



# 凯地之光

Katy Light

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## 编者的话

感谢各位同工的努力，弟兄姊妹的热心赐稿，和圣灵的感动、引领，本期凯地之光与读者见面了。

本期的开篇出自杜秀香姊妹采访杨师母的记录，师母追忆刚回天家的母亲教导子女的往事，加上作者回忆认识师母这些年来的林林种种，让我们了解一个家庭信仰的传承，有一个言传身教、活出基督生命的母亲是多么重要。林世健弟兄回顾不久前到缅甸、老挝和印度的短宣，描述了各个福音禾场的特点和见闻，感叹未得之民和广阔禾场对神儿女投入的需求，鞭策我们践行神的大使命。卢启秀姊妹的以色列游记，把旧约圣经里耳熟能详的许多历史地点活生生地展现在我们面前，让人感叹上帝救恩的奇妙，同时不禁也对将来计划这样的一个旅程跃跃欲试。

三福领袖班在我们教会举行，这是五月份教会的一件大事，黄振加弟兄作为主要服事同工，描述了参与其中的感受和感动。相信参加过英语崇拜的人，都会对 **Eddie Chen** 弟兄不输摇滚明星的演唱风采有深刻印象，他以亲身经历说明音乐敬拜的威力，音乐作为崇拜的一种重要方式，是联通我们大脑与心灵的桥梁。

吴凌云姊妹分享三月份她所参加的诸多属灵学习，认识到差传不仅限于某些特定的场所与活动，而在于我们传福音的心志，家与工作场所才是我们最大的宣教禾场。陈牧师女儿 **Eunice** 生动地描述她申请大学的心路历程，以自己的经历表明，只要先求神的国和义，祂就会将远胜我们所思所求的美好东西加给我们。最近刚受洗的全云蔚、余星光和刘红三位弟兄姊妹，分享了他们各自认识主的过程，他们愿意在众人面前见证他们的信仰，感谢神！愿我们一起在教会共同崇拜，同心服事，同奔天路！

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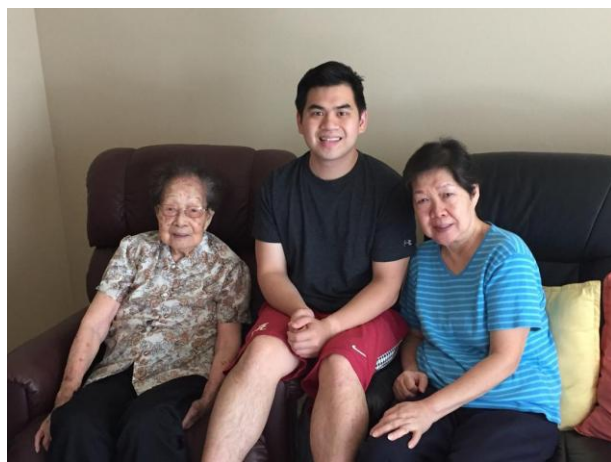
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# 传承信仰的才德妇人

杜秀香

今年元月的第一个周末，去西区中国教会参加了杨李少凡师母亲子的追思礼拜。听到了杨家第三代子孙追念其祖母或外祖母的感人见证，这些在美国出生、长大的孩子们怀念、追忆他们的婆婆，让我们看见一个平凡却强大的基督徒母亲，如何在简单的日常生活里活出爱主、爱人的生命，在平日的对话里彰显信仰的精髓和根基，从而影响她的下一代以至孙辈的信仰生活。更是从中看见信仰的传承对于一个家庭的巨大影响力，以及生命影响生命，一代一代延续的家族信仰历史。我仿佛听见老人家在说，“至于我和我的家，必定事奉耶和华。”（约书亚记 24:15）



三月初一个阳光明媚的午后，我驱车前往师母家采访。话题就从师母亲子的追思礼拜开始。说起母亲，师母打开了话匣子。从她的幼年说起母亲对她一生的影响。母亲的信仰不是说出来的，而是活出来的。比如坚持饭前祷告，每晚睡前读经

祷告，不能说谎话，做错事必定有惩罚等等。“她开口就发智慧；她舌上有仁慈的法则。”（箴言 31:26）母亲的言传身教影响了师母一生的信仰，师母又把这种生活化了的信仰传给下一代，也用信仰化了的生活影响下一代。代代传承，代代蒙福，一代一代的母亲延续了她和她们的家，也延续了信仰的真谛。“艳丽是虚假的，美容是虚浮的；惟敬畏耶和华的妇女必得称赞。”（箴言 31:30）。从杨师母和她儿子的叙述里，真切地看见了才德妇人的荣耀。

认识杨师母已经十几年了。那时大概是 2000 年初，作为慕道友参加了西区中国教会在凯地的第一个小组——清泉小组。所居住的社区有一个罹患癌症的慕道友，晚间散步时，经常看见杨牧师开车载着师母来探望，深受感动。因为牧师、师母家在唐城，开车到凯地至少需要半个小时。记得有一次在生病的慕道友家里聚会，当我们走进去时，牧师和师母已经作为主人欢迎我们。尤其是师母在厨房忙碌，犹如女主人的姐妹一般。便觉惊讶，私下以为基督徒确实与世人不一样。他们之间的关系真的如家人、似姐妹。那是我对基督徒尤其是师母的第一印象。

后来大概在 2007 年，参加了杨牧师和师母开设的美满夫妻关系的课程，受益匪浅，课程所学成为我们以后十几年里夫妻相处的模式。那时的杨师母在我眼里是严

肃、属灵的，是我们的老师。与杨师母更深的了解和接触始于 2008 年开始的凯地姐妹读书会。杨师母为凯地的姐妹们开办的这个读书会，反响热烈。后来为了顾及到工作的姐妹们，师母特意将姐妹读书会移到周五晚上。可以说，那个为时近两年的读书会是我灵命成长的催化剂。我们几个姐妹盼望着周五晚上的相聚，无论多忙多累，也舍不得错过和失去这个难得的机会。没有美味佳肴，没有闲谈八卦，一个半小时的时间紧凑紧张、丰厚丰盛。师母花费大量时间准备丰富的灵粮汁液，我们则象一群饥渴的小羊，在主的话语里吮吸营养，慢慢扎根成长。那也是我第一次看见，圣经不是纯粹的理论说教，也不是枯燥难懂的寓言，而是生命的活水，源源不断地流淌。“人若喝我所赐的水，就永远不渴。我所赐的水要在他里面成为涌流的泉源，直涌到永生。”（约翰福音 4:14）每每夜深，我们得了饱足，惬意满满、依依不舍地互道晚安告别，然后等待下一个周五的盛宴。

杨师母不仅是属灵的智者，更是一位可爱、可亲近的凡人。记得有一次师母分享她生气时也会说一些过头的话，事后又赶紧向神认罪忏悔：主啊！我不是这个意思。师母的神态活泼，表情生动，至今历历在目。那个时刻感觉与师母的距离瞬间拉得很近，她的分享使我看见一个基督徒真正的生命，是在不断的犯错、认错、悔改中成长的，也使我们这些信主不长的姐妹，不至于在高大上的师母面前自惭形秽从而自卑却步。以前读《箴言》31 章时，总是有一个错觉，觉得才德妇人是圣经为姐妹们立下的一个模范和标杆，一个

