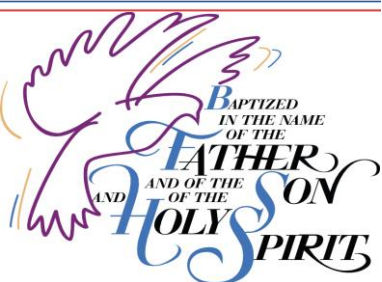


Up To This Point Our LORD Has Helped us

到如今耶和華都帮助我们



Witnessing the
Act of God's
Saving GRACE
through our
Acts of LOVE
通过我们爱的
行为而见证了
神救恩的恩典



**Because Someone
Chose to OBEY
our Lord So we
are Going To
Hatyai for a
ReTREAT.**

因为有人选择顺服我们的主，所以我们要前往合艾退休会。

**Up To This Point Our LORD Has Helped us
到如今耶和华都帮助我们**



Depart From Compasspoint 出发: 7/8/13

Time to Meet 时间: 7.00pm SHARP 傍晚 7 时正

Depart From Hatyai 合艾回程: 10/8/13

Time To Depart 时间: 7.00am SHARP 早上 7 时正

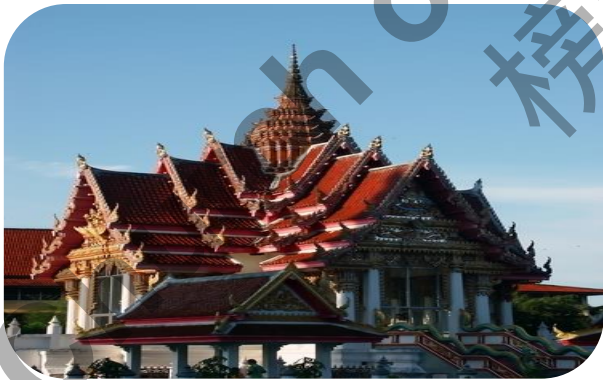
Things To Bring 携带物品: Thai Bahts 泰币, Personal Clothing 私人衣物 & Passport 护照

