But Jesus told him, "Follow me, and let the dead bury their own dead." When Jesus call you, there is greater things to do than what you were doing previously. Keep focusing on God. Let sinful people take care of sinful things surrounding us. God loves who we love and takes care of them even more than what we do.</p> <p>Jesus calms the storm</p> <p>Our life is like rough seas, with testings of our faith. The school we go in is the school of life. Suffering and disciplines is for our benefits and to build strong faith. Jesus may seems sleeping at the moment to us. We need to maintain our faith during storms, knowing who Jesus is and having peace and joy. Try to pass the difficult tests. Jesus rebuked the storm. The bad things happening can be Satan's work. No matter if it is from God's discipline or Satan's attach, keep to trust God and stand firm.</p> <p>Jesus heals demon possessed people</p> <p>"What do you want with us, Son of God?" they shouted. "Have you come here to torture us before the appointed time?" Demon knows Jesus is son of God and knows there is a appointed time. We should know there is a time too and be prepared. They beg for Jesus's mercy. They recognize Jesus's authority but don't obey God so no faith from them too. The people in town ask Jesus to leave. Dark hates light. Jesus didn't help the people in the town but show mercy and help these two people only that he cross the lake. We need to submit to God totally and start to exercise our spiritual authorities.</p>	

<p>9.12.2012</p> <p>Matthew 9 (1) 马太福音 9 (1)</p>	<p>http://www.youtube.com/watch?v=kh6UaiRgY8c</p>	<p>Jesus heals a paralytic</p> <p>Jesus comes back to his own town. Many people are waiting for Him. Some men brought to him a paralytic, lying on a mat. When Jesus saw their faith, he said to the paralytic, "Take heart, son; your sins are forgiven." Because of the group's faith, Jesus heals the person. So when we pray for a person and take action by faith to help him, God may heal that person because of our faith. Many people are "paralyzed" and stopped by different things to come. They need our help to be healed. Jesus said here deliberately "your sins are forgiven". People there didn't recognize Jesus as God. Which is easier? Jesus did what is harder to let him get up and walk. He has the power to heal and forgive us sins. "Take heart", Jesus cared about the person and told him not to fear. He cares about not only our physical but also spiritual needs.</p> <p>Jesus calls Matthew</p> <p>Matthew is a tax collector. This position is disgraceful to Jews. Tax collector is worst sinner according to Jewish people. Here Jesus calls the worst sinner to be His disciple. Amazingly, Matthew has given up a lot to follow Jesus. Following Jesus also means a time of celebration with his friends to celebrate the change of life for him. Matthew is very happy about it, repenting and following God. He wants to show Jesus's ministry here is to fellowship with and save sinners. The Pharisees don't understand it. "It is not the healthy who need a doctor, but the sick." We need to be careful about our hearts. Do not be self-righteousness. "I desire mercy, not sacrifice." For I have not come to call the righteous, but sinners." Jesus wants us to show mercy and love and bring people in. Holiness comes from God, not by separating from sinners. What we have and do is from the Lord. There is nothing to be boasted about.</p> <p>Fast</p> <p>There is time and place for everything. We should be a living church not a dead church. John's disciples ask Jesus. They have the right question at this moment, because Jesus is bringing something new to them. Fasting about mourning of our sinfulness. When Jesus is with them, they don't need to fast. Two examples of "patch of unshrunk cloth on an old garment" and "new wine into old wineskins" are to show that we cannot keep the old way and refuse the new. When God starts, He starts something totally new. We need to be reborn again by Spirit and keep on changing. We need to be totally transformed by Jesus so that we can accept the real things from God.</p>	<p>主耶稣医治一个瘫子</p> <p>主耶稣渡过海，来到自己的城里。很多人等候他。有些人用褥子抬着一个瘫子，到耶稣跟前来。耶稣见他们的信心，就对瘫子说，小子，放心吧。你的罪赦了。因为他们一组的信心，主医治了那个人。所以当我们为一个人祷告，凭信心行动帮助他，神可以因为我们的信心医治那个人。很多人都“瘫痪”了，有各样的事情阻止他们来到主前。他们需要我们的帮助得医治。主在这里故意说你的罪赦了。那里的人不能认出主耶稣是神。哪一个更容易呢？主做了更难得，让他站起来行走。主有这样的力量来医治和赦免我们的罪。“放心吧”，主耶稣关心这个人告诉他不要害怕。他不仅关心我们的肉体更是灵里的需要。</p> <p>主召马太</p> <p>马太是个税吏。这个职位是被犹太人看不起的。税吏被犹太人看作是最有罪的人。在这里主耶稣召了最罪人作他的门徒。很奇妙，马太放弃了很多来跟随主。跟随主也意味着庆祝的时刻，他请来他的朋友一起庆祝他的生命的改变。马太为能悔改跟随主很开心。他要在这里显示主耶稣的执事是和罪人在一起，拯救罪人。法利赛人不明白。耶稣听见，就说，“康健的人用不着医生，有病的人才用得着”。我们要小心我们自己的心。不要自义。“我喜爱怜恤，不喜爱祭祀”。我来，本不是召义人，乃是召罪人”。主耶稣要我们显示怜悯和爱，来带人进入。圣洁是从神来的，不是从与罪人分别开来的。我们有的和做的都是从神而来。没有什么可以炫耀的。</p> <p>禁食</p> <p>每件事都有时间和地点。我们要做一个活的而不是死的教会。约翰的门徒来见耶稣说，我们和法利赛人常常禁食，你的门徒倒不禁食，这是为什么呢？他们在在这有正确的问题，因为主要给他们带来新的。禁食是哀悼我们的罪。当主与他们同在的时候，他们不需要禁食。两个例子“新布补在旧衣服上”、“新酒装在旧皮袋里”要显示我们不能保持旧的和拒绝新的。当神开始做的时候，他就做一个全新的。我们要被圣灵重生，还要继续改变。我们要完全被主更新变化才可以接受从神来的真正的东西。</p>
<p>16.12.2012</p> <p>Matthew 9 (2) 马太福音 9 (2)</p>	<p>http://www.youtube.com/watch?v=2Y1LiQdNAQ</p>	<p>A synagogue ruler</p> <p>Jesus has authority over life. He can resurrect the dead and bring back life. This ruler didn't try to heal his daughter following old law system. When he heard about Jesus and he believed Him and came for help. When he heard that his daughter is dead, he was abit afraid. But he said "My daughter has just died. But come and put your hand on her, and she will live." Jesus encouraged him and healed his daughter. We need to focus on spiritual rather than physical results. Add God invisible always into the pictures.</p> <p>A woman with blood issue</p> <p>God called out her faith so she is cleaned and restored publicly. God doesn't not only want to heal your sickness but also restore you totally. For her, it is the brokenness which brought her to come to Jesus. She has nothing to lose and has the hunger allowing God's spirit to come in. Her faith is that she said to herself, "If I only touch his cloak, I will be healed." Jesus was pleased with her faith and released the blessings to her. We need to obey and know Him so we can plug in properly and receive from Him. Jesus turned and saw her. "Take heart, daughter," he said, "your faith has healed you." And the woman was healed from that moment. Jesus told her exactly what she thought she would be healed. Continue in this faith brings salvation.</p> <p>Put these two people together has reasons. The differences are extreme between them. The ruler is more spiritual, well-known and wealthy. He came for his daughter who is 12 years old (healthy for 12 years). The woman is more private, unknown. She came for herself who has been ill for 12 years already. They both have the desperation to believe. Both of them need to come to God and show faith.</p> <p>Two blind men</p> <p>They recognized Jesus is son of David. In their desperation, they knew He is the savior and call on His mercy. They can see Jesus, although they are not able to see with physical eyes. Hunger brings the need of God. He asked them, "Do you believe that I am able to do this?" "Yes, Lord," they replied. We need to believe also Jesus has the power to heal, to transform us. Then he touched their eyes and said, "According to your faith will it be done to you";and their sight was restored. For the Pharisees, they are full in their life and don't need Lord so they cannot see even they are physically healthy and rich and have good knowledges.</p> <p>The demon was driven out</p> <p>The person cannot speak due to demon possessed. And when the demon was driven out, the man who had been mute spoke. Sometimes we need to drive out demons so the people can be released from blindness and mute. "Nothing like this has ever been seen in Israel." We need to believe first and exercised the authorities. When we go to do such things, there are always people persecute us.</p> <p>We saw many healings before. Each one was healed according to their faith. Faith is what we need to demonstrate from our side. Faith has flexibility. We don't need to copy exactly each other's faith. We need to find the faith from ourselves. The people all came with humbleness and broken. They all came with obstacles. After initial faith, we need to continue our faith in obedience and knowledge of Christ.</p> <p>"The harvest is plentiful but the workers are few." We can see His compassion for people. There are many people lost in this world at the moment. But there are many substitutes offered by Satan. We need to know how to reach them and show them it is God who they need rather than TV, internet etc... And we need to pray for being the workers being the shepherds. Believe that we can do and also have the compassion and love when we do it.</p>	<p>一个管会堂的</p> <p>主耶稣有给与生命的能力。他可以使人从死里复活从新得生命。这个管会堂的并没有试着按照旧的律法体系来医治他的女儿。当他听到主耶稣，他相信而且来到他面前寻求帮助。当他听到他的女儿死了，他担心。但他说，我女儿刚才死了，求你去按手在她身上，她就必活了。主耶稣鼓励他，医治了他的女儿。我们要关注属灵的而不是属肉体的结果。总是把看不见的神加进来。</p> <p>一个患血漏的女人</p> <p>神唤出她的信心，使她可以在公众面前得洁净，被恢复。神不只是要医治你的疾病，更是要完全的恢复你。对她来说，是她的破碎使她来到主前。她没有什么可以怕失去的了，在这样的饥渴中允许了神的灵进入。她的信心是她心里说，我只摸他的衣裳，就必痊愈。主耶稣喜悅她的信心，释放给她祝福。我们需要顺服和认识主，才可以合适的和他连接上，从那里接收。耶稣转过来看见她，就说，女儿，放心，你的信救了你。从那时候，女人就痊愈了。主耶稣给她的就是她之前想的得医治的方法。继续在这样的信心里，可以得到救恩。</p> <p>把这两个人放在一起是有原因的。他们有很强烈的对比和区别。管会堂的更属灵，有名望，财富。他为了他的12岁的女儿(健康了12年)来。那个女人更隐蔽，无人知。她为自己来，已经病了12年。他们都拼命的相信。他们都来来到主前显示了信心。</p> <p>两个瞎子</p> <p>他们认出主耶稣是大卫的子孙。在他们近乎绝望的状态里，他们知道他是救主来求他的怜悯。他们可以看见主耶稣，尽管他们的肉眼不能看。饥渴带来对神的需要。耶稣说，你们信我能作这事吗？他们说，主阿，我们信。我们也要相信主耶稣有这样的能力来医治，来更新转变我们的眼睛，说，照着你们的信给你们成全了吧。他们的眼睛就开了。对于法利赛人，他们的生活已经充满了，他们不需要主，所以他们也看不见，尽管他们物质上健康和富裕，也有知识。</p> <p>鬼被赶出</p> <p>这个人由于被鬼附着，不能说话。鬼被赶出去，哑吧就说出话来。有些时候，我们需要赶出鬼，使人从瞎眼、哑口里释放出来。众人都希奇说，在以色列中，从来没有见过这样的事。我们要先相信，然后再操练权柄。当我们这样做的时候，总是有人去迫害我们。</p> <p>我们之前看到很多医治。每个人都是按照他的信心得医治的。显示信心是我们要做的部分。信心很灵活。我们不需要完全复制别人的信心。我们要找出我们自己的信心。这些人都是谦卑的破碎的来到主前。他们都是带着阻碍来的。在最初的信心之后，我们要在顺服和基督的知识上继续我们的信心。</p> <p>"要收的庄稼多，作工的人少。" 我们可以看到主对人的同情心。有很多人在这个世界里正在迷失。但是从撒旦有很多代替品给他们。我们要知道怎样接近他们，告诉他们他们需要的是神，而不是电视，网络等等。我们也需要祷告成为那作工的人，成为牧者。相信我们可以做到，同时在有的时候也要有同情心和爱心。</p>