脱离现实、虚无缥缈、可望而不可及的海市蜃楼。但是从杨师母身上，依稀看见了才德妇人的影子，那就是真实的生命、真实的性格、真实的信仰、和真实的见证。

那天下午，和杨师母聊的话题很杂。最后谈起了事奉。除了与杨牧师一起开设恩爱夫妻相处之道的课程外，师母一直对青少年教育事工有负担。杨师母是一位特殊教育工作者，在教会也一直致力于青少年事工。一直坚持灵命成长、品格教育，远甚于智力教育、成绩高低。坚持父母是孩子第一任最重要的老师，不能把孩子推给学校和社会，而要承担起孩子信仰与生活领路人的责任。她特别强调身教重于言教，信仰是在生活中活出来的，而不是说出来的，活出来的信仰更具有说服力和影响力。“教养孩童，使他走当行的道，就是到老他也不偏离。”（箴言 22:6）把孩子带进纯真的信仰里是为人父母最大的成功。

鉴于篇幅，关于杨师母的故事以及她事工的介绍，只能涉及到点而不能铺展成面。在采访结束后开车回家的路上，我一直在思想一个问题：传扬福音，需要所有基督徒活出基督的生命；而一个家庭信仰的传承，不仅需要作为信仰领航人的父亲，也需要一个活出基督生命和信仰的母亲。才德妇人“她的儿女起来，称她有福；她的丈夫也称赞她。”（箴言 31:28）。尽管杨师母满有主里的谦卑，认为自己担当不起才德妇人的名号，她说主是陶匠，自己是泥土，陶我造我照主旨意，靠主力量荣耀主名。但在我的眼里，师母和她的母亲，无疑是才德妇人的切实榜样。愿神祝福杨牧师和师母的事工！✝



# 回顧宣道之旅

林世健

衷心感謝主賜給我機會，陪同陳牧師一同參加這次東南亞的宣道旅行。

三月十三日，我們踏上了為期十八天的旅程。此行有三個目的地，分別是緬甸的臘戍，老撾的首都萬象（或稱寮國的首都永珍），和印度的首都新德里。臘戍位於緬甸東北，鄰近雲南，是華人聚集最多的城市，當地稱他們為果敢人，都能說中文。萬象位於湄公河畔，是個十分整潔優雅的城市，也吸引許多觀光客。新德里則是人口 2 千 500 萬的大都會。這三個地區正好都位於福音未得之地，即所謂的 10/40 之窗當中，也是佛教、伊斯蘭教和印度教最集中的地區。

我們知道神的旨意，是要將福音傳遍各地，叫萬邦、萬民、萬族都歸向祂，讓祂的名在全地被高舉，世上所有的大小族群一同稱祂為王、為主，將一切榮耀歸給祂。正如啟示錄第七章里所說，“我觀看，見有許多人，沒有人能數過來，他們是從各國、各族、各民、各方來的，站在宝座和羔羊面前……說：‘阿門。頌讚、榮耀、智慧、感謝、尊貴、權柄、大力都歸於我們的神，直到永永遠遠。阿門！’”這是神的心意，因此主耶穌在升天之前向我們頒布了大使命，要我們懷著普世的胸懷，去傳福音，使萬民作祂的門徒。我就是抱著這樣的使命感，來到這次宣教的禾場。

第一天早晨，在緬甸臘戍所看見、所聽到的，讓我憂心忡忡。當太陽尚未升

起，我在街道上晨跑時，一路上傳來的，盡是從寺廟用擴音器播放出來的佛經和禪樂聲，夾雜著接連不斷的公雞啼叫聲，組合成一首很不協調的交響曲。晨光初現後，更見成群結隊的和尚們，從各方的寺廟出來，沿街挨戶乞討。霎時之間，滿街充滿了大大小小的和尚。看到如此的景象，真令人感到心痛，因為他們雖有如此敬虔的心，但所祭拜的卻是對他們毫無助益的偶像。我深深感到，他們是何等的需要福音。



老撾的情況，不同於緬甸。它是個共產國家，福音受到極大的限制，有許多地區幾乎是對外封閉，當地人都進不去，更何況是外國宣教士？但它卻是新興的發展中國家，各方面建設都不錯，街道、市容也算整潔。近年來在萬象經商的中國人，已經超過 12 萬人。更因一帶一路的實施，高鐵即將修建完成，這裡的華人只會繼續不斷地增加。然而根據調查，在這 12 萬人中，基督徒只有三十人左右，着

實少之又少。當地的人，因為政治的因素，不容易得到福音，華人在這裡，更是成了一群未得之民，所以老撾是個很大的禾場。



印度是個貧富差距十分明顯的國家。根據我所見到和接觸的，可以用“亂糟糟”三個簡單的字來形容它。它滿街是人，到處是車，不時還看見牛隻在路上悠閒地漫步。印度教信奉三百多萬個神，牛神也是其中之一，所以牠可以隨興所至，在大街小巷中通行無阻，甚至走累了，就索性躺卧在大馬路上，車輛也拿牠沒法。我向來對印度沒太多好感，也不曾去關切他們，但這次，我在神面前認罪悔改，不再認為他們是不討人喜歡的，反而覺得他們是一群非常可愛、值得憐憫同情、需要關懷的人。我們從一位在當地宣教十多年的美籍韓裔牧師那里，學習到一種非常適用於當地宣教、栽培門徒、建立教會的一種模式。三天的時間裡，我們去了三個不同村落，分別出隊傳福音，當場就領了約 35 人決志信主，受洗歸入主名，並且就地建立了幾個家庭教會。印度人需要福音，看到他們用單純的心來仰望神，接受神所賜的恩典，仰望耶穌為主、為神，並且立刻走遍左鄰右舍，邀請鄰居參加新成立的家庭教會，讓更多人得到福音。他們

這樣對福音的渴慕，十分令人感動。但在這種快速成立教會的模式下，門徒的培訓和教育，當地教會領袖的成長，急需外來的支援。雖然火焰式的福音工作正繼續在印度燃燒著，基督徒佔人口的比例卻仍極其微小，僅約 2% 左右。龐大的地區和人民都仍有待神福音的擴展。目前仍有 329 個 UUPG 存在於印度，意即仍有 329 個族群尚從未接觸到福音，因此印度是一個極大的禾場。

不同的禾場，需要使用不同的策略。在緬甸，頻仍的戰事產生了許多孤兒和長期不能得到照顧的孩童和青少年。我們看到華人宣教士查牧師和師母，長期在當地開辦學生中心，收養了數千個孩子們。福音就藉著學校的平台，傳揚出去。但是所謂的學校，却是十分簡陋，有的臨



時教室用竹片編造的牆，和鋁片搭建的屋頂來勉強擋風遮雨。既沒有供水，也沒有通電，看了叫人心酸。平日維持數千學生的生活，也僅靠十分拮据的經費來維持，他們是何等需要援手。

在老撾政府限制宗教活動的制度下，我們看到宣教士們以各種企業、商業為平台，與人接觸，建立關係，來進行宣教工作。但老撾那所教會成立不到 20 年，人力物力都十分的缺乏。特別讓人關切的，