Registered CoPSians 榜鹅盛港成员: Free 免费

Non-Members 非会员: S\$280 新元

See & Pay to Bro Dick Choong 缴付给 Dick Choong 弟兄

Please feel free to bless our Lord 请随意祝福我们的主



<http://www.xes.cx>

**In the
Ministry of
Blessings
the
Body in
CoPS**

祝福榜鹅盛港教会的肢体的事工



Hat Yai, Thailand



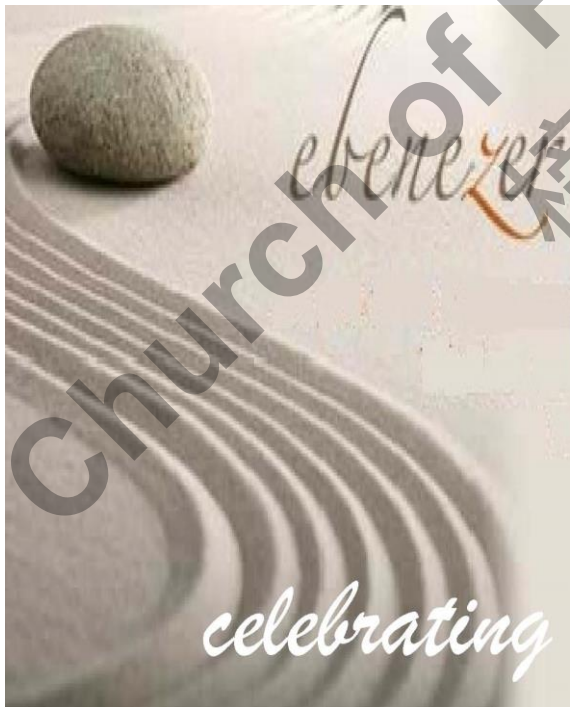
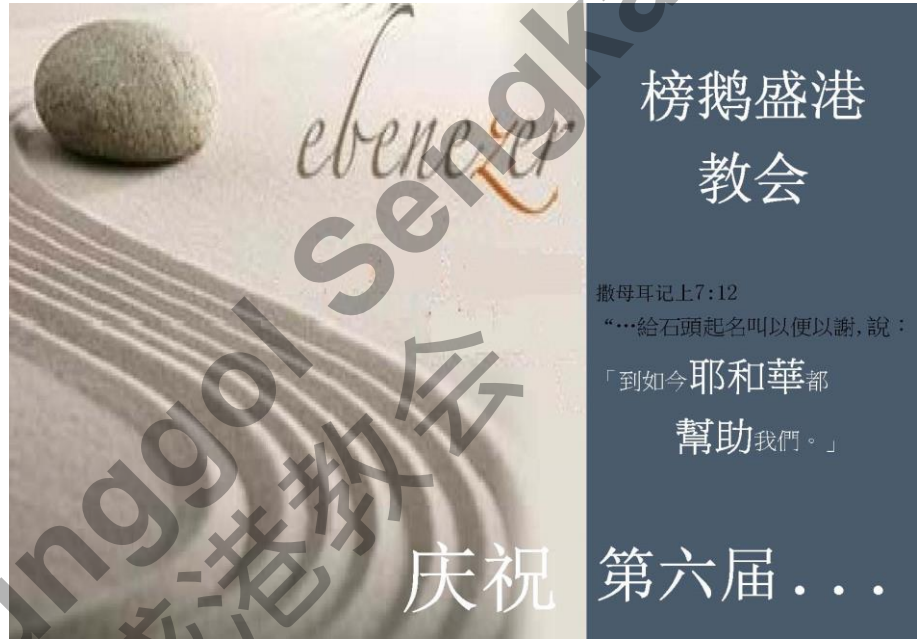
Up To This Point Our LORD Has Helped us 到如今耶和華都幫助我們

In the Ministry of Reaching Out
Touching Lives
向外展手感动生命

所以我们要一起为过六年里的许多荣耀时刻感谢主。

邀请一位朋友来听听我们良善的主如何帮助 Larry 弟兄, Ezekiel 弟兄, Cindy Aw 姐妹, Jimmy Boon 弟兄, 郭金儀和你。如果你想为主作见证, 请找丽心姐妹。

请向 Jane 姐妹索取您的邀请卡, 请在八月三十一日前通知 Jane 姐妹, 参加六周年感恩聚会的宾客人数。这将使她在安排自助下午茶时更简易。你的宾客名单也能帮助筹备委员会准备宾客的礼品。



CHURCH
OF
PUNGGOL
SENGKANG
(CoPS)

1 Samuel 7:12 (NLT)
"...He named it Ebenezer (which means "the stone of help"), for he said, "Up to this point the Lord has helped us!"

So we Are Coming Together to Thank our LORD for the many glorious moments over the 6 years of Ministry.

Invite A Friend to hear how our good LORD has HELPED Bro Larry Ong, Ezekiel Wong, Cindy Aw, Jimmy Boon, James Choo, David Kerk and You. Talk to sis Lay Sim if you want to testify for our Lord.

Get your Invitation Card from Sis Jane Aw and let her know by 31/8/13 the number of guest coming for our 6th Anniversary Thanksgiving. This will HELP her to facilitate the High Tea Buffet. Your guest list will also HELP the Planning Committee with the preparation of Door Gift.



Sis Joann Tan house Home Dedication / Joann 姐妹家庭献礼



We know our MISSION and that was what the Keris Drive LG did last night at Block 269B Punggol Field #07-191 the home of our beloved Sis Joann Tan.

We Exist & Live to Bring People to JESUS and membership in His FAMILY, develop them to Christ-like Maturity and equip them for their Ministry in the CHURCH. Our God Is Able to Do Above and Beyond all we Ask or Imagine according to His Power which Is At Work in us. Read Ephesians 3:20 as well as Our Mission Statement.

We know our Calling with A Mission. Consistently and consciously we are Carrying out this Mission through the weekly LG, Saturday Prayer Ministry & Sunday Outreach Ministry at the CityGate.