23.12.2012	Matthew 10 马太福音 10	http://www.youtube.com/watch?v=y197bmtjxMY	<p>When Jesus calls His twelve, He empowers them. These twelve come from different professions. They are common and non-educated people. God calls the least of us so He can glorify Himself through us. There is nothing special about us. And anything special from us will distract us from the power of the Lord. Those who are willing to be used by God, they will be trained by God. So submit, press in and let God change us and transform us.</p> <p>Then Jesus sent them out with instructions. He has the complete plan. We don't need to always rush and worry. Jesus asks them to focus on the lost sheep. In our days, it is not only about the lost in Israel but all. As you go, preach this message: "The kingdom of heaven is near." We go preaching. Our main goal is boldly preaching the pure gospel message. But when we preach, there are people who are blind or blocked somehow. A lot of people who cannot see the situations they are in. It seems everything is fine with them. They don't know the urgency so cannot come on their own to Jesus. That is why we need the authorities to be able to heal, to cast out the demons so they can come. Definitely when we are out there, it is not for us to show our ability to heal but preach the message. Our faith will enable God's power. When we know who we are, we are not going to be amazed by the miracles we did. There are no limited methods how to heal but show faith from our side and the people who we witness to. We need to let God's power flow through us. Freely you have received, freely give. Rely on Lord totally and trust on His provision only when we go and be strong so the message won't be distracted by what we bring extra with us. As you enter the home, give it your greeting "peace". Preach the message, pray for the people and give your testimonies. If the people reject, let it go and shake the dust off your feet. It is not your responsibilities anymore. Jesus also warned them too about the dangers that "I am sending you out like sheep among wolves. Therefore be as shrewd as snakes and as innocent as doves." We need to have wisdom when dealing with people and do not cause troubles to the people too. Go with love and mercy. Be a good testimony even when under persecutions. We need to prepare ahead of time our own relationship with God and the spiritual cleanness but don't worry what we should say at that moment and listen to the Spirit.</p> <p>Persecution comes with preaching gospel. It is not a surprise. Jesus set an example already for us when He was on Earth and how He was persecuted because of gospel. We just get ready to do what God calls us to do. Keep on going. There is so much to be done before Jesus comes back. Be not afraid of people but fear God. Only He can destroy both soul and body in hell. We need to preach boldly and find comfort from Lord. God cares us so much. He is in total control. Everything doesn't happen by chance. And even the very hairs of your head are all numbered. Human compassion is so limited, compared with God's love and mercy. We need to acknowledge Him and do not disown Him. Jesus comes to bring peace between man and God. Only when there is peace between man and God, there is real peace between man and man. This is the end of the world time; people are evil and cannot stand the sound message and want to get rid of you. We need to love God above all the relationships we have. We suffer and are shamed, through preaching gospel. This way we carry the cross and follow Jesus. We need to give up our own life. Remember the confession we made when we were baptized. Die to ourselves and live in Christ. The people who receive the message, they will reward the person who preached to them naturally.</p>	<p>当主耶稣呼召他的十二的门徒，他给他们权柄。这十二个人从不同的职业来，都是普通人而且没有受过教育。神从我们中间召最卑贱的人使祂可以通过我们荣耀祂自己。我们也没有任何特殊的地方。任何特殊的地方会影响我们认识神的大能。那些愿意被神使用的人，神会培训他们。所以要顺服，追求，让神来改变和更新我们。</p> <p>当主打发他们出去的时候，给他们个样的指示。祂有完全的计划。我们不必要总是急躁或者担心。主要他们专心在那些迷失的羊身上。在我们现在的日子，这不仅是指以色列中而是所有的迷失的羊。随走随传，说，天国近了。我们要传福音。我们最主要的目标是大胆的传纯粹的福音信息。当我们传得时候，有些人是眼瞎的或者被什么事物控制住了。很多人都看不到他们自己所处的环境。看似所有的事情都很好，却不知道时间已经很紧迫了，所以他们自己不能来到主前。这是为什么我们需要权柄来医治，来赶鬼使他们可以近前来。很显然，当我们去到那里的时候，不是为了要显示我们有能力医治而是要去传福音。我们的信心会带出神的能力。当我们知道我们是谁的时候，我们也不会对我们做出来的神迹惊奇。怎样去医治并没有限定的方式，但要我们显示信心，我们向他作见证的那人也要显示信心。我们需要让神的能力通过我们流动出来。白白地得来，也要白白地舍去。当我们去传福音的时候要完全依靠神，和只相信祂供应给我们的，坚定，使得福音的信息不会因为我们所带的多余的东西被分散了。进他家里去，要请祂的安。向他传福音，祷告，分享个人见证。如果对方拒绝，就由他去，离开那家把脚上的尘土跺下去，不再是你的责任了。主耶稣也警告他们会有危险，我差你们去，如同羊进入狼群。所以你们要灵巧像蛇，驯良像鸽子。我们和人相处的时候要有智慧，也不要给人带来麻烦。带着爱和怜悯去。做个好的见证，即使是在逼迫下。我们要提前预备我们和神的关系，还有灵里的清洁，但当我们去到那里的时候就不要担心我们要说什么，而是要听从圣灵。</p> <p>逼迫是伴随传福音的。这并不奇怪。主耶稣已经给我们作了一个榜样，祂在地上的时候因着福音的缘故被逼迫。我们就预备好做神召我们做的。坚持做。在主再来以前还有很多要做的。不要怕人而是敬畏神。只有祂可以把身体和灵魂都灭在地狱里。我们需要大胆的传福音和在主里得安慰。神非常眷顾我们。祂完全掌控。每一件事情发生都不是偶然的。就是你们的头发，也都被数过了。人的同情心和神的爱和怜悯相比，非常有限。我们要在人前承认祂不要不认祂。主耶稣来是为把平安带给人和神之间。只有人和神之间有平安，人人与人之间才能有真正的平安。这是末世，人都是邪恶的，不能容忍福音，要除掉你。我们需要爱神在我们所有的关系之上。我们在传福音中受苦，受辱。这样我们能背着十字架跟随主耶稣。我们需要舍己。记得我们在受洗的时候的忏悔。对自己是死的，在基督里活着。那些接受你所传信息的人们，他们会自然的奖赏你。</p>
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30.12.2012	Matthew 11 马太福音 11	http://www.youtube.com/watch?v=P9qWe7L1bp0	<p>Repeat the theme of identity of Jesus and John</p> <p>Chapter 1-10 is a complete package, including Jesus's teaching, power and people who following go and do based on the identity of Christ. Here at the beginning of chapter 11, person who knew Him and knew His coming questions who He is. We see John's example when he is in prison that he has doubt and question Jesus because he had some wrong expectations of Him and his own weakness in flash since he didn't know the full plan of Christ. John lived separately from people but Jesus lives with the sinners and behaves differently. The kingdom of God is not restored immediately when Jesus comes etc. Man of faith has a time of weakness and starts to doubt. We should be careful of our expectations. Don't limit God's doing in our life and don't limit His answers to our prayers and don't have wrong expectation of Him. John didn't also make quick decision that this is or not the savior but send his disciple to inquire. That is good to learn too that we can inquire if it is not clear but don't make quick decision about Christ. We need to come humbly to know Him for who He is rather than make Him into some one we wanted which leads to idol worship and falls into the same pride and blindness like the Pharisees who cannot recognize Jesus according to their wrong expectation of the savior. Trust He will work it out for us. Jesus used the scripture from old prophet to remind John (Isaiah 35) that those prophecies need to be fulfilled too before the end comes. Jesus strengthens him and encourages him that everything is happening according to the plan. Keep your faith. "Blessed is the man who does not fall away on account of me." Let's stand firm too. He is working in our lives. Don't fall away on account of Him.</p> <p>Jesus talks about John from verses 7 to 15. John has a special calling which is to prepare the way for Jesus. John is a typical prophet and man of God. What is highly valued among men is detestable in God's sight. It is not surprising that we find Godly person from odd place in this world. He keeps himself away from the society. He chooses to do so because God called him to do so. He has strength who is not a reed swaying by the wind. He is not dressing in fine clothes. He has nothing but approval from God. "I tell you the truth: Among those born of women there has not risen anyone greater than John the Baptist; yet he who is least in the kingdom of heaven is greater than he." It should cut our heart that we should do at least like John, since the least in the kingdom of heaven is greater than John. As John was born of woman only, we are reborn of the Spirit. We should be much greater. How can we declare we are Christian and just live our own old lives? We see how much hard work John has done. We have now a full message from Jesus and received the power from the Spirit. There is no excuse for us to be idle and think we are saved. Don't be hindered by sin, our own weakness or our own words. We are saved to serve. It is our calling not voluntary task. "From the days of John the Baptist until now, the kingdom of heaven has been forcefully advancing, and forceful men lay hold of it." From his message, people start to make efforts to enter the kingdom of heaven and then realize that they need Christ and have a hunger for Him because they all fall short on their own. We have the authority to do and needs to have urgency to do. After John, Jesus comes and he is the perfect sacrifice that all the Prophets and the Law prophesied until John.</p> <p>He, who can hear, let him hear. This generation is odd and full with its own play. People are so stubborn and refuse to follow, no matter Jesus's way or John's way of presenting the gospel. They call John a demon and call Jesus a drunkard. When we preach, we need to do two ways. The message itself is the same, "repent or perish". Depending on the people, we may sometimes associate with them and the other times isolate from them. The fruit of the wisdom will justify the wisdom itself. Then Jesus began to denounce the cities in which most of his miracles had been performed, because they did not repent. There is a severity of punishment. God is just. God has given the knowledge of the truth to the little children. So it is not by work but by faith. Continue in Him and be humble and hungry. He will reveal more to you.</p> <p>Come to know the Son, to know the Father. His yoke is not burdensome but light. The people who can come are the ones who are hungry and tired and who accept and want to yoke with Him. Ox does very hard work. Following Jesus means hard work. Take the yoke with Jesus and learn from Him. He is the older and stronger ox who does the most of the work and carries most of the load. We just need to walk side by side with Him and trust Him. He will train us to do the work God calls us to do and lead us there on a straight path and find rest for our souls. We are one body in Christ. We need to work with each other too as a church, line up with the leader. Don't resist Him.</p>	<p>重复讲述主耶稣和施洗约翰的身份</p> <p>从第一章到第十章是一个完整的包裹，包括主耶稣的教导，能力和跟随的人按照基督得身份出去做的。这里在十一章开始的地方，一个人认识主，知道他要来的人询问他是谁。我们看到施洗约翰的例子，当他在监狱里，他有怀疑，询问主因为他不知道基督的整个计划而有些错误的期待和他个人肉体的软弱。施洗约翰住的远离人群，而主耶稣和罪人同住，行为很不同。当耶稣来了之后，神的国也没有立刻恢复等等。一个有信心的人也有软弱的时候，开始怀疑。我们要小心我们的期待。不要限制制在我们生命里的作为，不要限制他对我们祷告的回应，不要对他有错误的期待。约翰也没有仓促的下结论耶稣是否是弥赛亚，而是打发门徒去询问。这也值得我们学习，如果不清楚明白的时候，可以询问，而不要对基督仓促的下结论。我们要谦卑的前来认识主，认识他是谁，而不是把他按照我们想要的制造成个人的偶像，导致和法利赛人一样的骄傲和睡眠因着自己错误的期待而不能认出主耶稣就是弥赛亚。就是要相信他会成就给我们。主耶稣用了以前先知的经文提醒约翰（以赛亚书35）那些之前的预言在末日将临前也要被成就。主耶稣坚固他，鼓励他所有发生的都是按着神的计划。保持你的信心。“凡不因我跌倒的，就有福了。”让我们站稳了。他在我们生命中做工。不要因为他跌倒。</p> <p>主耶稣在七到十五节讲述施洗约翰。约翰有个特殊的呼召，要为主预备道路。约翰是个典型的先知和属神的人。人所尊贵的是神看为可憎恶的。所以并不奇怪属神的人常是住在这世界看来古怪的地方。他自己置身世外。他选择这样做，因为主呼召他这样做。他有力量，不是会被风吹动的芦苇。他没有穿华丽的衣服。他没有什么除了神的承认。“我实在告诉你们，凡人所生的，没有一个兴起来大过施洗约翰的。然而天国里最小的，比他还大”这应该能割到我们的心，我们应该至少做的像约翰一样，因为天国里最小的都比约翰大。约翰是从妇人生的，我们是由圣灵重生的。我们应该更大。我们怎么能够称自己是基督徒却继续活我们之前的生活呢？我们看到施洗约翰做了多少工。我们现在有从主那里得到的整个信息，也接受了从圣灵来的力量。没有任何理由因懒惰觉得我们得救了。不要被罪辖制，被我们自己的软弱辖制，或者被我们自己的话语辖制。我们得救是为了服事。这是对我们的呼召，不是自愿的任务。“从施洗约翰的时候到如今，天国是努力进入的，努力的人就得着了。”从他的信息开始，人们开始要努力的进入天国，然后意识到他们需要基督，然后有这样的饥渴要寻求他因为靠自己的力量都功亏一篑。我们有权利去做，我们也要有迫切的心去做。在施洗约翰之后，主耶稣就来了，他是众先知和律法说预言指的那位完美的献祭。</p> <p>有耳可听的，就当聆听。这个时代很古怪，被自己的游戏填满了。人们都非常的固执，拒绝跟从，不管是主耶稣传福音的方式还是施洗约翰传福音的方式。他们称约翰是魔鬼，称主耶稣是醉酒的人。福音信息的本身是一样的，悔改或者灭亡。当我们传福音的时候，我们要两种方式都用，依据对象，我们有时要和他们同处，有时要和他们分别。智慧的果子可以解释智慧本身。耶稣在诸城中行了许多异能，那些城的人终不悔改，就在那时候责备他们。惩罚有个严重程度。神是公义的。神把真理的知识给了婴孩。所以不是因行为，而是因信心。继续在他里面，保持谦卑和饥渴。他会向我们显明更多。</p> <p>来认识主，从而认识父。他的轭不是沉重的而是轻省的。可以前的人一定是饥渴和疲惫的，是接受和要与主一起负轭的。牛要做很劳苦的工作。跟随主耶稣也是要做苦工。和主同负轭，向他学习。他是那年长的，更强壮的牛，做了大部分的工作和承受了大部分重担。我们就是要和他肩并肩走，相信他。他会训练我们做神召我们做的工，也会带领我们走在直路上使我们得安息。我们也是一个基督里的身体。我们作为一个教会要一起走，和带领人走在一条线上。不要拒绝他。</p>