是旅居老撾數十萬中國人的這塊荒場，急待工人們的經營。



在不同的禾場，可以用量身打造的方式，去進行宣教的工作。但是正如在路加福音 10:2 耶穌所說，“要收的莊稼多，

作工的人少，所以你們當求莊稼的主，打發工人出去收他的莊稼。”的確，我們在宣教工場里，看到有許許多多的事工，我們可以參與，卻深深感到人手不足。我們有理由不參與嗎？在哥林多前書 9:16-17 保羅說，“我傳福音原沒有什麼可誇的，因為我是不得已的，若不傳福音，我便有禍了。我若甘心作這事，便有賞賜。若不甘心，責任卻已經托付我了。”是的，責任已經托付于我們了，我若不去傳，便為有禍了。若甘心去傳，便有賞賜。所以弟兄姊妹們，現在正是機會，讓我們把握時機，一起作耶穌基督的精兵，一同參與宣教的聖戰，傳福音給世界上的每個民族，以完成主耶穌托付給我們的大使命。阿門！✝

## *A walk through Biblical history via present Day ISRAEL*

Chee Siew

“So, this is the Sea of Galilee (加利利海)!” It was fairly big and took us half an hour to drive



from the southern tip to the northern edge. It is the lowest freshwater lake on earth: more than 650 feet (200 meters) below sea level. We stopped at Capernaum (加百农). The signs read “Capharnaum the Town of Jesus”. The water was unexpectedly clear. We could see Golan Heights on the other side. It was calm, unlike the day when Jesus rebuked and miraculously calmed the furious storm that battered their boat, and reprimanded His disciples for their lack of faith (Matthew 8:23-27).

Here on the shores of the Sea of Galilee, Jesus called his first disciples.

Throughout

the area, He proclaimed the good news of the Kingdom of God, performed miracles and healed the sick. Walking amongst the ruins of this impressive 4<sup>th</sup> or 5<sup>th</sup> century synagogue, one could imagine Jesus, teaching with authority and the audience listened with amazement (Mark 1:21-22). Nearby, a modern Catholic church was built over the remains of a 5<sup>th</sup> century octagonal church, which itself was built over the site believed to be the dwelling of first century followers of Jesus Christ. Mark 1:29-31 records that Jesus had gone to Peter’s



house in Capernaum where He healed Peter's mother-in-law's fever.

For dinner at Tiberias (提比哩亚), of course we must order the very popular (or well-marketed?) grilled "St. Peter's fish", which is simply the humble local tilapia! Breakfast the next morning at Nazareth (拿撒勒) turned out



to be more exciting. Our introduction to authentic Arabic breakfast: hummus, Mutabal (eggplant dip), ful (fava bean dip), falafel (fried chickpea balls), pita bread, tomato, pickle, with mint tea. We had an enlightening chat with the third-generation owner of the restaurant who is also a local "journalist-historian". There were pictures hanging on the walls, of his grandfather; Nazareth in the old days; residents and customers in their traditional attire; Mahmoud Darwish, the famous Palestinian poet and politicians among their patrons. Their personal stories put a human face to the plight of the Palestinians during the establishment of the State of Israel in 1948. Millions were displaced

from their homes, and many relatives now reside in Jordan.

The Basilica of the Annunciation in Nazareth is the largest Catholic Church in the Middle East. This again was built over remnants of previous old churches throughout the centuries. It is believed to be the site of Mary's home, where the angel Gabriel announced to her that she would bear the Son of God (Luke 1). At the lower level, there is a shrine in a cave, with the Latin inscriptions at the front of the altar "VERBUM CARO HIC FACTUM EST", which means "The Word was made flesh here".

On a lighter note, it was captivating to see artworks submitted from different countries of Mary with infant Jesus, reflecting their respective ethnicities and culture. The one from Singapore depicted Mary wearing Baju Kebaya surrounded by children from Chinese, Indian, Malay and Caucasian races.

On the Nazareth Village Tour, our guide, a young volunteer from the U.S. showed us around a replica of a first century farm and village, explaining the life in Jesus' hometown and the teachings of Jesus. Pointing to the young shoots growing from the base of the olive tree, he quoted the Messianic prophecy, "A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit (Isaiah 11:1)." Next to a plot of wheat, he demonstrated, "This was how threshing and winnowing were done." Relating to Jesus' winnowing fork, "He will clear the threshing floor, gather the wheat into the barn and burn up the chaff (Matthew 3:12)." "Meet Abraham the shepherd. Anyone would like to feed his sheep?" "Here is a tomb...", "an ancient wine press", "an olive press", "the terrace irrigation





system". "This is a hyssop plant, mentioned in the Old Testament, used for cleansing and purification. It is also used as a herb Za'atar for seasoning." "Meet Joseph the carpenter in his workshop." "Meet Hannah the weaver. See how she prepares the thread and dye it." At the synagogue, Jesus read from Isaiah...and concluded, "Today this scripture is fulfilled in your hearing (Luke 4:16-20)".

In the afternoon, we headed south for Jerusalem (耶路撒冷), a two-and-a-half-hour drive. There was still time to visit the Mount of Olives (橄榄山), located just east of Jerusalem's Old City. Near the foot of the Mount of Olives was the Garden of Gethsemane (客西马尼园) where Jesus went with his disciples to pray the night before he was crucified. The ancient olive trees there were magnificent, estimated between 1000 and 2000 years old, possibly cultivated from those in Jesus' time. A wall relief showed Jesus praying in agony on a rock.

It was quite a climb up the Mount of Olives, from about 300 feet to a height of 2,600 feet. There used to be olive groves here, hence the name. What we saw were slopes covered with



an estimated 150,000 Jewish graves. We also gazed upon the breathtaking view of Jerusalem, the old city wall and the Temple Mount. Jesus often visited Mount of Olives with His disciples to rest and to pray. He ascended to heaven from here. Immediately following Jesus' ascension, two angels told the disciples on the Mount of Olives that "this same Jesus, who has been taken from you into heaven, will come

back in the same way you have seen him go into heaven" (Acts 1:11).

The goals of our Holy Land trip were multifold. We wanted to walk through history to gain a better understanding of the biblical accounts. Our itinerary was planned not to be comprehensive, preferring a more relaxed pace, catering to our own time schedule. One priority was to walk the Via Dolorosa i.e. the Way of



Sorrows (苦難之路): the fourteen Stations of the Cross, starting at the courtyard where Jesus was tried and condemned by Pontius Pilate, then flogged and forced to take up the cross, crucified, died, prepared for burial and laid in the tomb. The route brought us through the alleys of Jerusalem's Old City, passed the myriads of enticing tourist souvenir shops and cafes. We stopped at the different stations at various churches and ended up in the Church of the Holy Sepulchre. We discovered that the biblical Golgotha had been altered immensely through the ages by construction and enclosure within the Church of the Holy Sepulchre. The Church is sectioned off into many chapels and worship spaces; and furnished with elaborate devotional ornaments and sacred objects by the Catholic and various Christian Orthodox communities.