Read sis Joann Tan's testimony 'Up To This Point my LORD has Helped & Bless Me.... And Saved the Soul of my mum & sister'. Stop PRESS, our beloved Pastor David Kerk led 2 precious souls Mdm Ang Lai Suan and Tan Yong Lai, Jolene - mum & sis of sis Joann Tan.

The Keris Drive LG under the leadership of our Sis Lay Sim seized the opportunity to Share the LOVE of God to these 2 precious souls. We are more than 'Just Sowing the Gospel Seed we're Reaping the Harvest of Souls into His Kingdom'.

Our pastoral CARE Ministry is bearing fruit of the Outreach To the Hungry, Thirsty & Needy.

我们知道我们的使命也是 Keris Drive 小组昨晚在我们蒙爱的 Joann 姐妹的家 269B Punggol Field #07-191 所作的。

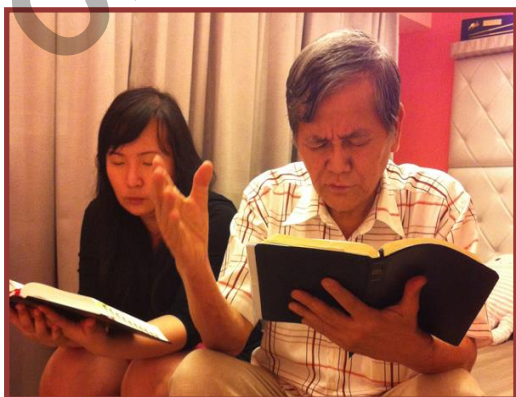
我们的存在乃是带领人认识我们的耶稣并成为 ta 祂家中的一份子，叫他们有基督的样式也装备他们能够在教会的事工里服事。我们的上帝能在我们身上行出一切超过我们所求所想的。读以弗所书 3:20 以及我们的使命声明。

我们知道我们的呼召有个使命。坚持并知觉地在每个星期小组，周六祷告会事工和星期天在城门的伸展事工。

请读 Joann 姐妹的见证 " 到如今耶和華都帮助和祝福我... 也拯救我的母亲及妹妹的灵魂 "。截稿之前，我们的郭牧师已经带领两宝贵的灵魂认识主，Ang Lai Suan 和 Tan Yong Lai, Jolene - Joann Tan 姐妹的母亲和妹妹。 .

Keris Drive 小组在 Lay Sim 姐妹的带领下，逮到机会与这两宝贵的灵魂分享上帝的爱。我们不止 " 撒下福音的种子，我们也收割并领她们进入祂的国度。

我们的牧养关怀事工在接触饥饿人，渴慕与有需要方面结果子



Bro James Choo and Sis Sandy Tan's Baby James Choo 弟兄与 Sandy Tan 姐妹的婴孩

Promotion came to bro Choo Hock Leng aka James Choo aka Ah Leng as a REWARD of Working Hard & Diligent as well as bring very skillful, Not so much from 'ladder climbing' or unholy ambition.

Being a shepherd over bro Hock Leong & sis Sandy, I know both of them have Worked Hard for this Promotion to become father & mother of this Gift of Life Junior Choo. This Promotion is the outcome of both of them Focusing on good work ethic of 'Diligence & Skill' before this advancement to Parenthood. As a Body in CoPS we must be mindful of our Lord who Rewards those who are 'Diligent & Skillful'

Beloved Proverbs 12:24 extolled the Rewards of the Diligent workers. Now, it specially addresses the outcome of focusing on Good Work ethic before advancement

We need to improve our skill and work diligently whether in secular profession or in the ministry because it brings Glory and Honour to our Lord. As your pastor, I am very proud of our children excelling in their academic achievements, LG leaders responsible for the total well bring of their members and GOOD Shepherd who watch over God's flock.

While we Rejoice in the Rewards of Working Hard & Skillful, DO NOT Forget The Lord our God who is the SOURCE of All Blessings. I am going to Enjoy my Lord this day. Let's Junior Choo will KNOW her Blesser our Lord Jesus.