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6.1.2013	Matthew 12 (1) 马太福音 12 (1)	<p>Jesus is the Lord of the Sabbath</p> <p>At that time Jesus went through the grainfields on the Sabbath. His disciples were hungry and began to pick some heads of grain and eat them. We can see here they are poor and hungry. Following Jesus does not necessarily receive all the physical provisions. That is not the focus. They follow Jesus not because they are paid well but because they know who He is and have faith in Him. Their food is to do the will of the Father. God wants us to deny ourselves and live a holy life for Him. We need to repent, change and be transformed. It doesn't mean also we cannot have any physical properties. Whatever we are blessed with, we use it for better doing God's work.</p> <p>When the Pharisees saw this, they said to him, "Look! Your disciples are doing what is unlawful on the Sabbath." Here we can see how burdensome and heavy the Pharisees put on people by accusing them but they broke the law themselves when they need to rescue their own properties on the Sabbath as we see in later part of the chapter. We should not accuse others for what they have or don't have like the Pharisees but have always mercy, as we know how much mercy God shows to us. Don't focus on other people for opportunity to accuse them but each one needs to press in and focus on the Lord. Compared with end of chapter 11, we know burden from Jesus is different and it is light. He will carry most of it for us and walk with us together. In our time, the system around us is also burdensome and heavy. Satan deceives people to follow these systems, laws or rules. And people are like little mice running in different circles of chasing career, education, wealth, etc without notice themselves. When they are so busy desiring and following such things, they then are losing the ability to recognize God.</p> <p>God's law shows God is holy and is about loving God and loving your neighbours. The law in church should be also for loving God and loving each other in the church. It also doesn't mean that we should deliberately break God's law. When the person is young in spirit, we may ask him to follow the law more to get disciplined and trained. When the person is mature in spirit, then he knows what is right and wrong. When he can follow the Spirit, then he can uphold the law and nothing can condemn what a righteous person does. No matter towards whom, we need to realize it is about mercy.</p> <p>Jesus didn't argue with them but showed them the scriptures to confirm. First, he showed them what is the true meaning of the law (law). Second, he used example of the priest and the prophet who were servants of the law (prophet). Third, he showed the actual word of God (teaching). We can see this kind of triple confirmations in many places in bible. The Pharisees of course read about the story that David broke the law but might excuse it away. The law is good. It shows the consecrated bread is holy and it is given to only holy people like priests. And the priests are working even harder on the Sabbath but considered as holy. The priest asked David if He is clean before giving the bread to him. So they didn't break the spirit of the law although they broke the ritual law. The spirit of the law is to show mercy when people are in need and love. Jesus wants to show them that there are circumstances to break the ritual law. We go by faith and try our best to do but cannot be perfect according to the law. We then need much mercy from God. So we should show much mercy to others but it doesn't mean tolerance of sin.</p> <p>"I desire mercy, not sacrifice". Knowing we are people under mercy and God has already forgiven us. Shall we continue to sin more? Knowing that we already owe Him and are under debt, we should at least repent and do not easy to sin more and create more debt. We need to discipline ourselves and even we will sin later, but we are struggling against sin at least and trying to pursue God. Knowing we will continue to sin, we can show mercy to others too. It doesn't mean God doesn't desire sacrifice. He desires mercy over sacrifice. You can do sacrifice but have no mercy in heart. But when you show mercy, there will be sincere sacrifice involved. We show our hearts towards God and at the same time we do/serve Him costly. True sacrifice will make you stronger and Godly. Only when show mercy, we won't condemn innocent people. The true rest Jesus provide is much greater.</p> <p>Jesus cured a man with a shriveled hand</p> <p>Going on from that place, he went into their synagogue. Jesus himself goes to church often. He is son of the house and he goes to His house for His people. We should come to church too often, as He does. Jesus cured a man with a shriveled hand. It is lawful to do good on the Sabbath. he said to the man, "Stretch out your hand." So he stretched it out and it was completely restored, just as sound as the other. It requires effort and obey. It always that we are working together with God. He works with our will and faith. When Jesus heals, He always heals us completely with great power. We just need to believe and stretch out our hands.</p> <p>God's chosen servant</p> <p>Isaiah spoke about Jesus. We are also God's servants. So this speech is about us too. We are saved to serve. We are people who God loves and delights. God puts spirit on us too. We proclaim justice to the nations. Servant of God should not quarrel or make a lot of noise. We should not cause troubles. When people don't see, let's ask to pray for them. We need to be humbly serving. When we come to Him with whatever little we have, He heals us, restores us and make us strong again. We need to have this gentleness too as well as firmness, when preaching gospel to restore people totally rather than break them totally. In his name the nations will put their hope. We live by faith. 100% God in our heart. He will lead us to victory.</p>	<p>主耶稣是安息日的主</p> <p>那时，耶稣在安息日，从麦地经过。他的门徒饿了，就抓起麦穗来吃。我们可以看到在这里讲到他们是贫穷和饥饿的。跟随主耶稣并不一定得到所有的物质上的供应。那些都不是重点。他们跟随主也不是因为他们得好的薪水，而是因为他们知道主是谁，相信他。他们的食物是遵行天父的旨意。神要我们舍己和为他过一个圣洁的生活。我们需要悔改、改变，和被更新。并不意味着我们不能有物质上的财产。无论我们被祝福了什么，都让我们用在坐主的工上。</p> <p>法利赛人看见，就对耶稣说，看哪，你的门徒作安息日不可作的事了。这里我们看到他们指责人，可以看到他们放在人身上是怎样沉重的担子。我们看到这章之后才提到，他们自己却破环律法在安息日救他们自己的财产。我们不要像法利赛人一样去指责人，无论别人有什么或没有什么。既然我们知道神怎样怜悯了我们，我们也要怜悯人。不要关注别人只为了找机会指责别人，而是每个人都要专注神，追求神。和第十一章最后相比，我们知道主耶稣的担子是不同的，是轻省的。他为我们已经挑了大部分的担子，而且和我们同行。在我们现在的时代，我们周围的体系的担子是繁重的。撒旦欺骗人们去跟随这些体系，律法和规则。人们就像小老鼠虽然不自知却是在不同的圈子里奔跑，追逐事业，学历，财富等等。当他们对这些非常有欲望和追逐的时候，就渐失去了认识神的能力。</p> <p>神的律法显示了神是圣洁的，是关于爱神和爱你的邻舍。教会里的律法也应该是为了爱神和在教会里彼此相爱。但也不等于我们要故意的去违背神的律法。当一个人在灵里还年轻的时候，我们可能会要他更多的按律法作为是可以自律和得到锻炼。当一个人在灵里成熟了，他就知道什么是善恶。当他跟随圣灵的时候，他就可以成全律法，没有人能定一个义人的罪。无论对谁，我们都要意识到是关于怜悯。</p> <p>主耶稣并不和他们争吵，而是用经文确认。首先，他告诉他们律法真正的意义是什么(律法)。然后，他也用服事律法的祭司和先知的例子来(先知)。最后，他也用了神讲的话语(教导)。我们看到这样的三方确据在圣经的很多地方应用了。法利赛人当然读过大卫打破律法的故事，但可能用别的理由解释过去了。律法好的，显示了圣餐饼是圣洁的，是只能给圣洁的人比如祭司。而且祭司在安息日作比平常更多的工但仍仍被认为是圣洁的。那祭司给大卫饼之前也问过大卫是否洁净，所以他们并没有破环律法的灵魂而是破环了律法的仪文。律法的灵魂是当怜悯人当他们需要的时候和爱。主耶稣想要告诉他们有一些情况是可以破环律法的仪文的。我们凭着信心，尽量做得最好，但按照律法都不能完美。所以我们需要更多神的怜悯。所以我们也向别人显示更多的怜悯，但不代表要宽容。</p> <p>我喜爱怜悯，不喜爱祭祀。知道我们是在怜悯之下的人，神已经赦免了我们。我们就可以更多的犯罪吗？知道我们已经欠他的了，我们应该至少悔改，不要轻易的犯罪和制造更多的债。我们需要自律，即使我们之后还是会犯罪，但至少我们挣扎着抵挡罪和追求神。知道我们会继续犯罪，我们就可以向别人显示更多的怜悯。不代表神不喜爱献祭。他喜欢怜悯胜于献祭。你可以献祭但没有怜悯在心里。但是如果你显示怜悯，这就会有真诚的献祭包括在里面。我们向神显示我们的心，同时我们有代价的作和服事他。真正的献祭可以让你变得更坚固和敬虔。只有当怜悯人的时候，我们才能不定无辜人的罪。主耶稣的真正的安息是更大的。</p> <p>主耶稣医治一个枯干了一只手的人</p> <p>耶稣离开那地方，进了一个会堂。主耶稣他自己常常去教会。他是神家的儿子，他为了他的民回到家里。我们也应该常来教会，像他一样。主耶稣医治一个枯干了一只手的人。在安息日行善是合宜的。主耶稣对那人说，伸出手来。他把手一伸，手就复了原，和那只手一样。这需要努力和顺服。我们总是与神同工的。他和我们的意志以及信心一起来工作。当主耶稣医治，他总是用大能完全的医治我们。我们就是需要相信和伸出我们的手。</p> <p>神拣选的仆人</p> <p>以赛亚说到主耶稣。我们也是神的仆人，所以这段话也适用于我们。我们得救是为了要服事他。我们是神所爱喜悦的民。神也把他的灵放在我们身上。我们要将公理传给各地。神的仆人不应该争吵和制造很大的噪音。我们不应该制造麻烦。当别人看不到的时候，让我们来邀请为他们祷告。我们要谦卑的服事。当我们来到他面前无论有的是多么的少，他可以医治我们，恢复我们，让我们从新强壮起来。我们在传福音的时候也应该有这样的温柔，当然也要坚定，来完全的恢复别人而不是彻底的破坏别人。外邦人都要仰望他的名。我们靠信心生活，100%的神在我们心里。他会给我带来胜利。</p>
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13.1.2013	Matthew 12 (2) 马太福音 12 (2)	http://www.youtube.com/watch?v=r6ejJ0PVWzo	<p>Jesus heals a demon-possessed man who was blind and mute</p> <p>What we say and what we do do reflect who we are. After Jesus heals the person, the common people were astonished and wonder who Jesus is by His power. They questioned. It is correct response when they don't know yet about Christ. One of our goal when preaching gospel is to let people wonder and question. Then they may start to think was it right that what they were doing and may want to change. However, the Pharisees' response is that Jesus is the prince of demons. Be careful what we say and what we do. Always be humble and ready to be changed. Even we are logical people, we should know there are spiritual forces after we believe God. People who tried to excise casting out demons know how difficult it is and they know Satan is not easy to give up on people. Satan's kingdom is standing. He is not going to against himself. He is evil but not foolish. There is no benefit for him to release a man from his kingdom. Jesus illustrates that He is the stronger man here. Only stronger man come to rob the house of strong man. Definitely Jesus has more power. He is using the spirit of God and power from God to cast out demon. When people see power of God is working but turn around to accuse Jesus is the prince of demons, it is really the blasphemy against the Spirit. There is no mutual place to stand. Either with God or against God. "He who is not with me is against me, and he who does not gather with me scatters." The Spirit glorifies the Son, the Son glorifies the Father. Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come. When a person stands up to deny and reject the Spirit, his heart is hardened each time. Some day, he will loose the ability to know and believe. Sometimes it is difficult that our logic gets in the way. But we need to stay humble.</p> <p>Good tree, good man, good fruit. Bad man, bad tree, bad fruit. We can tell a person by his fruit. Mouth will confess what is in your heart. So be careful what is stored inside of us. "For by your words you will be acquitted, and by your words you will be condemned." When we preach gospel, we need to combine gentle and bold way. Sometimes strong words can wake up the person when he is drowning but doesn't know himself.