In contrast, the Garden Tomb provides a more peaceful environment for prayer and meditation. Despite the lack of hard evidence, it was a beautiful setting to hear the story of the crucifixion and resurrection of our Messiah, shared during a free guided tour. "Walk around

the gravel paths between the simple flower beds and the shrubs, and under the dark pines,” wrote biblical historian E. M. Blaiklock. “Go one by one or two by two into the tomb, and **pray** for what lies nearest to the heart. A service is not necessary. It is a place in which you should meet with God alone, quietly, without distracting words, in tranquility.”

As we walked around, we were constantly reminded that Jerusalem is revered as the Holy City by the Christians, the Jews and the Muslims. Temple Mount was where Abraham sacrificed Isaac; the site of the Second Jewish Temple; and according to Islamic belief, the site of Mohammed’s ascent to paradise. The prominent mosque, Dome of the Rock, with its golden cupola now occupies the sacred site for all three faiths.

At the Wailing Wall, which is a remnant of the Western retaining wall of the second



temple, Orthodox Jewish men rocked their torso back and forth chanting their prayers while the Jewish women (in the separate women section) sat and read from the Torah. People from all kinds of background, some with prayer shawls over their heads, stood facing the wall, or held their hands against the wall; in silent communion with their creator or prayed aloud. Pieces of prayer notes were seen sticking out of the crevices of the wall. God must see us in all our piousness, longings and hurts.

*“I urge, then, first of all, that petitions, prayers, intercession and thanksgiving be made for all people—...This is good, and pleases God*

*our Savior, who wants all people to be saved and to come to a knowledge of the truth. For there is one God and one mediator between God and mankind, the man Christ Jesus, who gave himself as a ransom for all people...” 1 Timothy 2:1, 3-6*

We observed a mix and clash of cultures, religions and nationalism. We noticed many of the signs were in three languages: Hebrew, Arabic and English- which was helpful. On Friday, the sacred day of worship for the Muslims, we happened to be entering Jerusalem Old City through Damascus gate, part of the Muslim Quarter. We experienced firsthand such a tide of Muslim devotees departing the Old City after their Friday congregational noon prayer, forcing upon us from the opposite direction.

Also on Friday before sunset, we saw



Orthodox Jews, the men with their conspicuous black wide brimmed hats or fur hats and long coats, rushed about as they prepared for the Shabbat (Sabbath). Visitors have to take note that almost everything closes early Friday afternoon in observance of the weekly Jewish day of rest, and do not open till after sunset on Saturday.

We had made prior arrangement to attend the “Sabbath Experience”, hosted by Daniel Goldstein with “Jewels of Judaism” in his home. Daniel, a believer of Yeshua, was born in New Jersey and immigrated to Israel. Over dinner, there were singing and reciting of blessings (in



Hebrew and English), partaking of wine and challah bread and explanation of the Jewish Shabbat tradition in relation to our Christian Sabbath. It was a unique experience for us.



Another special experience was attending the Sunday evening worship service at “King of Kings”, a Messianic Jewish congregation. They used Yeshua when they speak of Jesus. They sang the Hebrew song “Dodi Li” (My Beloved is Mine); it was beautiful and touching.

While Jerusalem shut down for the Sabbath, we spent the day in the desert. Masada National Park is a UNESCO World Heritage Site, situated on a plateau overlooking the Dead Sea and Judean Desert. It was an ancient fortress, with two palaces built by King Herod around 30 BC. It was also the site of a significant historical event, the Siege of Masada, now a “memorial” for the struggle for freedom. It was occupied as a holdout by the Sicarii Jewish zealots against the Romans. In 73 AD, 960 of the Jewish rebels chose to commit mass suicide rather than to be captured by the advancing Roman troops.

Near Masada is Ein Gedi Nature Reserve, an oasis. We hiked the trail to David’s Waterfall. 1 Samuel 23:29-24:1-2 describe how David fled from the pursuit of Saul and hid in the strongholds of En Gedi (隐基底). Now the name of this place is stuck in my head forever!

Then we had a quick stop at the Dead Sea. At 1400 feet (430 meters) below sea level, we

were at the lowest level on earth. The salinity is ten times that of the ocean. Dead Sea Works, a chemical plant located at the southern basin is the world's fourth largest producer of potash. The company also produces magnesium, industrial, bath and table salts, and raw materials for the cosmetic industry.

A sign read “Kumran”, indicating a region northwest of the Dead Sea. We confirmed later it was the same as Qumran, the site of the eleven caves where one of the greatest archaeological find, the Dead Sea Scrolls (死海古卷), were first discovered in 1947 by Bedouin shepherds. These ancient Jewish manuscripts, dating from the third century BC to the first century AD, are now housed in the Shrine of the Book at the Israel Museum, Jerusalem.

On the socio-political side, even as tourists, we sensed the palpable tension in the country. Before our arrival, there was the exchange of rocket strikes between Gaza and Israel. All entries into the country were subjected to tight security checks. The roads had security checkpoints set up. We encountered many young men and women in uniform carrying machine guns in public places. Conscription is compulsory for all Israeli citizens over 18 years old, except Arab citizens of Israel. We heard Arabs venting their frustrations openly. We drove past a big poster of Prime Minister Benjamin Netanyahu. Israel would be holding an election in a week (April 9). Prayers are much needed for this nation, “O God, please



remember your people, all the people of this land”.†



# 服事三福领袖班的感受

黄振加

自 1962 年创办以来，国际三福事工（Evangelism Explosion International）一直为神大大使用，训练地方教会教牧同工和信徒领袖，帮助他们教导、带领会众进行个人生活布道、领人归主。在过去的十二年里，凯地中国教会采用国际三福的三元福音倍进布道（简称三福）培训信徒，在开展三福事工中领受了神极大的祝福。我们已有一百多位弟兄姊妹完成训练，并活跃在社区中向邻居朋友亲属做见证、传福音，带领许多人信主得救。今年五月七日到十一日，凯地中国教会与国际三福在我们教会共同承办国语三福领袖培训班（EE Clinic）。此次三福领袖班的目的是培训美国各地华人教会领袖同工，使他们可以在自己的教会中以三福装备信徒，推动信徒实践神托付的福音大使命。国际三福总部指派了有资深经验的罗国华牧师主领授课，并有两位助理教师配合。有来自六家教会的十七位学员参加了这次培训。

在培训期间，特别让我没想到的是，其他教会来的学员弟兄姊妹多次表示他们要向凯地中国教会学习，学习我们教会同心传福音、同心祷告和同

心的火热服事。在学习期间就有些学员发信息给他们的教会，分享所见所闻。培训班结束之后，教师和学员的感谢分享象雪片般透过微信传来。对这次培训班，我有以下几方面的感受与大家分享。

## 1. 全教会的同心服事

这次培训班是在凯地中国教会举行，我们负责一切的筹备和执行。需要很多同工的参与，比如组织安排祷告、国际三福的筹备培训，邀请各教会派同工参加培训班、接待住宿家庭、机场和培训期间的交通接送、每日三餐、教学安排、传福音见证、教学材料准备，探访带队、探访对象安排、教会场地、音响、行政支持等等。我们教会从牧师到长执，从小牧人到三福同工及会众都同心参与和热情支持。在这一切的筹备和执行的过程里面，我看到了上帝的带领，同时上帝用这样的机会来造就我们的弟兄姊妹，使我们成长。这次活动中，我强烈地感受到弟兄姊妹在服事