Choo hock Leng 弟兄 aka James Choo 因着努力，殷勤而获得升级。有别于 "往上爬" 或不圣洁的野心。

身为 Hock Leng 弟兄与 Sandy 姐妹的牧者，我知道他们为了升级成为小 Choo 这新生命的父母而努力。这是他们专注在 "殷勤与熟练" 的工作而荣升为父母。身为榜鹅盛港教会的肢体，我们要明白神赏赐凡 "殷勤与熟练" 。

蒙爱的，箴言 12:24 里提到殷勤工作的必蒙赏赐。现在，尤其是在提升之前专注保持这良好的工作道德。

无论在职场上或事工里，我们要更纯熟与殷勤。因为这将为上帝带来荣耀。身为你们的牧师，我为我们的孩子在学业上有优异的成绩，小组组长为组员的灵命成长负责。好牧者看顾上帝的羊群。

当我们因殷勤与熟练为高兴时，别忘了我们的主是一切祝福的源头。今日，我将享受与主的美好时光。愿小 Choo 认识祝福她的，我们的主耶稣。



Job's Commitments

(Job 1:20-22)

1.0 The Statement - Not till the last calamity was announced did Job stir. The loss of his wealth little moved him. But when he heard that his children were destroyed, all of them "at one fell swoop," then he could endure no longer, but rose from the seat on which he was sitting, and showed forth his grief. Job did three things when his situation worsened. No matter how bad the situations, the events, the emotions, the tragedy or the situation may be, Job takes his commitments to God:

1. He Adores - *Job.1:20 "Then Job arose, and rent (tore) his mantle, and shaved his head, and fell down upon the ground, and worshipped."* In Job 1:20 we see the agony Job expressed when he received news that a series of dreadful calamities had befallen him and his family. As the tragedies fell on Job, he felt his losses. He experienced grief. He felt the agony of bereavement. He experienced all the emotions a person experiences during painful times. Normally a person first reaction is to get angry and blame someone. In our frustration as we look for some way to relieve the pressures, we may strike out at others. Job, however, bowed before God and worshipped Him.

Some people today tell us, "If you feel grief, something is wrong with you!" They make us feel guilty when we express our grief. They say, "You are to be above that. Only weak people grieve." How wrong they are! Grief is an appropriate emotion, a normal and natural response to the pain we feel. Instead of being a sign of weakness, grief demonstrates love and

concern. Grief is not sin. It is not wrong to feel pain and it is not wrong to feel grief when we experience pain. We are not surprised when a person with a broken arm hurts and expresses pain, and we can expect a person with a broken heart to hurt and express the pain he feels. That kind of agony is very real and human. There is no sin in mourning over the loss of someone or something we love. Job lost everything and he expressed the agony he felt.

There is a difference, though, between how Christians grieved and non-Christians grieved (1Thessalonians 4:13). People whose lives are not grounded in Jesus Christ grieved out of despair

and hopelessness. God's children who experienced the loss of loved ones do not grieve hopelessly. That is the difference God makes in our lives. But we cannot but be struck with the magnificent calmness of Job after receiving the successive blows of unprecedented calamities. Grief might change his appearance; but it could not cheat him of the attitude as a worshipper. Job worshipped God and renewed his commitment to Him:

• **First, he rent his mantle** – In ancient times every man of standing wore a robe over his tunic. Upon receiving tragic news, he customarily ripped that robe off as an immediate gesture of grief (Genesis 37:29, 34; Esther 4:1). This is an act

of humility, of confession, of laying oneself before God.

• **Second, he shaved his head** – Shaving the head was another ancient custom observed from Mesopotamia to Canaan. This custom was not a Hebrew tradition or a Biblical injunction, but a cultural way of expressing agony at a desperate time. This is the rite that is forbidden of the priest – *Leviticus.21:5 "Thou shalt not make baldness upon their head"* but widely practised by the Gentile (Isaiah 15:2).

• **Third, fell down upon the ground.** Job believes in God. Not for a moment his faith was shaken. Job's troubles drove him to God. His first instinct was to throw himself in God. Job fell not in despair or bitterness or anger, but in submission to and adoration of God. As his face touched the ground, his body revealed the attitude of the heart. When grief pressed Job to the ground, he turned the ground into a place of submission and worship.