</p> <p>Some of the Pharisees and teachers of the law asks for a miraculous sign</p> <p>Jesus knows who they are and knows they want a sign not for good purpose. He won't give to them. Be aware of the situation, when we are preaching to people. The sign they will receive is the one which every one receives that Jesus died and resurrected from the death in three days. People who received lesser messages than that generation yet repented will condemn them at the judgement. We all need to be student of bible all the time, humble servant all the time and keep on changing.</p> <p>Parable of this wicked generation</p> <p>If you don't response the presence of God now and reject Him, you are preparing your place ready for evil spirit to come in. It is a slow progression. Alot happened in this generation and yet they rejected Him. The final condition of that man is worse than the first. We need to be alert too in our generation. Don't reject but continue in the faith. It is such curse when you reject but blessing when you believe Jesus.</p> <p>It is the truth that who gathered with Christ is our family. We need to gather with Him and draw the line. We need to be aware that we are in the spiritual battle. Satan is on one side and we are on the other. Jesus demonstrate this battle in the chapter. This battle is about the truth. We need to decide which side we are on. How we win is by word of God which is the sword, which seperates. Make sure who we are and continue to fight with Him. Don't try to harden the hearts and be bitten off. We are not supposed to win in physical but spiritual. Die on the cross is the final victory for us.</p>	<p>主耶稣医治一个被鬼附着，又瞎又哑的人</p> <p>我们说的和做得反映了我们是谁。主耶稣医治了这个人之后，众人都惊奇他的大能，想知道他究竟是谁。他们有这样的疑问。这在他们还认识基督的时候是正确的回应。我们传福音的目的之一是要让人思考和有疑问。然后他们会开始思想他们之前所做的是否是对的，才能开始想要改变。但是法利赛人的回应是主耶稣是靠着鬼王别西卜赶鬼。要小心我们说的和做得。总要谦卑和准备好被改变。即使我们都是很逻辑的人，我们在相信神之后应该知道有属灵的各力量。那些练习赶鬼的人知道是多么的不容易，他们也知道撒旦是不会轻易的放弃人的。撒旦的国度还在站立。他不会自己抵抗自己。他虽然邪恶但不愚蠢。不会愿意从他自己的国度释放人出来的。主耶稣描述了他更壮的壮士。只有更壮的壮士才能抢夺壮士的家。很确定主耶稣有更大的能力。他是用神的灵和能力来赶鬼的。当人们看到神的能力在工作却反过来指责主耶稣是鬼王王子，这完全是亵渎圣灵。没有一个中立的位置可以站立。或者与神站在一边，或者抵挡神。“不与我相合的，就是敌我的，不同我相聚的，就是分散的。”圣灵荣耀子，子荣耀父。凡说话干犯人子的，还可得赦免。惟独说话干犯圣灵的，今世来世总不得赦免。当人站出来否认决绝圣灵的时候，他的心每一次都更硬了。有一天，他会失去认识和相信的能力。有时候很难，我们的逻辑会出来阻挡，但我们要时刻保持谦卑。</p> <p>好树，好人，好果子。坏树，坏人，坏果子。我们可以凭他结的果子看一个人。嘴可以说出心里的情况。所以要小心我们心里所积累的。因为要凭你的话定你为义，也要凭你的话，定你有罪。当我们传福音的时候，也要把温柔和刚强联系起来。有时候如果人人都要淹死了却不自知，有力的话语可以敲醒他。</p> <p>有几个文士和法利赛人求神迹</p> <p>主耶稣知道他们是谁，知道他们想求一个神迹却不是出于好的目的。他不给他们。当我们传福音的时候，也要注意到情况。他们将得到的神迹是每个人都接收的，主耶稣三天内死而复活。那些比那个世代接收到更少信息的人却悔改了，他们会在审判的时候定那世代的罪。我们都要每时每刻作圣经的学生，做谦卑的仆人，继续改变。</p> <p>这个邪恶的世代的比喻</p> <p>如果你现在在神面前不回应他而是拒绝他，你就是自己在给污鬼准备居住的地方。这是个慢的过程。这个世代发生了很多事情，他们却仍然拒绝主。那人末后的景况，比先前更不好了。这邪恶的世代，也要如此。我们这个世代也要警醒。不要拒绝而是继续在信心里。拒绝主耶稣是何等的诅咒。相信正确是何等的祝福。</p> <p>真理是和主聚在一起的人是我们的家人。我们要和他聚在一起，划清界限。我们要意识到我们在属灵的战场上。撒旦在一边，我们在另一边。主耶稣在这样一个章里描述了这个战争。这个战争是关于真理。我们要决定我们站在哪一方。我们如何得胜是靠神的话语，这话语是利剑，是可以分开的。确保我们是谁，继续和他一起征战。不要硬着心，会被吃掉。我们不是要在物质的东西上得胜，而是在灵里得胜。死在十架上是我们最终的胜利。</p>
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20.1.2013	Matthew 13 (1) 马太福音 13 (1)	http://www.youtube.com/watch?v=rcWUv4z42Y	<p>Jesus got into a boat and sat in there, while all the people stood on the shore. It is not a comfortable scene. But when you want to focus on receiving word of God, the comfortable surrounding doesn't matter that much. We need to focus on getting gospel message across to people rather than focusing on make people comfortable.</p> <p>Why Jesus teaches in parable? The nature of parable reflects the mystery of the gospel. We need to treat the gospel as a parable. Each parable reveals one truth. And parable doesn't make the truth harder but simpler to understand by telling story and trying to explain the deep truth with simply words. We can pick up the story from parable easily and remember it. People with right hearts will keep the story and think over and receive the deep truth right there. Parable is similar as gospel in its mysterious way. We don't know the whole message of gospel, unless we keep it and take time to meditate on it in order to really know what it means. Parable also separates the people who really want to know from the people who are just casual. God will let all to hear the gospel. But only the ones with noble hearts will receive it and find the spiritual truth in it. Gospel is like a sword. It is sharp and it cuts so it is handed over to you inside a shell. Only the people who want to seek to know will pull the sword out from the shell and accept it to cut their hearts. For the other people, the sword will remain in the shell which is the great mercy from God towards those people who will never take it into their hearts or with calloused hearts. Let's be the people who are willing to break it down and know the truth clearly. Parable makes people ask questions and makes them come closer to Christ when they realize they don't understand. Parable is a challenge that requires you need to do something. Whoever has will be given more, and he will have an abundance. Whoever does not have, even what he has will be taken from him.</p> <p>The parable of the Sower</p> <p>When the sower sows, the seeds fall on different places. Like when we preach gospels, there are different hearts of the receivers. The enemy is at work. The world is at work too. We are sowers. We should just trust God that some will fall on the good soil. First one is along the path that the seeds don't go anywhere but stay on the surface. And birds (Satan) come and eat it up. For this heart, we just don't doubt about ourselves for the message we preached. Also it is a warning to us that we don't harden our hearts but receive word of God and allow it to be planted in our hearts. Second one is on rocks where there is thin layer of soil and rocks underneath. Such people rejoice easily when hearing the gospel, but the roots are not deep. When sun comes, they are withered. It is about commitment. When people don't root word of God deeply to receive the living water underneath, it is hard to grow and be strong. When testings, trails and troubles come, they will be taken away. Commitment to the word of God, to prayers and to do what God calls us to do. Rocks are the hindrance. Let go them when we want to run this race. Third one is on thorns. The thorns are what we need and want in this world. If we let those things distract us and grow side by side, we will be choked. When we put Word of God first, other things will be provided. God wants the pureness of the hearts and full commitment. The ones who don't bear fruits will be cut off in the end. The last one is on good soil. They are the ones who hear word of God, believe it, retain it, and persevere it. These are responsive hearts and produce a crop. For the real farming, the return is maximum 7 times. Jesus here says the 100, 60, 30 times which is a lot God has promised us. We find comfort when we know we will be much rewarded and blessed.</p>	<p>主耶稣上船坐下，众人都站在岸上。这并不是一个舒服得场景。但是当专心在接受神的话语的时候，周围时候舒适并不那么重要了。我们要专心于把福音的信息带给人而不是专心在让人感觉舒服上。</p> <p>为什么主耶稣用比喻来教导？比喻的本性可以反映福音的奥妙之处。我们要把福音看作一个比喻。每一个比喻都显明一个真理。福音并不是把真理变的更难而是更简单理解了，用讲故事的方式，用简单的言语解释深刻的真理。我们可以从比喻中很容易的记得那故事。有正确心的人就会保存这个事实然后仔细的思考来接收那里面深刻的真理。比喻和福音也很相似都很有神秘。我们不知道福音的全部信息，除非我们保持住，花时间来沉思才能真的明白它的含义。比喻也可以把真正要认识真理的人和漫不经心的人分别开。神会让所有的人都能听到福音。但只有高贵的心才能接收和找到里面真正的属灵的真谛。福音像一把剑，很锋利可以切割，所以给你的时候是收在剑壳里的。只有真正想要寻找来认识的人才把剑从壳里拔出来，接受它来割开自己的心。对于其他得人，剑仍然在壳里，是神给这些人很大的怜悯，他们不愿意把神的话带到心里或者有油蒙了心。让我们做那些愿意分解真理，清楚地认识真理的人。比喻使人会问问题的人，当他们意识到自己不知道的时候，要可以来更就近基督。比喻是个挑战，需要你做一些事情。凡有的，还要加给他，叫他有更多。凡没有的，连他所有的，也要夺去。</p> <p>撒种的比喻</p> <p>当撒种的人撒种的时候，种子会落在不同的地方。像我们传福音，有不同的接收者的心。敌人也在工作，这个世界也在同时工作。我们就是撒种的人。我们应该就是相信神，相信会有撒到好土地上的。第一种是撒在路旁的，种子哪里也没有去而是落在表面上。飞鸟(撒旦)来就吃掉了。对于这种心，我们就不怀疑我们自己所传的信心。这也是一个警告，我们不要刚硬我们的心而是要接收神的话语，让它种在我们心里。第二种是落在石头地上的，有一个很浅的土，底下是石头。这样的人当听到福音的时候，很容易喜乐，但是根扎得不深。当太阳出来了，就枯萎了。这是关于委身。当人们不深深地扎根在神的话语里来接收底下的活水，就很难成长和坚固。当测试，试炼，困难来临的时候，就被拿去了。要委身于神的话语，祷告和做神召我们所作的工。石头是阻碍。我们要拿去这些阻碍，当我们赛跑的时候。第三种是荆棘地。荆棘是我们在这世上需要的和想要的。如果我们让这些事物分散我们的注意力，让它们一起成长，我们就会被挤住。当我们把神的话语放在首位，其他的东两神会提供。神要我们的是纯净的心和完全的委身。那些不结果子的最终会被砍掉。最后一种是好的土壤。他们是听了神的话语，相信，持守和忍耐的人。这些人有回应的心，就结出果子。对于一个真正的农民，最多是结实7倍。主耶稣这里说100，60，30倍，可以看到是神给我们怎样大的应许。我们可以得到安慰，当我们知道我们会得到很大的回报和祝福。</p>
27.1.2013	Matthew 13 (2) 马太福音 13 (2)	http://www.youtube.com/watch?v=xU_UJ8T0wA	<p>The parable of the weeds</p> <p>Weeds look so similar like the wheat until the heads come out. Weeds are poisonous. People cannot tell the difference at the beginning. People who are in the church also look very similar until they bear fruits. Here we see enemy sneaked in and sowed weeds among the wheat to try to destroy the field. Weeds and wheat are growing up together then cause confusions. God is merciful that he doesn't allow the weeds to be pulled out at the moment, avoiding damage the wheat. Let them grow together until the harvest time. We are not here to politically accuse people. This parable warns us about false church and false brothers. God allow them to grow together with the real ones. God teaches us to show mercy, love and patience until people bear fruits. Then we can take the correct action. We need to practice also discernment. Don't take in many weeds to church to choke the real wheat.</p> <p>The parable of the mustard seed</p> <p>This parable warns us about false growth, when interpret this one within the context. Trees are normally representing not good things in bible. Mustard is a spice. Spices are not normally growing very big. This mustard seed turns to a giant tree which is abnormal scene. Birds here mean Satan. He doesn't need to go anywhere else but live in such tree (social church) and eat up the seeds. We need to focus on the teaching and watch out the false growth. True growth is hard so we are not attracting wrong attentions. Open our eyes when preaching gospels. It is easy to be just part of a giant tree, which is like to be just a member of dead religion.</p> <p>The parable of the yeast</p> <p>Three measures of flour are good. Bread made with yeast can be fellowship offering but cannot be used for sin related sacrifice. Yeast is often not referred as a good thing in bible. Mix the yeast into dough means adding wrong things into the church. A little bit wrong teaching is easy to corrupt the whole church. So watch out the false doctrine. We need to stay alert. Cut off the old yeast. Cut off the old life. Start over in the new life. There is only a remnant that will be saved. We need to make every effort to walk through the narrow door. Be alert and not distracted by false teaching, false growth and false brothers.</p>	<p>稗子的比喻</p> <p>稗子和麦子长得很像，直到吐穗才能看出不同。稗子是有毒的。人们在一开始的时候不能讲出它们的区别。在教会里的人看起来也很相似直到他们结果子。在这里我们看到敌人头头的进来，撒了稗子在麦子里要败坏整个田地。稗子和麦子一起生长会引起混乱。神是怜悯的，他不允许现在就拔出稗子，为了防止伤到麦子。让它们一起成长直到收割的时候。我们在这里也不是要像搞政治的来指责人。这个比喻警告了我们错误的教会，和假弟兄。神允许他们和真正的弟兄一起成长。神教导我们要显示怜悯，爱和忍耐，直到人们结果子。之后我们可以采取正确的行动。我们也要练习分辨。不要带很多稗子到教会里，挤住真麦子的成长。</p> <p>芥菜种子的比喻</p> <p>当我们把这个比喻放在上下文的时候，这个比喻警告了我们错误的成长。在圣经里树通常代表的不是好的事物。芥菜是一种调料。调料通常都不会长得很大。这个芥菜种子却长成了大树是很不寻常的现象。这里鸟指的是撒旦。他不需要去其它的地方而是住在这样的树(社会化教会)里吃种子。我们应该专心于教导，还要警惕错误的成长。真正的成长是难的，所以我们不是要吸引错误的人。在传福音的时候要睁开我们的眼睛。很容易就能当一个大树的一部分，就像做一个已死了的宗教的信徒。</p> <p>面酵的比喻</p> <p>三斗面是很好的。有酵的饼可以用作平安祭，但不能用于赎罪祭。面酵在圣经里常常不是代表好的事物。把面酵放在面里指把错误的事物带进教会。一点错误的教导就很容易朽坏整个教会。我们要警惕。除掉旧酵。除掉旧的生命。从新来过新的生命。</p> <p>只有少数人是最终会得救的。我们需要竭尽全力来进入这窄门。保持警惕不要被错误的教导，错误的成长，假弟兄分散了注意力。</p>