中，无论大事小事上尽心尽力，并体现出谦卑顺服的态度、合一和彼此配合的心。同工们说话都很注意和睦，没有任何固执己见的争辩，没有批评和挑剔，



无形之中造就了他人。很多事情看起来挺难做，比如需要我们教会四十人的祷告伙伴，三十人带队进行三福探访，三个晚上的探访需要将近三十位探访对象，早午晚餐十四次，每次需服事二十五到七十人不等。事先我们同工心里也没有百分之百的把握，但是我们相信只要大家同心，所做的事合神的心意，神一定会成全。感谢神，这些事情最后都做得非常圆满。在弟兄姊妹所做的具体事情中，真实地流露出他们信仰的馨香，和荣耀神的见证。

## 2. 祷告的力量

一切的事工都从祷告开始。从四月十一日到五月十一日每天都有六位弟兄姊妹为这次培训班早午晚禁食祷告。培训班之前，为每个教师和学员安排了两位祷告伙伴。开课前一个星期，祷告伙伴们就与他们联络，开始为他们祷告。在培训班第一天晚上的三福晚宴，祷告伙伴和接待家庭来到教会和教师、学员、同工一起用餐并祷告。在五月八、九、十日三个晚上，探访队探访期间，祷告伙伴们和教会其他弟兄姊妹一起在教会为探访队和被探访对象祷告。太多的大大小小事情都需要放在祷告之中。比如，有工作的学员要请四天假参加培训班，有因为家里需要脱不开身被家人反对的，有位学员的妻子一个月前发现脑瘤急需治疗，等等，这些最后都没有阻碍他们参加培训班。五月九日瓢泼大雨和雷电交加的坏天气，也没有影响探访队出访。我们的弟兄姊妹一起在教会为他们祷告，那天晚上有三位慕道友信主。在这三天的探访中，一共向三十三位福音朋友传讲了福音，其中有十九位决志信主。

## 3. 火热的服事之心

从筹备开始到培训班结束，看到了弟兄姊妹们在大小事情上，摆上了说不尽的细心、爱心和热心，令我非常感动。他们

对待培训班的教师学员真是“不是亲人，胜似亲人”。仅以预备食物的同工为例。午餐现包的新鲜水饺，早餐地道的炸油条，用自家种的有机小米煮的粥，课间休息预备的美味蛋糕点心，餐桌上摆着的鲜花，给学员准备晚上探访之后的适量水果、面包，给回程的老师、学员们预备随身携带的点心，真是无微不至。每日三餐，学员们没有看见是哪些弟兄姊妹准备饭菜，看到的是摆好了的食物、点心、水果和饮品。饭后不知道是谁做的清理，但课间休息的时候，用餐的房间已经整理得一干二净，有准备好的茶点水果已经放在餐桌上。这一切对大家是一个无形的激励。学员们看到的不只是这些美味可口的食物，他们更是看到了有别于世界的爱心和服事的热心。凯地教会的弟兄姊妹们所做的这些平凡事情，体现出上帝所赋予的新生命气息。我所看到的是这样一个景象：这些与永恒连在一起的平凡服事，真实而具体地使我们的生命进入了一种更新、更高、更美的境界。

罗牧师说过一句非常鼓励我们的话：

“我们是永远的三福队员，宁可倒在传福音的战场上，也不躺在病床上！”培训班结束之后，教师、学员、同工们建立了一个微信群，一起分享在各自教会传福音的动态，继续福音探访，彼此代祷、彼此鼓励。

盼望教会的弟兄姊妹把我们教会的异象（生命被主改变，实践大使命，广传福音，扩张神国）和使命（活出基督，荣耀上帝，作主门徒，影响生命）牢记在心里，践行于生活与服事中。求主引导我们的心，好叫我们爱上帝，愿意去践行福音大使命。

愿圣灵在我们心里燃烧起永不熄灭的信仰之火，使我们有动力去践行福音大使命！✠

# How Can I Keep From Singing?

Eddie Chen

Worship has been an integral part of my relationship with God since my junior high days when I first came to know Him. There have been countless moments in my life, both in the public church/conference setting and when I am alone, in which – through the combination of music and lyrics – I experienced God's sovereignty, power, love, grace, mercy, tenderness, faithfulness, and even discipline. Worship is amazing. Worship is powerful!

But first, I need to define the term "worship". Worship can mean a lot of different things. The Merriam-Webster dictionary defines worship as: "to honor or show reverence for as a divine being or supernatural power." As a young Christian, I was taught many times that worship can be thought of as "worth-ship", or giving God the worth that He alone deserves.

Worship, of course, can come in different forms. The Apostle Paul says in Romans 12:1: "...in view of God's mercy, offer your bodies as a living sacrifice, holy and pleasing to God – this is your spiritual act of worship." For some of us, this offering of ourselves to God comes in the form of daily devotion at home. For others, it can mean acts of service to the needy or the poor. Still for others, worship is placing an envelope in the church offering box. Singing lyrics as part of a song that praise God for all His wonderful attributes is yet another spiritual act of worship. This last form of

worship is the one most modern-day American Christians associate with the term "worship", one on which I focus here: the musical form of worship.

There is just something about music that stirs our emotions. Inside Foellinger Auditorium at the University of Illinois, while I was an undergrad, I heard Dr. Ravi Zacharias explain that worship is what bridges the head with the heart. He said that it is when we worship God that we connect the cerebral, "head knowledge" of God with an experience that cuts deep to the soul. This resonated powerfully with me. For example, I know from reading Genesis 1 that God created the heavens and the earth. But when I sing the first verse to "How Great Thou Art", the lyrics conjure up imagery in my mind that helps me truly appreciate the magnitude of what God did that day:

*"Oh Lord my God, when I in awesome wonder;  
Consider all the worlds Thy hands have made.  
I see the stars; I hear the rolling thunder.  
Thy power throughout the universe displayed.  
Then sings my soul, my savior God to Thee:  
How great Thou art, how great Thou art."*

In my head, I know that Jesus suffered and died on the cross for me personally. Yet, that

head knowledge alone does not always shake me to my core like it often does when I sing songs like "The Nails In Your Hands":

*"The nails in your hands;*





*the nail in your feet.  
They tell me how much you love me.  
The thorns on your brow;  
they tell me how you bore so much pain to  
love me."*

Worship has been so impactful to my life that I believe God actually used it to restore me back to Him. It was the summer after my freshman year at the University of Illinois that I decided, after 7 years of being a pretty consistent and faithful Christian throughout junior and senior high school, that Christianity was no longer for me as I questioned its validity. This, of course, shocked my family and friends; they reasoned with me and prayed for me but to no avail.