• **Fourth, he worshipped God.** After giving vent to his natural grief, Job did not curse God as Satan said he would. Amazingly, and significantly, his first instinct was to reach out to God in worship. How few of us find that worship is our first reaction even at the best of times. But here is a man who is coping with multiples bereavement. He has been afflicted with loss after loss. His sorrow was real and very great. How difficult it is to worship at such a time! Yet worship was Job's reaction. Job made an act of adoration. Recognising the fact that adversity, as well as prosperity comes from God,

The Book of JOB



and submitting himself to the Divine will, he “*worshipped*.” This was the great secret of fortitude.

2. He Acknowledges - Job 1:21 “*And said, naked came I out of my mother’s womb, and naked shall I return thither (there). The LORD gave, and the LORD hath taken away; blessed be the name of the LORD.*” After Job expressed adoration, he acknowledged his dependence upon God. His statement in Job 1:21 is one of the most meaningful expression found anywhere in the Bible; spoken from the depth of his broken heart, it revealed one man’s ready acceptance of God’s will. Job was here represented as knowing God by His name “**Jehovah**” (LORD), mentioned **three times**. Though elsewhere the “great Name” appears only **once** in the Book of Job (Job.12:9), and never in the words of Job’s friends. The natural conclusion is that the name “**Jehovah**” (LORD) was known to him, but rarely used – scarcely, except in moments of worship or honour – “*Blessed be the Name of the LORD;*” literally “**may the name of Jehovah be blessed!**” This emphatic word was kept for the last. According to Satan, Job was to have “*cursed God to His face*” (Job 1:11). The opposite took place, Job openly and resolutely blesses God. That the same word is used in its two opposite senses rather accentuates the antithesis!! Job displayed pious determination in:

His originally destitute condition – “*Naked came I out of my mother’s womb;*” so that his calamities had only set him where he was at first – The reason for contentment (1Timothy 6:7).

His prospective departure from this world – “*Naked shall I returned;*” so that after all he had but experienced a little earlier what was certain to befall him in the end (Ecclesiastes 5:15; 12:7). Job acknowledged a spectacular truth about life. He declared that it was possible for a man to be stripped of everything life has given him and still lack nothing. A person will take nothing out of this life except what he has become in his relationship with God – “*Only one life, ‘twill soon be past; Only what’s done for Christ will last.*”

Job’s entire dependence upon God for all the blessings of his earthly life: “*The Lord gave;*” so that he himself could claim no absolute ownership in anything he had lost (1Corinthians 4:7; James 1:17); the reason for acquiescence. Job’s devout recognition of the hand of God in his affliction and losses: “*The Lord hath taken away;*” so that not only had He laid His hand upon him who had perfect right to do so, but in removing his possessions and children He had merely taken what was first His own; the reason for recognition. Job’s response to calamities was not a display of anger. He did not display any anger against:

- The Sabeans raiders who stole his livestock – oxen, asses and killed his servants (Job 1:14-15).
- God for the destruction of his sheep and servants by fire from heaven (Job 1:16).
- The Chaldeans raiders who stole his camels and killed his servants (Job 1:17).
- God for the destruction by wind of his seven sons and three daughters (Job 1:18-19).

Job’s acknowledgement included acclamation of the Lord He recognised God’s sovereign right to do whatever He pleased. In that attitude he found strength to give us one of the most beautiful expressions of submission to the will of God in the fragrant story of faith. In the darkest hour of his life, Job could bless God. Job declared his faith in God. After a day of tragic losses, Job declared that the God was the Giver of blessings and He had the right to take blessing away. Then Job praised the name of God; he understood, as we need to understand, that we are the stewards of God; later Job said in the midst of his trial: “*Though He slays me, yet will I trust in Him* (Job 13:15). Job knew God will not fail. Any good things we received is a gift of grace; what we desperately need, but have no right to ask for, is given simply because God loves us. Because Job understood the grace of God, he was able to declare his trust in God even though his circumstances were desperate. Many of our troubles would fade into insignificant if we would start praising God. “*Thither*” – there is some difficulty in the word “*thither,*” since no man return to his mother’s womb (John 3:4), at death or otherwise. It arises out of the analogy, constantly felt and acknowledged, between earth and a man’s actual mother (Psalm 139:13-15).