3.2.2013	Matthew 13 (3) 马太福音 13 (3)	http://www.youtube.com/watch?v=DqLdgNMMu64	<p>The parables of the hidden treasure and the pearl</p> <p>Here talks about Jesus Christ. The field is the world. Jesus Christ gave up everything and valued us as his hidden treasure. It is a mystery what He did. Those who accept Jesus will understand but the others who have hardened their heart cannot understand. When the man found it, hide it again to protect it. It is important to know his joy and his willingness to sell everything to trade it in. When we follow Christ, we need to have the joy and willingness to also trade in everything in order for someone else to come to know Christ. The treasure is God's people, God's church. For our sake, He bought the whole world with His blood. He died for all, for the sake of the few. Jesus used normal things to explain His truth.</p> <p>The parable of the pearl is similar. But here Jesus tried to explain that it is not by accident that He found us. He (merchant) knows the value of us. He sees us as fine pearls. We might be not so valuable in other people's eyes, but very valuable in His eyes. He won't trade for any less. So He is willingly to die for us and joyfully doing so. He sold everything He had and bought us.</p> <p>We are part of Christ. Let's follow Him in the same path and be willingly to give up everything for His gospel.</p> <p>The parable of the net</p> <p>It is a drag net. Every type of fish is caught. The net itself cannot distinguish the type of the fish but take all of them. And when the net is full, fisherman will pull it up on the shore. There is a time when Jesus comes back when it reaches a full measure. At the end of the age, the angles will come and separate the wicked from the righteous. It is similar to the parable of the weeds, but this time is only explained to His disciples. We need to individually listen to word of God and bear fruit.</p> <p>If you truly know the word of God, you have the responsibility to teach other people and display what you know by action. We need to understand the scripture well, experience it, apply the word of God in our life and exercise with faith.</p> <p>A prophet without honor</p> <p>Jesus went back to His hometown and people there rejected Him because they know His background as man. We need to look to God behind the person and do not easily take offence on others. Prophet should be honored. Teacher should be honored.</p>	<p>藏宝和寻珠的比喻</p> <p>这里讲主耶稣基督。地是指着世界。主耶稣基督放弃了所有的，视我们为藏在地里的宝贝。他所作的是个奥秘。接受主耶稣的人就能明白，那些硬着心的人就不能明白。当那人找到宝贝，就又藏了起来为了保护它。很重要的知道他的喜乐和愿意变卖一切所有的，买这块地。当我们跟随基督的时候，我们也要有喜乐和愿意变卖一切的心为了他人可以来认识基督。宝藏指神的子民，神的教会。为了我们的缘故，他用他的血买了整个世界。他为了救属他的子民，为众人受死。主耶稣用平常的事来解释他的真理。</p> <p>寻珠的比喻很相似。但这里主耶稣要解释不是碰巧他发现了我们。他(买卖人)知道我们的价值。他看我们为好珠子。我们也许在别人的眼里不那么有价值，但是我们在他的眼里非常有价值。他不会不等价的交易。所以他愿意为我们舍命，也有喜乐的做。他变卖了他一切所有的，买了我们。</p> <p>我们是基督的一部分。让我们跟随他走同样的路，愿意为他的福音变卖所有。</p> <p>撒网的比喻</p> <p>是拖动网。每一种鱼都被收进来。这网自己不能辨别哪种鱼，就一网打尽。当网满了的时候，渔夫就把它拖上岸。当主耶稣再来的时候是一个时间的，当到了一个满的状态。世界的末了，天使要来，从义人中把恶人分别出来。和稗子的比喻很相似，但这个比喻只教导给他的门徒听。我们每个人也要听神的话，结果子。</p> <p>如果你真的知道神的话语，你就有责任要教导其他得人，和用行为显示你所知道的。我们要很好的明白经文，经历它，把神的话语实践在我们的生活中，凭着信心来操练。</p> <p>不被尊重的先知</p> <p>主耶稣回到他的家乡，在那的人拒绝他，因为他们知道主为人的背景。我们要看到那人背后的神而不要轻易的厌弃别人。先知应当被尊重。教导人的人应当被尊重。</p>
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<p>10.2.2013</p>	<p>Matthew 14 马太福音 14</p>	<p>http://www.youtube.com/watch?v=FCT5w8AaCUI</p>	<p>John the Baptist beheaded</p> <p>Herod the tetrarch recently had John beheaded. When he heard about Jesus, he assumes it is John the Baptist due to his own conscience and fear from what he did wrong. We can learn that we are easy to have wrong view so don't try to judge the situation, when we are sinning. Start our days with devotion time by ask for God's forgiveness and having the fresh view focusing on God.</p> <p>We need to be careful who we are fellowshiping with. Attraction from this world, worldly friends' distractions, and our own pride may bring pressure that we fall into trouble. Satan may use such situation to trick us to make a quick decision, like in Herod's case of killing John just during a party time. Be patient so we can get a better picture and not fall because of some emotions and feelings.</p> <p>Jesus feeds the five thousand</p> <p>Jesus instead of think about His own need, He deals with the crowds' needs and heals the sick. We need to also put others' needs before our own. We cannot let our own thing stop us from being there for somebody else and focus on them. We will be trained in such way to be stronger and more suitable to do God's work. Don't send hungry people away. They need God and they require us, as Jesus Christ is in us now. Disciples have a very practical view at that moment. We should not forget who we are serving, although we need to look at the practical side. Our God is almighty, powerful and abundant. Feeding the five thousand is the only miracle which is taught in all four gospels. We need to meditate on this one and follow Him the same way.</p> <p>When Jesus asks us to do something impossible, we need to trust that He will provide for us also. Don't focus on our own ability but focus on God's strength and what He can do through us. Jesus asks His disciple not to send people away but give them something to eat. We need to learn as Christ that we help people when they are in need rather than send them away. Jesus asks them to bring whatever they have to Him, five loaves of bread and two fish in this case. It is the same for us now. We need to be willing to give all what we have to God. He will make it happen. Don't hold any portion to ourselves. It helps us to know all what we have belongs to Him. It builds up our faith too. He will fix the situation. He will provide abundantly.</p> <p>People obey Him. They all sit down on the grass. Jesus gives to the disciples. Disciples give to people. Disciples are not the ones who have the resource. God has the resource. So we need to have something in our basket so we are able to give to others. If we don't have, go to Jesus please and ask from Him and prepare ourselves before we go to people. Jesus wants us to deliver Him, the real bread, to people. Jesus provides for the five thousand and disciples picked up twelve basketfuls of broken pieces that were left over. When we want to have abundant spirit, we need to give what we have out. Fully used up ones will be fully recharged, like battery.</p> <p>Jesus walks on the water</p> <p>During night time, Jesus went out to them, walking on the lake. Disciples are terrified. Jesus wants to make them clear who He is. We need to be clear who we are and grow up so we can feed others. Peter replied "tell me to come to you on the water". Jesus said "come". Jesus wants us to be like Him and do everything like Him. He commands and Peter does. When we step on the water, don't be afraid of the things around us (wind). Faith allows us to walk on the water. Don't doubt but keep on going. Faith is believing the evidence which God gave us already like Peter saw Jesus walking on water already. We have also many personal testimonies already. Believe in those and continue in faith. Our fear will bring most fearful situations into our life. God put such situation to us because He wants us to pass that test and overcome the fear we had before. When you stop fearing and have faith, the situation is removed. Doubt means double-minded. Jesus wants us to fully trust Him so He can really use us. After the testing, they worshiped Him, saying "truly you are Son of God". So they recognize Jesus now.</p> <p>After they had crossed over, they landed at Gennesaret. People who are sick just touch the edge of His cloak and are healed. Right now, Jesus in us. How can people touch Jesus now? They touch us. So we should be the source and bring Jesus to people. We need to be ready to give.</p>	<p>施洗约翰被斩首</p> <p>分封的王希律最近刚把约翰斩首。当他听到关于耶稣的事情，他就假设那是施洗约翰，出于它自己的良心和由于他自己做的错事的害怕。我们可以学到当我们在犯罪的时候，我们很容易有错误的观点，所以不要仓促的下决心。每天我们都可以用灵修时间来开始新的一天，向神求赦免，有一个崭新的观点专著于神。</p> <p>我们要小心和谁团契。这个世界里来的吸引力，属世的朋友的干扰，和我们自己的骄傲很容易带来压力使我们陷入困境。撒旦也会利用这样的情况引诱我们做仓促的决定，就像在希律的例子一个聚会的时间就杀了约翰。要有耐心，使我们可以有一个更好的图画，不会由于一些情绪和感觉而跌倒。</p> <p>主耶稣给五千人吃饱</p> <p>主耶稣没有想他自己的需要，而是处理众人的需要，医治有疾病的。我们也要把他人的需要放在我们自己的之前。我们不能让我们自己的事情阻止了我们为他人担当和关注在他们身上。我们这样习练就会更强，更适合做神的工。不要把饥饿的人送走。他们需要神，他们需要我们，既然主耶稣基督现在在我们里面。门徒有时有很实际的观点。我们应该不要忘了我们服事的是谁，尽管我们要看实际的方面。我们的神是全能的，有能力的，丰盛的。喂饱五千人是唯一一个四本福音书里都教导的。我们需要思考这个神迹，同样的方式跟随主。</p> <p>当主耶稣要求我们做不可能的事情的时候，我们要相信他也会供给给我们。不要专著在我们个人的能力但要专著在神的力量和他可以借着我们做什么。主耶稣让他的门徒不要送走众人而是给他们吃的。我们要向基督学习，在他人有需要的时候帮助而不是送他们走。主耶稣让门徒拿过来他们有的，这次是五饼二鱼。现在的我们也一样。我们要愿意把我们所有的都给神，他就会使事情发生。不要为自己保留任何一部分。这会帮助我们知道我们所有的都属于神。这样会建立起我们的信心。主会解决我们的问题。他会丰富的供应给我们。</p> <p>众人顺服他。他们坐在地上。主耶稣给门徒，门徒给众人。门徒不是那有资源的人。神是那位有资源的。所以我们需要在我们的篮子里有东西才能给给别人。如果我们没有，要来到主耶稣那里向他要，和在我们去到别人那里之前，准备我们自己。主耶稣要我们把祂，真正的粮，传递给祂。主耶稣喂饱了五千人，门徒收拾起剩下的零碎，装满了十二个篮子。当我们想要丰富的圣灵的时候，我们需要把我们的给出去。全部都用光才能全部的被充满，就像电池似的。</p> <p>主耶稣在水面上行走</p> <p>在晚上，主耶稣在海面上行走，往门徒那里去。门徒就惊慌了。主耶稣像要让他们清楚的知道他是谁。我们也要清楚的知道我们自己是谁，来长大才能喂饱别人。彼得回答“请叫我从水面上走到你哪里去”。主耶稣说“你来吧”。主耶稣像要让我们做他，和他一样做每件事。他命令了，彼得就做。当我们走到水面上时候，不要害怕周围出现的情况(起了风)。信心允许我们走在水面上。不要疑惑而是坚持走。信心是相信神已经给了我们的确据，像彼得的例子，他已经看到了主在水面上走。我们也有很多个人见证。相信那些，继续在信心里。我们的害怕会把我最害怕的情况带到我们生活中。神把这样的情况带给我们因为他要我们通过这个实验，战胜我们之前的害怕。当你不再害怕而是有信心时候，这个情况就被拿走了。疑惑意味着心怀二意。主耶稣要我们完全相信他，使我们要正确使用我们。测试之后，他们拜他，说“你真是神的儿子了”。所以他们现在认出了主耶稣。</p> <p>在他们过了海，来到革尼撒勒地方。那里有病的人摸主的衣裳穗子，摸到的人就好了。现在主耶稣在我们里面。人们要怎样来摸主呢？他们摸我们。所以我们要成为源泉，把主耶稣带给人。我们需要准备好给与。</p>