Against my personal wishes, halfway through sophomore year, I found myself attending the Urbana Conference held at my university! Sitting in the Assembly Hall, I witnessed at least 16,000 college-aged Christians singing at the top of their lungs praising this Jesus that I was desperately trying to tell myself is not real. In an almost Road-to-Damascus moment, God used the worship team that was leading that morning, the lyrics on the screen, and the heaven-like atmosphere of Urbana worshippers singing in unison to break me down. The Power that moved my heart that day I recognized to be a thousand times more powerful than me, and I knew I could no longer deny Him. I immediately broke down into a tearful repentance for having sinned against my God. By the last day of the conference, I was sitting close to the front row in front of the worship team on stage, singing with all my might the words to "Did You Feel the Mountains Tremble?":


*"Did you feel the mountains tremble?  
Did you hear the oceans roar?  
When the people rose to sing of  
Jesus Christ, the Risen One.  
Open up the doors and let the music play.*

*Let the streets resound with singing!"*

It is with such experiences of worship that I joyfully serve our church today in leading worship. I am aware that I am neither the best singer nor the best guitar player, but I know that God is able to work through sinners like myself in our inadequacies towards the plan of drawing people to Himself. I recognize that the music we piece together as a worship team does not need to be flawless – as it often has flaws – for God to work miracles through it, if He so desires. I also recognize that He calls you, me, and all those who call on His name to offer our bodies as living sacrifices, which is holy and pleasing to Him. Will you pray and ask God today what that sacrifice could look like for you? If God calls you to serve in the worship ministry, please let one of the pastors know. What an amazing thing it is when a child of God responds to our Heavenly Father!

*"How can I keep from singing Your praise?  
How can I ever say enough?  
How amazing is your love!  
How can I keep from shouting Your name?  
I know I am loved by the King.  
And it makes my heart want to sing."  
– "How Can I Keep From Singing?" by Chris Tomlin*



Eddie Led Worship Time at Christian Life Center  
/ Camp Katrina in 2006 

# 三月差传月

吴凌云

三月是我们教会的差传月。三月份的第一个周末，陈世钦牧师以《信仰、生活、使命》为主题的系列讲道拉开了教会一系列差传活动的序幕。陈牧师的三场讲道帮助我们明白信仰就是生活，生活就是使命。我们常常以为，差传就是一定要离开家到非洲、到地级为未得之民宣讲福音，或者只有在教堂服事、带小组、带团契才是为主做工。所以就误以为在孩子还小、离不开我们时，我们就没法宣教，在日常生活中不能为主做工。实际上我们的家，我们的工作场所是我们最大的宣教禾场。为主做工应渗透到我们的生活的点点滴滴、各个方面：夫妻关系、亲子关系、教会弟兄姊妹的关系、同事关系等等都应该操练我们彼此相爱、爱人如己，为神做美好的见证。这样我们的配偶和家人，我们的朋友和同事因为我们活出了上帝的生命，可以帮助他们更好地认识神，从而带动更多人跟随神。

而随后的我们小组查经中对刘志雄长老的“不一样的人生”（包括“正确的事奉观念”，“正确的工作观念”，“正确的家庭观念”三个部分）的系列学习；家新协会邱清泰会长在西区教会的“神国木兰”的培训；使者网上校园培训“学生辅导工作实务”和福遍中国教会的“把握时机”宣教生命课程都让我更多地经历了神

的同在，更好地装备了自己，也更多地触摸到神的心意。

以下是这些内容的详细描述。

## 刘志雄长老：生命的见证

很多人都很喜欢刘长老的讲道，在福音影视网 fuyin TV 上有很多他关于亲子教育、夫妻关系的专题讲道。他也出了很多这些方面的书籍。很多人在他的布道会上决志信主。我已参加了他来我们教会的两次讲道，亲身领略过他讲道的感召力。而后来看到他在福音影视网的“家庭会客室”题为“为人父母”的访谈中他在教育他青春期儿子叛逆时的见证，则让我在心灵上很受触动。随着对他了解的深入，才知道他行道更好。他的儿子在青春期沉迷网络游戏，刘长老和王爱君师母迫切地祷告、寻求神的旨意和智慧。神就让他看到什么叫道成肉身：全然圣洁的上帝，甘心乐意地进入到罪恶的世界中来，祂体会我们的痛苦和软弱，只有祂能够拯救我们。当他看到这样一幅图画时，就决定进入到儿子的世界，陪儿子一起玩游戏，这样跟儿子有很多的共同话题，并可以影响他，让儿子感觉到父亲的爱，让孩子从游戏的捆绑中释放出来。现在刘长老和师母，还有他们的女儿都在做年轻人的服事。牧养着上帝国度的小羊，影响和改变着很多年轻人的生命。刘长老来我们教会布道时也

鼓励我们教会空巢的弟兄姐妹以天父的心肠牧养年轻人。正是刘长老这些属灵的老辈们的典范作用，激励、引导着我们这些神国新兵更好地寻求神的国、神的义。

带领小组学习刘长老的“正确的事奉观”是我第一次带小组查经。带查经促使我更多地研读神的话语，更好地体会神的心意，也让我经历了神的大能和同在。我们小组也在教会复兴的异象中经历了神的祝福和恩典，小组的门徒培训很有成效。小组有属灵的兄长，有饥渴慕义的智慧长者，有深谙圣经的弟兄，有满有恩赐的姐妹，大家一起操练互相建造、彼此相爱的功课。

#### 家新邱会长：“神国木兰”培训

几年前我们参加了家新协会的恩爱夫妻营。三天两夜的营会犹如第二次蜜月，是我们离上帝最近的几天，也是我们夫妻心靠得最近的几天。营会的兄弟姐妹靠从神而来的喜乐平安给我们很多的鼓励。随后一年每月一次的跟进，阵亡将士日海边休假，国庆节湖边小屋的假期，留下很多美好的回忆，更让我们小组建立了“主里相亲相爱一家人”的情谊。在营会中圣灵的感动像春雨滋润我们的心灵，并且播下喜乐的种子。随后的“恩爱进深营”则培育出茂盛、喜乐的树。而三月底家新创始人邱会长在休斯顿西区教会的“神国木兰”营会，则如春风拂面，吹开了我们心中的喜乐的花。正如邱会长所说，很多人“忧忧愁愁地进来，欢欢喜喜地出去”。如果说神是我们天上的父，那么邱会长则给我们展示了地上的父的荣美形象，让人敬仰。他和竹君师母描绘的“一男一女，一夫一妻，一生一世”的婚姻蓝图，让人

向往；他们践行的“盟约”的婚姻，就算疾病夺走师母的健康和美丽，他们依然相爱如初，则是世人的典范。也因为在恩爱夫妻营中经历过神的同在和生命的改变，我们后来都积极参加所有福音机构的退休会和培训，也越来越多地领会上帝的心意，懂得家是上帝对我们最大的祝福和最大的托付。也蓄积力量，从听道，到在我的第一个宣教工场——我的家里行出祂的道：更多地敬重先生，体谅孩子。现在我和先生一起在教会同心服事神，这真是最美好的事情。求主赐给我们更多力量和智慧，让我们在家里活出祂的样式，带动孩子、全家一起来服事神，那会是一件更美好的事情。“至于我和我家，我们必定事奉耶和華。”（约书亚记 24:15）

#### 我的宣教工场

去年圣诞前我们参加休斯顿的华人差传大会。大会激发了每个与会者愿意事奉神的心和热情。柏有成老师展示给我们创意、特色的校园事工感动我站出来回应呼召。随后也参加了使者的跟进培训，就是使者独具匠心、精心打造的网上校园培训“学生辅导工作实务”和福遍中国教会的“把握时机”宣教生命课程。

三月，播种的季节，在追求真理路上装备自己的季节。家，是上帝对我们最大的祝福，最大的托付，也是我的第一个宣教工场，来操练爱神、爱人的功课，并用文字记录圣灵的感动和工作。

三月差传月。“我又听见主的声音说：‘我可以差遣谁呢？谁肯为我们去呢？’我说：‘主啊，我在这里，请差遣我。’”（以赛亚书 6:8）✠



# How I was accepted to Rice University

*A testimony by Eunice Tan*

Hah! Got your attention. Catchy title, isn't it?