3. His Appreciation - Job 1:22 “*In all this Job sinned not, nor charged God foolishly (with folly).*” Satan failed, his surmise was proven utterly false; Job did not sin – he had preserved his integrity, had spoken and done rightly, in spite of his tremendous losses and legitimate grief. Job did not impute anything wrong to God much less curse Him to His face.



Church of Punggol Sengkang 榜鵝盛港教会



Church of Punggol Sengkang 榜鹅盛港教会



This does not mean that Job understood why all these things happened to him, but he did recognise God's sovereign rights over his life, family and inheritance. When his wife encouraged him to curse God and die, he rebuked her: "You speak as one of the foolish women speaks. Shall we indeed accept good from God, and shall we not accept adversity? In all this Job did not sin with his lips" (Job 2:10). Job did not accuse God of making his life miserable. The words: "Nor charged God foolishly" means:

- Literally, *gave not folly to God*, which is explained to mean either "did not attribute to God anything inconsistent with wisdom and goodness." Job found no reason for making accusation against God; on the contrary, he was thankful to God for the blessings he had enjoyed for many years.
- Job did not utter any foolishness against God (Job.24:12). This was the sin to which Satan was tempting Job.

Job understood that God did not sit around thinking of ways to hurt him; he has not blamed God for his troubles; he may not understand why things happened as they do – the same sun that scorches one flower, gives life to another – but he does not accuse God. The verdict on the trial was the complete vindication of Job. His triumphant passage through the order is:

- **Commendation of God** - The statement of the Scripture is the record of the Divine record upon the trial: "In all this Job sinned not, neither charged God foolishly." There was tragedy⁴ in the life of Job, but there was also triumph; Job's life was the triumphant

answer to Satan's accusation. Job did not serve God because He always gave him what he desired. This upright man was willing to lose material wealth, family and even his life in order to prove the integrity of his faith. He declared: "Though He slays me, yet will I trust Him" (Job 13:15). This was the affirmation of Job and the Divine commendation.

- **Admission by Satan** – This appears from Job 2:4, where, though Satan is prepared with an explanation of the cause, he is yet constrained to admit the fact of Job's steadfast allegiance to God throughout his first onslaught.

- **Encouragement to Christians** – The Book of Job serves to encourage the Readers on the courage and fidelity of the stricken patriarch is known and admired. Every Christians must come to the point that Job did in verses 20-22. We must continue to love God and serve Him, no matter what happened, trusting that God will work it all out for His glory and our ultimate good. That is what faith and trust are all about, and only that kind of mature and tested faith will see us through when our world falls in on us. When the great trial comes on our lives, with John Greenleaf Whittier from his "The Eternal Goodness," we may affirm:

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.....
And Thou, O Lord! By whom are
seen Thy creatures as they be,
Forgive me if too close I lean My
human heart on Thee!

Job's Secret - The secret of Job ability to stand the trials of life was the strength of God; Job has the

reward of his long devotion to God. Job 1:5 revealed him as a man of prayer in the days of prosperity. It showed him praying for his children in their need; thus Job was being prepared unconsciously for the day of trials. When it came it found him ready, though it was quite unexpected, because it found him living near to God. When the whirl-wind is about us it is too late to think of strengthening the tent-stakes. We need the inward strength of God, which comes by the slow growth of Christian experiences, if we are to stand like the sturdy oak in the sudden swirl of calamities

Application - A friend was summoned to the bedside of his aged mother, who was more than eighty years of age. She was stricken with what they feared would prove to be her fatal illness. While her children were gathered in the room, her Pastor came, and as he was about to lead them in prayer he turned to the aged lady and asked her what selection of Scripture he should read. She said: "Make your own selection, but let it be of praise." The weakness of old age was on her and the pain of sickness, but there was no gloom. It was light at eventide: "Let it be of praise." This is the way a Christian can look at any trial of life. He knows that God will not fail, that somehow, some way, the Lord will undertake, even as He did for Job.