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17.2.2013	Matthew 15 马太福音 15	http://www.youtube.com/watch?v=hmhbi2vnKuM	<p>Clean and unclean</p> <p>We need to be careful of the old traditions that we used to believe. Check them with God's words if we really need to follow those. Every rule is set and limited, compared with following the Spirit. When we make any rules, they should be only good if they can help us to obey God. We uphold the laws, but don't let the law stop us from obeying God. The Jewish tradition of cleaning is very detailed. When there is no true power, then people focus on controlling to do the outward things like the social churches nowadays. Laws should convict us as sinners rather than make us look good. The real teaching and law should touch our hearts and make us do by faith and trust God and change. The idea of washing is to help people to have the reverent fear of God and know they are unclean so people may want to change. You hypocrites! Jesus is willing to say that to people boldly about their sin. "These people honor me with their lips, but their hearts are far from me. They worship me in vain; their teachings are but rules taught by men." Physical food cannot make one unclean. But the evil comes from the heart makes one unclean. Every sin starts at the heart. It is about internal not external. Obey God and love people. Continue in doing so will change our hearts. Be careful and let the good come out of us. Let God's words cleanse us. We are here not to be comfortable but grow and change inwardly.</p> <p>The faith of the Canaanite woman</p> <p>The Canaanite woman recognizes Jesus. "Lord, Son of David, have mercy on me!" She comes to intercede for her daughter. Jesus wants to test her faith. No matter what Jesus tells her, she doesn't take it as offence and keeps on pressing in. She knows Jesus is the only hope and He is able. With true humbleness, she receives. Then Jesus answered, "Woman, you have great faith! Your request is granted." And her daughter was healed from that very hour. Don't let anybody or anything be an obstacle. Keep on praying and worship Him. Ask for His mercy and grace. This woman is Gentile but she shows a great faith.</p> <p>Jesus feeds the four thousand</p> <p>This happens in the place of Gentiles. Jesus used what they have, the bread and fish. They all ate and were satisfied. Afterward the disciples picked up seven basketfuls of broken pieces. What Jesus provides is always abundant. Jesus wants to show His disciples His plan always includes Gentiles.</p>	<p>洁净和不洁净</p> <p>我们要小心我们习惯了的所相信的旧的传统。要跟神的话语比较看我们是否真的要跟随那些传统。每一条规定根顺从圣灵而行相比，都是固定和有限的。我们定任何规定的时候，那规定若能帮助我们顺服神则是好的。我们要成全律法而不是让律法限制我们顺服神。犹太人洁净的条例非常的详细。当没有真正的大能的时候，人们就会专注于控制外在的东西比如今天的社会化教会。律法应该是让我们认识到我们是罪人而不是让我们看起来不错。真正的教导和律法是要打动我们的心，让我们可以凭信心做和改变。洁净的概念是要人们对神有虔诚的敬畏，知道他们是不洁净的，使他们有可能愿意改变。你们假冒为善的人。主耶稣愿意大胆的向人指出他们的罪。“这百姓用嘴唇尊敬我，心却远离我。他们将人的吩咐，当作道理教导人，所以拜我也是枉然。”物质的食物是不能让人不洁净的。但是从心发出的恶使人不洁净。每一个罪都是从心开始的。是关于内在的而不是外在的。顺服神和爱人。持续这样的作可以改变我们的心。要谨慎，让善从我们里面发出来。让神的话语洁净我们。</p> <p>迦南妇人的信心</p> <p>迦南妇人认出主耶稣。“主啊，大卫的子孙，可怜我！”她为了她的女儿来见主。主耶稣要测试她的信心。不管主耶稣告诉她什么，她都不把那看作是对他的冒犯，而是继续得求。她知道主耶稣是唯一的希望，他也能够救她的女儿。带着真正的谦卑，她得到了。主耶稣说，妇人，你的信心是大的。照你所要的，给你成全了吧。从那时候，她女儿就好了。不要让任何人或事成为你的阻碍。持续的祷告，和敬拜他。寻求他的怜悯和恩典。这个妇人是外邦人，但她显示了很大的信心。</p> <p>主耶稣喂饱了四千人</p> <p>这发生在外邦人的境界。主耶稣再一次用了他们所有的，饼和鱼。众人也都吃并且吃饱了。收拾剩下的零碎，装满了七个筐子。主耶稣所给的总是丰盛的。主耶稣要向他的门徒表明他的计划总是包括外邦人的。</p>
24.2.2013	Matthew 16 马太福音 16	http://www.youtube.com/watch?v=HutbuZ3gWeA	<p>The Pharisees and Sadducees came to Jesus and tested him by asking him to show them a sign from heaven. We should be careful what we ask from Lord. It is about the heart. Not ask for more signs but need to connect everything happens in our life with the power of God's working. That is what faith is about. We have enough signs already. Submit what we have and continue following by faith.</p> <p>When they went across the lake, the disciples forgot to take bread. Jesus pointed out to be careful of the yeast of the Pharisees and Sadducees. They represent the focus on physical and outward things. Their teachings reflect those focuses. The disciples had the bread of life (Jesus) with them but thought about lacking of physical food after Jesus did the miracles of feeding five thousand and four thousand. We should be careful of our hearts, not focusing on the temporary and physical things but getting to know who God is and resting in Him.</p> <p>When Jesus came to the region of Caesarea Philippi, He checked on his disciples. "Who do people say the Son of Man is?" The majority said Jesus is a prophet. Majority never is right. Simon Peter answered, "You are the Christ, the Son of the living God." Peter's confession is the first and very powerful. We all need to accept personally that Jesus is our Lord and savior by faith. This true confession is the foundation of the church. Jesus builds the church on top of our confessions. Such true confession comes from Spirit touching and God's revealing. Jesus will give us keys of authority and power. When we preach gospel to a person, we permit him a chance to come into the kingdom of heaven. Jesus is the corner stone. And we are all the living stones to line up with Him.</p> <p>From that time on, Jesus started to explain to His disciples His last part of the ministry. He must go to Jerusalem and suffer many things, and that he must be killed and on the third day be raised to life. We should see that we have similar ministry. We are going to heavenly Jerusalem and we need to suffer many things and deny ourselves on this Earth. Peter took him aside and began to rebuke him.</p> <p>On the one hand, Peter was a living stone for knowing Jesus. On the other hand, he became a stumbling block for worldly intention. We should be careful also, less focusing on self and comfort but on His words. We need to love people correctly with God's way.</p> <p>"If anyone would come after me, he must deny himself and take up his cross and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me will find it." Be willing to die with Him old self and live with Him as a new creation. There is nothing we can exchange for a soul than saving it by accepting Jesus. There will be much blessings following.</p> <p>Right Focus is inward, external, on Jesus and come to know who He is.</p>	<p>法利赛人和撒都该人，来试探耶稣，请他从天上显个神迹给他们看。我们也应该小心我们从主那里所求的。不是求更多的神迹而是应该把我们生命中发生的事情和神大能的做工联系起来。这是信心。我们已经足够的的神迹了。交托我们所有的，继续靠着信心跟随主。</p> <p>门徒渡到那边去，忘了带饼。主耶稣指出要防备法利赛人和撒都该人的酵。这酵代表着关注与物质的和外在的事物。他们的教导也反映出那样的关注。门徒们有生命的粮(主耶稣)同在，却要担心缺少物质的食物，特别是在主行了喂饱五千人 and 四千人的神迹之后。我们应该谨慎我们的心，不要关注在暂时的和物质的东西上而是来认识神和在他里面安息。</p> <p>耶稣到了该撒利亚腓立比的境内，就问门徒说，人说我人子是谁。大部分的人说主耶稣是位先知。大多数人的意见总不是对的。西门彼得回答说，你是基督，是永生神的儿子。彼得的承认是第一个也是非常有力量的。我们都需要靠着信心个人的接受主耶稣为我们的主和救赎者。这个真正的承认是教会建立的基础。主耶稣在我们的承认上建立他的教会。这样真正的承认是从圣灵的感动和神的指示来的。主耶稣会给我们权柄和能力的钥匙。当我们传福音给人的时候，我们给了他一个进入天国的机会。主耶稣是房角石，我们都是和他连接的活石。</p> <p>从那时起，主耶稣开始向他的门徒解释他接下来的职事。他必须上耶路撒冷去，受长老祭司文士许多的苦，并且被杀，第三日复活。我们应该看到我们也有相似的职事。我们是去天上的耶路撒冷，我们也要受很多的苦，在这地上舍己。彼得就拉着他，劝他说。</p> <p>一方面，彼得因为认识主是活石。另一方面，他因为属世的意图成为绊脚石。我们应该谨慎，少一些关注自己和舒适，更多的关注神的话语。我们需要用神的方式正确的爱人。</p> <p>“若有人要跟从我，就当舍己，背起他的十字架，来跟从我。因为凡要救自己生命的，(生命或作灵魂下同)必丧掉生命。凡为我丧掉生命的，必得着生命。”甘愿的把老我与主同死，然后与主同活做新造的人。没有什么我们可以换得灵魂的，除了靠接受主耶稣来拯救。这之后有很多的祝福跟随。</p> <p>正确的关注是内在的，永恒的，在主耶稣身上，来认识他是谁。</p>

3.3.2013	Matthew 17 马太福音 17	http://www.youtube.com/watch?v=_I9mCNK9FIQ	<p>On the high mountain, Jesus was transfigured before Peter, James and John. He is source of light, radiant of God's glory. For us, we need to be transformed inside out too so the true light can shine out like Christ. Peter spoke without knowing, he wanted to honor them but he put Jesus on equality with the other two. God rebuked Peter and identified Jesus as His son, and above the law (which Moses represents) and prophet (which Elijah represents). Father told them to listen to Him. Jesus is both the message and messenger who Father sends. We should always listen to Him and be not afraid or shamed of Him. We follow what He says and also what He does.</p> <p>As they were coming down the mountain, Jesus healed a demon possessed boy. Disciples could not cast out that demon because of their lack of faith. Whenever we receive anything from Lord, we should keep on relying on Him and coming to Jesus (the source). Don't take for granted what God provides for us like power and do not focus on self and external situations. Do not just keep on asking Him for greater things. Be faithful of the little things we received so that God can give us more. Expect sufferings and changes. Our faith must rest on God's word and God's command and promises. Not for our own desire or lust.</p> <p>Disciples filled with grief when Jesus talked about His death again. They heard death part but not resurrection part. It is somehow hidden from them perhaps because of fear. Like nowadays, we hear suffering but not glory. We hear die but not live.</p> <p>Fulfill social obligations as Jesus did. He doesn't need to pay the temple tax, since it is His father's temple. But He did it for the sake of the people. We can give up rights for gospel too.</p>	<p>在山上，主耶稣在彼得，雅各和约翰面前变了形像。他是光源，神荣耀的光辉。对于我们，我们也需要从内而外的改变，像基督一样使真光可以从我们里面发出来。彼得不知道的情况下说话，他要荣耀他们，但是把主耶稣和其他两位并列了。神训诫了彼得，向他显明主耶稣是神的儿子，是比律法(摩西所代表的)和先知(以利亚所代表的)都大。父神告诉他们要听从他的儿子。主耶稣既是信息也是父所差遣的传递信息的人。我们总是要听他的，而且不要害怕或者以他为耻。我们要跟随主所说的和做的。</p> <p>他们从山上下来，主耶稣医治了一个被鬼伏着的男孩。门徒不能赶出那个鬼因为他们信心不够。无论我们从神那里得到什么的时候，我们应该持续的依靠他，来到主耶稣面前(因他是那源泉)。不要把神供给我们的比如说能力看作是理所当然的，不要关注与自己和外在的情况。不要只是持续的向他求更大的，而是要在小事上忠心，神才会给我们更多更大的。要预期到会有苦难和改变。我们的信心必须倚靠神的话语，诚命和应许上。不是我们自己的期望和欲望。</p> <p>门徒听到主耶稣又一次提到他的死的时候就大大忧愁。他们听到了死却没有听到复活的部分。好像那部分被隐藏了，可能因为他们的害怕。现在也一样，我们听到了受苦却没有听到得荣耀。我们听到了死却没有听到活著。</p> <p>要履行社会义务像主耶稣所做的。他没有必要交纳丁税，因为他父亲的殿。但他为了人们的缘故按着去做。我们为了福音的缘故也要可以放弃我们的权力。</p>
10.3.2013	Matthew 18 马太福音 18	http://www.youtube.com/watch?v=rYyA-ACZAnU	<p>The greatest in the kingdom of heaven is different than what is on this earth. The greatest are those like little children. We must become like a child in order to enter the kingdom. Little child is willing to listen, easy to obey and wants to please. We need to change and learn to be like them. Jesus's nature is like a child, trusting and obeying Father totally. When we have such heart like a child, we will welcome Jesus. We do not need to fear what the world fears but become children of God. Be humble.</p> <p>The world tempts God's people to sin. In our own life, we need to have a serious attitude towards temptation. Don't play with it but cut it off. We should be careful not being a stumbling stone to cause other people to fall too. Live a holy life for God.</p> <p>We should value each other in church, since we are all the little ones who God watch over and love. God loves each of us, even those that are lost. We must deal with sin and not let sin to continue in the church. When we deal with a brother who sin against us, deal it with love, mercy and discipline. We need to forgive our brothers from the heart. For the mercy God shows us, we should be easy to forgive others. In the new life we live, we can love all like Christ.</p>	<p>在天国里最大的和这世界上标准不一样。最大的是那些像小孩子的。我们必须像个小孩子得以进入天国。小孩子容易听从，容易顺服，喜欢讨父亲的喜悦。我们应该改变，学着像他们一样。主耶稣的本性就像小孩子，完全相信和顺服天父。我们也应该有这样的像小孩子的心，我们就可以欢迎主耶稣。我们不应该害怕这世界所害怕的，而是成为神的孩子。要谦卑。</p> <p>世界诱惑神的子民犯罪。在我们自己的生活里，我们应该有个很严肃的态度对待诱惑。不要和它玩耍而是要完全切掉。我们也要小心不要做别人的绊脚石，使人跌倒。为神过一个圣洁的生活。</p> <p>我们应该看重在教会里得每个肢体，因为我们每个人都是神看顾和爱的孩子。神爱我们每一个，即使是迷失的人。我们必须处理罪，不要让罪继续在教会里。当我们对得罪我们的弟兄的时候，要带着爱，怜悯和管教。我们应该从心里原谅我们的弟兄。因着神向我们所显示的怜悯，我们应该能很容易得原谅别人。在我们过的这个新生活里，我们要像基督一样爱每一个人。</p>