Well, a catchy title *has* to have a catchy story.

So this is to those teenagers battling through tests and struggling to build their resumes. This is for those concerned parents, watching from afar, thinking, *How can I get my kid into a good school?*

Anyway.

Because my dad was a pastor, we would always get invited to parties various church members would host. And because I was like, seven, at the time, I had to tag along.

(I *still* have to tag along, but that's beside the point.)

I would meet other kids there, but since I was shy, I usually kept to myself, exploring the house on a self-imposed exploration journey. And every single time, I'd find a shelf of medals, trophies, achievement awards, and certificates staring at me from a vantage point. I would be in awe: how could that seven-year-old running around upstairs *already* win five piano competitions?

Why didn't I have any?

Sometimes, other kids would come to church wearing their karate uniform and a shiny medal around their neck. During Sunday school, they'd recount their academic competition victories. *Those* were the cool kids to me: not the ones playing video games in the corner of the church, but the ones who won state spelling bees and spent their summers at math camp.

Middle school arrived, and I practically—no, literally—begged my parents to let me join the prestigious middle school band,

even though they protested that it was expensive. But I wanted to be cool too: I honestly wanted to be good at something like the other kids my age, because it was honestly embarrassing to seven-year-old me when I couldn't come up with answers that were similar to my peers when the Sunday school teacher asked us to name one thing we were thankful for.

"I'm thankful for my family and friends," I'd say.

And then they'd one-up me like this: "I'm thankful that my team got first place at the regional Mathcounts competition and that I was second at the state violin competition in my division."

(Don't get me started on the prayer requests.)

Through the band program, I got my first medal—my first scholastic award—and was really happy. I showed my mom and she posted it on Facebook, bragging to the other moms.

A week later, I scrolled through her feed and found that another mom had done the same with her kid, except the other kid was going to state for some math-related contest.

Anyway, I accepted Christ that year and ended up joining the worship team. One of my best friends was on it, so I decided that I should, too, even though my singing voice was quiet and honestly not very good. Because of my extracurriculars, I made solid friends and discovered that I liked to write stories. I finished my first novel in seventh grade, even though there was no contest to win and nobody to beat.

The friend that led me to join the worship team suddenly stopped showing up

to church, and I would ask her about it at school.

"It's nothing. School's just stressful," she'd say.

She was an accomplished athlete, fencer, basketball player, and guitarist with straight-A's and a heart for others. Her weekends were spent volunteering and interning at hospitals.

It didn't take long to figure out that she had clinical depression, sprung from the academic and social pressure thrown on her by her parents. Her brother went to Cornell, so she was expected to be a brilliant student, too.

Once her parents took their hands off, she was like a different person. The remnants of her self-deprecation burned away and her true personality—the bubbly guitarist who loves God and cherishes her friends—sprung to prominence. She came back to church because she'd skipped it to study and there was no reason for that anymore. (She'd study later.)

My parents and I had a conversation about it, and they told me something that would stick with me for years to come:

"We're different from other parents, you know. If you're bad at school, we'd be okay with it. The only thing that matters is that you love God."

When my friends complained about their schoolwork, I'd tell them that my parents honestly didn't care: they just wanted me to have a good relationship with the Lord.

"Wow, I wish *mine* were that way," one would remark.

"Why?" I'd ask. "You're so accomplished. You're smart, talented, and a good person. Sometimes I wish my parents would push me just a little harder: my SAT score and grades would definitely be higher."

"That's funny. I'd give *anything* for parents like yours."

That's when I realized I was very blessed, and that God had been good to me.

"What about those trophies you have in your room?" I'd wonder aloud.

"Oh, those? Ha. Useless. Participation awards, all of them. My parents forced me to go to these contests as a kid, you see."

In hindsight, I realize now that I joined activities because I wanted to succeed. One of my friends put it in this way: "God has a calling for everyone. Right now, my calling is to be a student, so I have to do my best."

So I did. When my family left for Katy, I told them that my work in Coppell wasn't done. There was something keeping me back: people to influence positively. People to encourage at school and church. I was a worship leader and a section leader, and I wasn't ready to part ways without first leaving a legacy and raising up each program to be successful without my guidance.

One of my friends is a genius piano player and percussionist with perfect grades and perfect scores, but as a middle schooler, none of the parents liked him for his talkative, inquisitive nature and the kids thought he was annoying. The adults at church would gossip about him, sometimes.

I'd invited him to a party, where he'd made his first friends.

"I want to change other people's lives, too," he told me, years later.

Today, as a dedicated fifteen-year-old, he is in the middle of his fourth read-through of the Bible and continues to excel in all aspects of his life, whether it is being a three-year All-Stater (as a junior), ranking at the very top 1% of his class, or staying up late, every day, to read through another Bible plan.

"It's important to have somebody to help you stay accountable," he says.

By the time the college application season came around, I was abject because I really wanted to go to Rice but definitely couldn't. My scores were subpar compared to the rest of the senior class. I wasn't

ranked in the top ten percent. Additionally, my parents had no college fund saved for me, and the university was just too expensive.

There was one more thing: I wanted to major in engineering, but my math scores dragged me down. Instead, I found myself good at writing.

*How do you make an engineer out of a writer?* I'd ask God because I didn't know the answer.

Once news of the Rice Investment reached me, I decided to apply. Because my family didn't make much money, I'd receive a full-tuition scholarship if I was accepted.

I visited the campus once (in shorts and a t-shirt, because I didn't know that I had to dress up) and fell in love. My mom, who was with me, asked if I wanted a picture with the azaleas and the architecture.

"Nah. We can take one when I get in." I told her, mostly because I didn't want to own a picture of myself at some random college I didn't have the ability to attend.

Even though I expressed my doubts, my parents were convinced that I had a chance. They'd give me essay ideas and check my progress over the phone. We were miles away from each other, but they still cared.

My grandmother, a prayer warrior, knew that Rice was a good university. (In fact, I don't think she knows the name of any other university in the country.) I told her about my aspirations and she talked with God about it daily. In fact, she still does.

Well, you know the rest of the story. My dad asked me what I thought about my acceptance, and I said that it was a miracle. There's no other explanation: I'm an Asian student with mediocre test scores and grades. Rice would be crazy to accept someone who wasn't even in the top ten percent of her class.

"Yeah, it probably is," he said.

Once I got in, it felt as if the fog in my vision had faded away; this road to my

future had been formed for a divine purpose.

That day, I asked God how he made an engineer out of a writer, but this time, I knew the answer; it was His grace and a gift: a knack for writing pretty good stories about myself in essay form.