17.3.2013	Matthew 19 马太福音 19	http://www.youtube.com/watch?v=VVWwpqmg0XR8	<p>Some Pharisees came to Jesus and test Him by asking about divorce. Instead of answering about divorce, He taught them about marriage which is the right focus. Marriage is a covenant between two sinful people. It is God puts together. God sees two as one which is a permanent unity. Divorce is only permitted because of harden hearts. But correct doing is to honor the marriage and love the spouse.</p> <p>The rich young man is so perfect according to social rules at that time. He came to see Jesus. Jesus helped him and reviewed his heart to himself. It is easier to do everything outward good but no real relationship with God. The young man said he has kept all the law. But when asked to give up everything and follow Jesus, he went away sadly. He did not believe Jesus is God and did not really do what God asked. We need to know who we are and try to press in and be perfect. We need to have willingness to give up this life for God. The rich man in this world is difficult to enter the Kingdom of God. The richness doesn't only mean rich in wealth. Other things like intelligent, status etc... We would rather be humble and poor in spirit. We are all saved because of Jesus. It is not by human effort and richness. Love God first and then love people.</p>	<p>一些法利赛人来试探主耶稣，询问关于离婚。与解答他们离婚的疑问相反，主耶稣教导了他们正确的关注点，是关于婚姻。婚姻是两个罪人之间的约，是神放在一起的。在神眼里，两个人是一体的，是永远的合一。离婚只是因为人得心硬才被允许了。但正确的做法是尊重婚姻，爱自己的配偶。</p> <p>有一个年轻的富商，在当时社会的眼里是完美的人。他来见主耶稣。主帮助了他，向他自己显明了他自己的心。外在的事情做好比较容易，但没有真正和神的关系。年轻人说他遵守了所有的。但是当要求到放弃所有来跟随主耶稣，他忧愁的走了。他不相信主耶稣是神，不能真地按照神说的来做。我们应该知道我们是谁，更深的追求神，完全。我们要有愿意的心为了神放弃今生。在这个世界上富有的人难进入天国。这个富有不只是指金钱的富有。其他比如智商，地位等等。我们反之宁愿谦卑和在灵里贫穷。我们都是因着主耶稣得救的。不是靠人的力量或者富有。要先爱神，才能爱人。</p>
24.3.2013	Matthew 20 马太福音 20	http://www.youtube.com/watch?v=qBspJ9RZhTo	<p>The workers in the vineyard all got same amount of payment, no matter how many hours they have worked. God is always just and fair. He has rights to be more than fair that we know. His grace is more than fair. He gives us not based on what we do or deserve but because of His mercy and grace. We need to submit and live under His grace. Be content with what we have.</p> <p>Be careful of our wrong expectations of Jesus Christ, when we take the physical views. Be careful not to reject Jesus in our life. Be prepared to share His cup and His baptism. There is no easy way around it when we follow Christ. Not look for the rewards but be humble servants. The true leaders are the slaves and servants. Just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many, we will follow that pattern on this Earth.</p> <p>Two blind men cried out to God and they were healed. They recognized they needed Him. When they heard about Christ, they knew who He was and they believed Him. When they were rebuked, they cried even more for Jesus. Jesus has compassion on them and touched their eyes and they received their sight and followed Him.</p>	<p>在葡萄园做工的人都得到同样的工钱，不管他们做了几个小时。神总是公义和公平的。他有权利比我们知道得公平更多。他的恩典大过公平。他不是因为我们做的活着我们配得的给我们，而是因着他的怜悯和恩典。我们应该顺服和活在他的恩典之下。为我们有的满足。</p> <p>小心我们对耶稣基督错误的期许，当我们用属世的眼光看的时候。小心不要在我们的生活里拒绝主耶稣。准备好分享他的杯，他的洗礼。跟随基督没有容易的捷径。不要顾念奖赏而是做谦卑的仆人。真正的带领人是仆人和用人。正如人子来，不是要受人的服事，乃是要服事人。并且要舍命，作多人的赎价。我们要跟随这样的模式在世上活著。</p> <p>两个盲人向神哭求就得了医治。他们意识到他们需要主。当他们听说基督，他们知道他是谁，并且相信他。当他们的眼被开了之后，他们越发哭求主耶稣。主耶稣就动了慈心，把他们的眼睛一摸，他们立刻看见，就跟从了耶稣。</p>

31.3.2013	Matthew 21 (1) 马太福音 21 (1)	http://www.youtube.com/watch?v=V0F869q9EAg	<p>From this chapter, it begins the last week of Jesus Christ before He die on the cross. God has timing for each thing to happen. Before Jesus was quite but now He is open to public. We need to realize God's timing in our life too. We may be required to do different things at different time.</p> <p>Jesus fulfilled the prophecy. When Jesus entered Jerusalem, He is welcome as the King. However, the crowds don't really know who He is. They thought he is a prophet only.</p> <p>When Jesus entered the temple area, He behaved as the Judge. He cleaned the temple. We need to take the stand. The society may be tolerant but we need to hold firm about the truth. Take bible as standard. Church is a place where we welcome the blind and the lame in who are not able to come by themselves normally. They are the people who really need God and our help.</p> <p>Early in the morning, Jesus was hungry but did not find any fruits from the fig tree. There were only leaves. He cursed the tree and it withered. We cannot fool God by showing just leaves. Often we cover our sinful nature by outward doings. And sometimes the outward doings even fool ourselves that we feel we are good. But we avoid dealing with issues in our hearts and repenting. What God wants to see from us is fruits, fruits of faith, not just the leaves. We need to bear fruits for each other and for God.</p> <p>Jesus replied, "I tell you the truth, if you have faith and do not doubt, not only can you do what was done to the fig tree, but also you can say to this mountain, 'Go, throw yourself into the sea,' and it will be done. If you believe, you will receive whatever you ask for in prayer."</p> <p>Jesus entered the city and temple courts. His authority was questioned. People refused to acknowledge Him as who He is. We need to know we have authority when we truly see who Jesus is. As servant of God, we go with His authority and act with His power.</p>	<p>从这一章开始主耶稣走上十字架的最后一周。每件事情发生，神都有他的时间。之前主耶稣很安静但现在他开始公开的在民众面前。我们应该意识到神在我们生命中的时间。我们可能会被在不同的时间要求作不同的事情。</p> <p>主耶稣成就了预言。当主进入耶路撒冷的时候，他是作为王被欢迎的。但是，民众并不真知道他是谁。他们认为他只是先知。</p> <p>主耶稣进入圣殿，他作为一个审判官。他洁净了圣殿。我们也要保持立场。社会可能很包容但我们要在真理上站稳。用圣经做标准。教会应该是一个我们欢迎瞎子和瘸子进来的地方，他们通常不能自己来。他们是真正需要神和我们帮助得人。</p> <p>早晨，主耶稣饿了，但是他从无花果树上看不到果子。只有叶子。他诅咒了那树，那树就立刻枯干了。我们不能只显示叶子来欺骗神。很多时候我们用外表的行为来遮盖我们的罪性。有时候外表的行为甚至欺骗我们自己使我们觉得我们很好。但是我们会回避处理我们心里的问题和悔改。神要从我们这里看到的是果子，不只是叶子。我们要为彼此为神结果子。</p> <p>主耶稣回答说，我实在告诉你们，你们若有信心，不疑惑，不但能行无花果树上所行的事，就是对这座山说，你挪开此地，投在海里，也必成就。你们祷告，无论求什么，只要信，就必得着。</p> <p>主耶稣进城，进了殿。他的权柄被质疑。人们拒绝承认他是谁。当我们真正看到主耶稣是谁的时候，我们应该知道我们有权利。作为神的仆人，我们可以带着他的权利出去，用他的能力作事情。</p>
7.4.2013	Matthew 21 (2) 马太福音 21 (2)	http://www.youtube.com/watch?v=xTAWKlof_OA	<p>Jesus illustrated His authority with two parables, parable of two sons and parables of tenants.</p> <p>The man called his sons to go and work in the vineyard on that very day. The first son answered "I will not", but later he changed his mind and went. He is not so respectful to his father. The obvious sinners like the first son who doesn't have law or manners, but they accept His grace, repent and choose to obey. The second son is very polite and answered "I will, sir". But he didn't go. The first son is better than the second one. Be careful of outward righteousness. We do not only say we will but also need to follow up with doings. Submit and obey God. You can ask the question to yourself, which son you are?</p> <p>We are all called to serve. Do not like the tenants who think they own the vineyard where they are working in. Even after the tenants killed all his servants, the landlord sent his son there. If we would be the landlord, we would send an army there rather than our own sons. The landlord is God. He even sent His son to die for us when we were sinners. Here shows His ultimate love, grace and mercy. We are just tenants of our life (His vineyard). Our work is to produce fruits, fruits of repentance, and fruits of faith. God is expecting fruits from us. Be careful not to reject God. We need to put Jesus as corner stone of our lives. His authority is absolute. Everything else lines up with it. With that correct attitude, we tear down our old life and build upon this corner stone once again correctly. What we build will then last, when He comes back.</p>	<p>主耶稣用两个比喻来表明他的权柄，两个儿子的比喻和租户的比喻。</p> <p>一个人叫他的儿子当天去葡萄园里做工。大儿子回答说我不去，以后自己懊悔就去了。他不是很尊敬他的父亲。明显的罪人像大儿子，没有律法和式样，但他们接受主的恩典，悔改和选择顺服。小儿子非常有礼貌回答，父啊，我去。他却不去。大儿子比小儿子好。小心外表的义。我们不止是说我们会而且需要跟随着行动起来。顺从和顺服神。你可以问自己这个问题，你是哪个儿子？</p> <p>我们被召来服事。不要像那租户们认为他们拥有那个他们工作的葡萄园。即使在租户杀了他所有的仆人，园主却打发了他的儿子去那里。如果我们园主，我们可能会发派一个军队过去而不是让我们自己的儿子过去。这个园主就是神。他甚至让他的儿子在我们还是罪人的时候为我们死了。这里显示了他终极的爱，恩典和怜悯。我们只是我们生命(他的葡萄园)的租户。我们的工是要结果子，悔改的果子，信心的果子。神是期待着从我们这里得到果子的。要小心不要拒绝神。我们要把主耶稣放在我们生活的房角石。他的权柄是绝对的，其他的都是要和房角石连接起来的。有这样的正确的态度，我们拆毁旧的生命，从新正确的在这个房角石上建造。这样建造的，在他再来的日子才能站立的住。</p>
14.4.2013	Matthew 22 马太福音 22	http://www.youtube.com/watch?v=QnwM9eG0RDI	<p>The parable of the wedding banquet tells the king has prepared a wedding banquet for his son and sends out the servants to invite people. But the ones who He invited at the beginning did not come by disobedience and rejection. It results in people who were not on the initial list are invited in and they are just anyone who the servants find on the streets. Let's not treat casually Jesus Christ in our life or fight against Him. There is one man invited in but not wearing wedding clothes. He is thrown outside into darkness. "For many are invited, but few are chosen." The kingdom of heaven is like this banquet. The kingdom of God is for righteous and holy people who submit to the king's authority. Let's choose to submit and honor the King. He will change and transform us to be new creations pleasing to Him. God has mercy and justice. Let's respond to the gospel message by accepting it and taking on Jesus Christ as clothes.</p> <p>The Pharisees try to trap Jesus by asking if it is right to pay taxes to Caesar. Jesus knows their intentions. He answers wisely. We live freely but need to glorify God by submitting to all authorities. Body submits to Earthly authorities. Soul and spirit submits to God. Whose portrait is marked on your heart? Who do u belong to? Put Jesus's image in your heart. He will protect you. Then the Sadducees try to trap Jesus by using scripture to deny resurrection. Social Christians know some scripture but don't believe in God and know God's power. We watch out ourselves not fall into that. Let God's words to be real in our life.</p> <p>The greatest commandment in the law is "Love the Lord your God with all your heart and with all your soul and with all your mind."</p>	<p>婚宴的比喻讲到一王为他的儿子摆设娶亲的筵席，就打发仆人去请那些被召的人来赴席。但是他起初所邀请的人因为不顺服和拒绝没有来赴宴。结果是仆人们从街上请进了起初并没有被邀请的人。让我们不要再我们的生活中随便的对待主耶稣基督或者与他作对。有一个人赴宴却没有穿礼服。他被赶出去丢到外面的黑暗里。因为被召的人多，选上的人少。婚宴比喻天国。神的国是为义人和圣洁的子女预备的，他们都是顺服国王的权威的。让我们来选择顺服和荣耀王。他会改变和更新我们成为新造的可以讨他喜悦的人。神有怜悯和公义。当我们听到福音的消息的时候，让我们用接受和穿戴主耶稣基督的态度来回应。</p> <p>法利赛试着要陷害主耶稣，他们询问是否应该纳税给该撒。主耶稣知道他们的意图。他回答得很智慧。我们尽管已经自由了，但要顺服所有的权威来荣耀神。身体顺服世界的权威。灵魂顺服神。在你心上的肖像是谁呢？你属于谁呢？把主耶稣基督的形象放在你的心里，他可以保护你。然后撒但该人试着用经文来陷害主耶稣，来否认复活的事。社会基督徒知道一些经文但不相信神和认识神的能力。我们应该警惕不要成为那样的人。让神的话语在我们的生活里真实起来。</p> <p>律法上最大的诫命是，“尽心，尽性，尽意，爱主你的神。”</p>
21.4.2013	Matthew 23 马太福音 23	http://www.youtube.com/watch?v=8hd8eYsAuhA	<p>Jesus talks about the teachers of the law and the Pharisees. He instructs people to obey their teachings but don't follow what they do. The teachers of the law and the Pharisees confuse the true gospel by their outward actions. We should preach about Jesus crucified on the cross, not to add extra to or remove from the gospel. We need to live besides preaching the true gospel, bearing the fruits of repentance and relying on Him.</p> <p>There are eight woes Jesus warns. False gospel stumbles people. Wrong zeal corrupts church. Focus on physical material and willingly choose to be blind. Focus too much on details of the law rather than repentance of the heart. Focus on outward rather than inside cleanness. Reject Christ and kill the prophets. Wrong social love. Refuse to accept Christ.</p>	<p>主耶稣讲到文士和法利赛人。他吩咐众人要遵守他们所教导的单一不要效法他们的行为。文士和法利赛人用他们外在的行为混淆真正的福音。我们应该传主耶稣钉在十字架上的福音，不要在这福音上添加或者删除。我们应该不仅传这真正的福音也要活出这福音，活出悔改的果子和依靠主。</p> <p>主耶稣警告八祸。错误的教导绊倒人。错误的热情毁坏教会。关注于物质，愿意选择瞎眼。关注太多律法的细节而不是心的悔改。关注外在而不是内在的洁净。抵挡基督，杀害先知。错误的属世的爱。拒绝接受基督。</p>
28.4.2013	Matthew 24 马太福音 24	http://www.youtube.com/watch?v=f6elP9UhxCE	<p>We should not focus on outward and put a lot of effort into it. Church is about people. Not about how great the outward building looks like but the close relationship with God. It is more about heart and faith. The disciples came to ask him when the end of the age will come. Jesus answered them in a way that how they should behave during this time period before the end comes so no one is deceived. Be careful of false teachers. Expect persecutions. Stand firm by bible standard and commit to God. "And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come." Have the attitude to be willing to leave everything behind for God's sick. When the end is coming, there will be great distress. We should not be afraid but prepare to be ready.</p>	<p>我们不应该关注在外在的事物和花很多心思在那上面。教会是关乎人的。并不在于外在的教堂建筑又多好而是与神亲密的关系。更多的是关于心和信心。门徒来问世界的末了什么时候来到。主耶稣回答他们的方法是告诉他们他们在末日到来之前的这段时间该怎么去做，使他们不要被迷惑。要小心假教师。期待会有逼迫。用圣经的标准站稳和委身神。“天国的福音，要传遍天下，对万民作见证，然后末期才来到。”有一个恶意为有神把其他的都抛下的态度。当末日来到，会有大灾难。我们应该不害怕而是准备好。</p>

12.5.2013	Matthew 25 马太福音 25	http://www.youtube.com/watch?v=8NS1h3OQXU	<p>Jesus gave the parable of ten virgins who took their lamps and went out to meet the bridegroom. Five of them were foolish and five were wise. As we see here, it is not about good or bad but wise or foolish. It is about whether we are prepared or not for Lord to come back. When He comes back, do we have enough faith and spirit within us? It always takes time to know Jesus Christ, our groom. It takes time for Holy Spirit to reveal Him to us. So consider to prepare ourselves now already and to be filled more with Holy Spirit.</p> <p>Jesus gave the parable of talents. The master loves his servants and entrusts them with his money. Each servant was given a big amount of talents. Whoever is given more, much more is expected. Two of the servants were productive. They used what was given to produce more. One of the servants didn't want to take risk and hide the money. When the time comes, they each need to give accounting to their master. The first two got praise from their master, "well done, good and faithful servant!" The master put them to take charge of greater things. They get also chance to come and share the master's happiness. We are entrusted by God with our lives and giftings. We should not hide like the third servant but use it to serve and produce more sisters and brothers in Christ. It is a privilege to serve Him. Then we will be praised by Lord, lifted up and come to share His glory and joy. We need to be faithful in our life time.</p> <p>On the final day of judgment, there will be sheep and goats. God will separate them. The ones who show love and be responsible to sisters and brothers will be welcomed to the Kingdom.</p>	<p>主耶稣给了十个童女拿着灯出去迎接新郎的比喻。其中五个个愚蠢的，五个是聪明的。从中我们可以看到，不是关于好与坏而是聪明还是愚蠢。是关于我们是否为天主再准备好。当他再来的时候，我们在我们里面有足够的信心和圣灵吗？因为需要时间来认识主耶稣基督。圣灵需要时间来向我们显明主。所以我们要考虑现在开始就要预备好我们自己，更多的被圣灵充满。</p> <p>主耶稣给了才干比喻。主人爱他的仆人们，信任他们把钱财交给他们管理。每个仆人都给了很多的银子。分给他多的人，从他那里期待的也更多。其中两个仆人都能干的。他们用了给他的赚了更多。另外一个仆人不冒险，把钱藏了起来。当日子到了，他们每个人都要向他们的主人交账。前两个仆人的主人称赞他们，"好，你这个又良善又忠心的仆人！"主人给他们管理更多事情。他们也得到机会来分享他们主人的快乐。我们也被神托付了我们的生命，恩赐。我们不应该向第三个仆人藏起来，而是要用分给我们的来服事，来带出更多的基督里的弟兄姐妹。能服事神是我们的特权。然后我们会得到神的赞赏，被高举，和来分享他的荣耀和喜乐。我们需要在我们有限的生命里忠心。</p> <p>在最后的审判的日子，会有绵羊和山羊。神会分开他们。那些爱弟兄姐妹和对他们负责的人会被迎进神的国度里。</p>
19.5.2013	Matthew 26 part 1 马太福音 26/1	http://www.youtube.com/watch?v=CIRCX1fueuo	<p>Who is Jesus to you? What is the value of Christ to you?</p> <p>The chief priests and the elders of the people didn't recognize Jesus and they wanted to kill Him. Judas was willing to trade Jesus for just thirty silver coins of money. Mary came to Jesus with an alabaster jar of very expensive perfume, which she poured on his head as he was reclining at the table. Among men who wanted to get rid of Him, this woman worshiped Jesus in the right way and was misunderstood by people around. She honored the Lord with a great cost from herself. Be willing to offer our lives to Him which is the cost we give. It will bring aroma of life or death to others.</p> <p>From the Lord's supper, we can learn that we need to always prepare our hearts before we come to communion. We come as sinners, so He can cover us. We come to receive His grace. Check our hearts and get right with Him. We need to come together often and do communion with the Lord.</p>	<p>对你来说，主耶稣是谁？基督对你的价值是什么？</p> <p>祭司和民间的长老不认识主耶稣，他们想要杀他。犹大愿意出卖主耶稣只为了三十两银子。玛丽亚拿着一瓶极贵的香膏来，趁耶稣坐席的时候，洗在他的头上。在这么多想要除掉耶稣的男人中间，这个女人用正确的方式敬拜主，同时也被周围的人误解。她用自很大的代价来尊重主。我们也要愿意把我们的生命献给他，这是我们可以付上的代价，会给人带来生死的气息。</p> <p>从主的晚餐，我们可以学到我们来参加圣餐前总是要预备我们的心。我们是作为罪人来的，使他可以遮盖我们。我们是来接受他的恩典。省察我们的心与他和好。我们需要经常地聚在一起和主一起圣餐。</p>
26.5.2013	Matthew 26 part 2 马太福音 26/2	http://www.youtube.com/watch?v=GaPAwly-wTA	<p>Jesus went with his disciples to a place called Gethsemane to pray. He took Peter and the two sons of Zebedee along with him to be closer. When we walk this path, we need each other to be comfort and support also. We are all weak, so we need to stay alert and pray to Him. Jesus prayed three times and for same thing. So we need to keep on praying until we receive answer too. Jesus is willing to take the ministry given to Him from the Father.</p> <p>Jesus is in full control of everything. All the prophecies came true right away. Jesus surrendered to the situations and suffered. He came to fulfill scriptures. We should surrender also to the enemies. Do not take revenge ourselves. Believe what God says about us and submit to His plan. Jesus is taken and disciples fled. Under the pressure, Peter denied Christ for three times. When a rooster crowed, Peter remembered the word Jesus had spoken and went out and wept bitterly. Here he did on his own with pride and failed. We need to hook up with the Spirit and be ready to do the right thing. Listen, trust God's word and follow His leading.</p>	<p>主耶稣与门徒来到客西马尼祷告。他带着彼得，和西庇大的两个儿子同去更近的地方。当我们走这条路的时候，我们也需要彼此作为安慰和支持。我们都是软弱的，所以我们需要警醒祷告。主耶稣祷告了三次为了同样的事情，所以我们也持续的祷告直到得到答案。主耶稣愿意接受从父神给他的职事。</p> <p>主耶稣掌控所有的事情。所有的预言都立刻应验了。主耶稣顺服各样的情况，忍耐。他本来是要应验经文。我们也要对我们的敌人投降。不要自己报复。相信神说的关于我们的，顺服他的计划。主耶稣被带走了，他的门徒都散了。在压力之下，彼得三次不认主。当鸡叫的时候，彼得想起主耶稣说的话，就出去痛哭。这里他按照自己的心意带着骄傲的做就失败了。我们应该与圣灵连接，准备好做正确的事情。听从和相信神的话，跟随他的带领。</p>
02.6.2013	Matthew 27 part1 马太福音 27/1	http://www.youtube.com/watch?v=KSkAAtB9VXw	<p>On the way to the cross, Jesus was bound. It was not really that people could bind Him but He was willing to bind himself to fulfill Father's will. We need to have same attitude when we walk on this path, under and submit to God's will. When we sin, we should have sorrow. And it should lead to repent rather than despair, because of faith in Jesus Christ. We have limited time on this earth, many things we spend time to do are shameful in light of Christ. Only the relationship with God has true value.</p> <p>Even Pilate, the ruthless man, was amazed by Jesus's patient suffering. It is a great testimony about Christ and His innocent. We should be willing to suffer patiently under persecutions. Don't try to please the people but God. What do you do with Jesus Christ in your life? Reject Him or accept Him? There is no middle ground. Pick up the cross and follow Jesus humbly. There is no easy way on the cross. Jesus is willing to do it for us. We should not avoid it but suffer through.</p>	<p>在走上十字架的道路上，主耶稣被捆绑。但其实不是任何人可以捆绑他而是他愿意捆绑他自己来遵行父神的旨意。我们走这条路的时候，也应该有同样的态度，在神的旨意里，顺服他的旨意。当我们犯罪的时候，我们应该是悲痛的。它应该引导我们来悔改而不是弃绝神，因着我们在主耶稣基督里的信心。我们在世有有限的时间，很多我们花时间做的事情在基督的光照下都是可耻的。唯有建立和神的关系才有真正的意义。</p> <p>即使彼拉多这个无情的人都被主耶稣耐心的忍受感觉稀奇。这是对基督和他的无辜的很好的见证。我们在面对逼迫时候也应该耐心的忍受。不要试着取悦人而是讨神的喜悦。你在你的生命中怎样处理基督耶稣呢？拒绝他还是接受他？这没有中立的选择。背起十字架谦卑的跟随主耶稣。在十字架上没有容易的方法。主耶稣甘愿为我们作了。我们也应该不去逃避十字架而是忍耐着去经历。</p>
09.6.2013	Matthew 27 part 2 马太福音 27/2	http://www.youtube.com/watch?v=t57ZxXC3aAM	<p>When we talk about Jesus's death, we see God's great love for us. Jesus is in full control. He was not put to death but willing to die for us on the cross. When we willingly choose to die for others, it allows Spirit to work through us to touch other people to believe. We should submit to God's will and calling, as Jesus did. There are two deaths we face. Because of sin, we all face physical death. But because of faith in Jesus Christ, we don't need to meet the second death, spiritual death. When Jesus died, His work on Earth is complete. He provided the way to the most holy place so we can have peace with God.</p>	<p>当我们讲到主耶稣的死，我们看到神对我们的爱。主耶稣掌控一切。他不是被致死的，而是自愿为我们钉死在十字架上。当我们愿意为他人选择受死的时候，这可以允许圣灵通过我们工作感动别人来相信。我们应该像主耶稣一样，顺服神的旨意和呼召。我们要面临两种死。因为罪，我们都要面对肉体的死。但因为主耶稣基督里的信心，我们不必经历第二种死，灵的死。当主耶稣死的时候，他完成了他在世上的工作。他提供了通向至圣所的路，使我们可以与神和好。</p>
16.6.2013	Matthew 28 马太福音 28	http://www.youtube.com/watch?v=lcu1sCYBFHo	<p>Jesus resurrected. Two women came to the tomb in early morning. They were seeking and looking for Christ, even though they had practical purpose also like finishing Jesus's burial. In any practical things we do, we should have a seeking heart also. Angels rolled back the stone and also brought a message to strength them and informed them again that Jesus resurrected. We should not be afraid when there is spiritual experience happening to us and it takes much for somebody to come to believe. The women overcome their fear and ran to tell disciples about the news. When they showed faith, they met Jesus on the way. In Jesus's presence, they honored and worshipped Him automatically. The guards saw the same miracle as the women from angels but they had different reactions. They didn't believe. We have been given great testimony about Jesus Christ death and resurrection also, check our hearts and give the correct response by belief. Jesus appeared to the disciples and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."</p>	<p>主耶稣复活了。两个女人清早来到坟墓前。她们来寻求基督，即使她们也有实际的目的比如完成主耶稣的安葬。无论是什么我们实际做的事情，我们都要同时有寻求的心。天使把石头滚开，也带了一个信息来坚固她们，再次告诉她们主耶稣已经复活了。在我们身上经历属灵的事情的时候也不应该害怕，同时要知使人相信是需要花时间的。女人们战胜她们的害怕，跑去告诉门徒这个消息。当她们显示信心的时候，她们在路上遇见主耶稣。在主的同在中，她们自动地尊重主，敬拜他。看守的人也和女人一起看到同样的神迹，但他们却又不同的反应。他们不相信。我们也同样给了关于主耶稣基督死而复活的见证，查验我们的心，做个正确的回应来相信。主耶稣向门徒显现，对他们说，天上，地下所有的权柄，都赐给我了。所以你们要去，使万民作我的门徒，奉父子圣灵的名，给他们施洗。凡我所吩咐你们的，都教训他们遵守，我就常与你们同在，直到世界的末了。</p>