*"Dad always wore a smile, even when the church exhausted him, and I figured that I, too, should remain collected in troubled times." (Excerpt from my college essay)*

Anyway, here I am: an average student who happened to get into Rice. My parents tell me that a high schooler with my type of ambition and drive is rare, but I see those traits in my friends all the time. They tell me that it's uncommon for people my age to take initiative without their parents, but I believe that it happens pretty frequently. We are more mature than we look... and act, sometimes.

One of my friends is turning down the Ivy League to go to a university known as the "Harvard of Christian Schools." He ranks number nine at school but plans to use his talents to become a pastor. Another aims to follow in my dad's footsteps: pursuing engineering before becoming a minister. A third has his sights set on being a missionary physician in rural China. We all are heading for college in the fall, following different paths, but for the same mission.

I guess it's important to understand that we are more of God's children, now, than our parents'. And that may seem scary to accept, but it is no longer they who dress us or we who dress ourselves, but we stretch our hands, and someone else—someone *greater*—dresses us and leads us where, maybe, we (or our family, sometimes,) don't want to go.

Our ambitions and successes, *if we seek His kingdom first*, mirror good work in us: a work that will definitely be carried to completion. It carries through middle and high school, within our studies and within our extracurriculars, and will definitely continue into college and beyond.†



# 受洗见证

## 受洗见证 1

全云蔚

信主以前，自己的人生目的性很强，凡事都是利己主义，做事考虑的都是怎样做对自己的以后有利，怎样赚更多的钱。

2006 年到美国，当时是一个信主的弟兄从机场接机。在路上的三个半小时里，这位弟兄给我讲了很多有意思的东西，同时也在信仰上点拨了我。当时我还不太理解他讲的东西。初来乍到，我在美国没有任何的家具也没有住处，这位弟兄介绍我住进了一个美国教会的出租房里面。当时里面大概一个房间住了七个信主的美国大学本科学生，房租非常便宜，但是每周二、四早上六点都要早起做礼拜。为了这里便宜的房租，我也就住了进去。当时对基督教的接触不多，觉得无非就是与人为善、多做好事，而我本来就是这样一个一个人。

2007 年来到奥斯丁，接触到的一些朋友也都是信主的弟兄姊妹，常参加他们的学生聚会。每周五晚上大家聚在一起学习圣经，周日一起去教会崇拜。慢慢地两年过去了，恰逢唐崇荣牧师来奥斯丁布道，我和太太当时非常感动，决志信主。但后来在奥斯丁华人教会参加礼拜学习圣经，每次牧师问我们要不要受洗，我们就说再等一等、再多学习一下，就这样拖来拖去又过了十年。这十年来神一直在我们家庭做工，让我和太太的关系越来越和睦、互敬互爱。十年来神给了我们四个健康、可爱、聪明的孩子，这是神在我们家庭行的最大的神迹。虽然有很多的家务事

需要做，但是我和太太从来不会因为这些去争吵，而是相互配合，把神赐给我们的孩子和家照顾好。

今年三月初，太太说教会复活节会有受洗，问我要不要参加。我说可以啊，我已经准备好了。虽然我和太太的人生都非常平淡，但是因为有神这一路的保守，我和太太都觉得我们的家庭非常非常和谐，家人都彼此尊重、彼此敬爱。信主以后，凡事我们都非常平和、谦卑，遇到事情和困难也不像以前那样急躁，内心更多的是肯定和信心，心中也常常喜乐。我和太太希望通过洗礼向弟兄姊妹表达我们对神的信心，也是我们对神顺服的见证。希望以后的日子里也与教会的弟兄姊妹，一起学习，一起在神的话语里成长。

## 受洗见证 2

余星光

信主以前，自己是一个很不自信的人。凡事都为自己着想，目的性、功利性很强。

相信耶稣基督是在 2009 年唐崇荣牧师在达拉斯的布道会上，无神论、进化论等等，唐牧师的解释让我很信服。其实世界上有很多科学家都是虔诚的基督徒，他们研究很多问题到最后还是解决不了，因为宇宙是万能的神创造的，而创造的奥秘人不可能全弄明白。

人的一生总受到很多限制，很多事情让我们无可奈何，我们不知道怎么办。面对这样的事情，以前我哭泣过，抱怨过，心里总会很紧张，满是担心和焦虑。但是现在我遇到困难时，我会在心底默默祷

告：“慈爱的天父上帝，这种事情不知道怎么办，怎么去解决。我把这件事情放到你面前，我按照您指引给我的道路去走，该干什么就干什么，求您帮助我喜乐度过每一天。”

信主后最大的变化就是觉得神作主的家庭越来越幸福。来到教会坐在崇拜大厅，你的心里有一种平和。有的时候你不得不相信这个世界上奇妙的事情发生。信主以后我老公的助学金没有了，在遇到困难的时候，我们凡事祷告。祷告能让我们的心平静下来。上帝会把最适合你的，在合适的时间、合适的地点以合适的方式给予你。希望以后能和先生一起多多查经，多亲近神，常常去教会参加小组的活动，与众弟兄姊妹们一起分享神的话语。并用圣经的话语来教养孩子，他们是神赐给我们最大的产业。

### 受洗见证 3

刘红

在我信主以前，我对基督徒的理解有偏见，总感觉他们是一群被洗脑的人。都什么年代了，还什么都靠神，这么迷信？我的生活没有目的，对未来也很茫然。在休斯顿中国城认识了柯姊妹，来到教会，我才开始认识神、神与人的关系。知道自

己不过是蒙恩的罪人，耶稣是为了我们的罪而死，又从死里复活的神，祂救赎我，使我拥有全新的生命。

当我后来真正遇到人生的重大困难以后，才发现信仰的力量，神的大爱和大能。我第一胎孕后期三十七周零二天出现了胎位不正，无法按照预定的计划实施顺产。当医生给我再次预约剖腹产的时候，我们教会的弟兄姊妹为我代祷，祈求主耶稣赐下慈爱、怜悯，祈求主耶稣保守、眷顾我与胎儿。三天以后，胎位神奇地转正了，连医生都说我的情况是个奇迹，如何可能做到。这一切，荣耀都归给我们在天上的父。

信主以后，我必须顺从上帝的旨意，每周聚会，赞美、崇拜祂。以前面对超出我能够承受的压力我茫然无助，现在却依靠神，求主保守、给力量，我什么都不怕。就如腓立比书 4:6-7 所教导的，“应当一无挂虑，只要凡事藉着祷告，祈求，和感谢，将你们所要的告诉神。神所赐出人意外的平安，必在基督耶稣里，保守你们的心怀意念。”

靠着我们的主耶稣我们凡事都能！现在自己的生活变得丰富多彩，而且充满了意义。†

#### 征稿启事：

本刊的宗旨是启发人们对生活的思考，围绕圣经，以神的话语为中心，以日常生活为题材，鼓励信徒活出真实而有意义的生命。欢迎教会弟兄姊妹赐稿，请将稿件电邮给曹泓波姊妹（hollycao@yahoo.com）。若您需要电子版，请上凯地中国教会网站（<http://katyccc.wixsite.com/chinese/untitled-cdue>）阅读或下载。

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