Elder Richard Soh



约伯的委身 (约伯 1:20-22)

1.0 声明 - 直到最后的灾难消息传到，约伯的心才被搅动。财富的损失小小的撼动他。但当他听到他的孩子们死了，他再也不能忍受地从他坐的位子上起来，表现出他的悲痛。当约伯的情况恶化时，他做了三件事。无论情况，事件，情感或灾难有多恶化，约伯坚决依靠神：

1. 他敬拜 - 约伯 1:20 “约伯便起来，撕裂外袍，剃了头，伏在地上下拜。” 在约伯记 1:20 我们看到当约伯收到一连串可怕灾难已经降临在他和他家人的消息时所表达的痛苦。随着悲剧临到约伯，他感受到他的损失。他经历悲伤。他感到痛苦的丧亲之痛也经历了个人在经历痛苦时期的所有情感。一般人的第一个反应是生气和归咎于别人。在我们感到沮丧，我们会寻找一些缓解压力的方法，我们也可能打击他人。约伯却在神面前俯伏在地上敬拜祂。

有些人这么告诉我们，“你若感到悲伤，问题必出在你身上！”他们令我们在表达悲伤时感到内疚。他们说，“你要凌驾它之上。只有软弱的人才会悲伤。”他们是何等的错！悲痛是一种适当的情感，是我们感受到的痛苦时正常和自然的反应。悲伤不是软弱的象征，它显示了爱和关心。悲伤也不是罪。当我们经历痛苦时，感到痛苦和悲伤并没有错。我们并不感到惊讶当一个人的胳膊断了并表示疼痛，我们可以预想一个破碎心的人会受伤并表达了他感受到的悲苦。这种痛苦是非常真实和人性化。我们在为失去某人或某些心爱的物品而哀伤的时候是无罪的。约伯丧失了他所有的一切，他表达了感受到的悲痛。

基督徒的哀痛和非基督徒忧伤是有差别（帖撒罗尼迦前书 4:13）。凡生命不在耶稣基督里就如没有指望的人一样忧伤。上帝的孩子经历了失去亲人却不会这样没指望地悲伤，那是上帝有在我们生命中的差异。我们不得被约伯在经历了一连串的空前灾难后的冷静所震撼。悲伤或许改变了他的外貌；却骗不走他身为敬拜者的态度。约伯敬拜神和更新他对神的承诺：

• **第一，撕裂外袍** - 在古代代显要之人在他们的里衣之外还会穿着一件外袍。撕裂外袍象

征接到坏消息之后立即产生的悲伤。（创世记 37:29, 34；以斯帖 4:1）。这是在神面前谦卑，认罪的行为。

- **第二，他剃了头** - 剃头则是在米所波大米与迦南举哀礼仪的一部分，在古代的文献中经常有所描写。这个习俗既不是希伯来的传统也不是圣经戒律，它是在绝望的时候表达痛苦的方式的文化。这是祭司被禁止的仪式。- 利未记 21:5 “不可使头光秃”但却在外邦人之间广泛实行。（以赛亚书 15:2）。
- **第三，伏在地上**。约伯相信神。他的信心片刻也没有被动摇。苦难将约伯更推向神。他



的第一个反应是转向神。约伯没有坠入绝望，怨恨或愤怒之中，他选择顺服与敬拜神。当他的脸伏在地上，他的身体显示他内心的态度。悲痛虽使约伯俯伏在地，他却将它变成一个顺服与敬拜的地方。

- **第四，他敬拜神**。发泄完他的悲痛之后，约伯没有如撒旦所言的弃掉神。奇妙与显著地，他的第一个直觉就是敬拜神。即使在最美好的时刻，有多少人认为敬拜该是我们的第一反应。但在这里有一个人在应付数倍丧亲之痛时，一直被一波波的痛苦折磨着。他悲伤是真实和巨大。这个时刻，敬拜是何等的难！然而敬拜却是约伯的反应。约伯做了尊崇神的举动。认识到逆境，以及繁荣都来自神，约伯将自己顺服在神的旨意里。“敬拜”，就是约伯坚忍不拔的最大秘诀。

2. 他承认 - 约伯 1:21 “说，我赤身出于母胎，也必赤身归回。赏赐的是耶和华，收取的也是耶和华。耶和华的名是应当称颂的。”约伯表达对

神的尊崇后，他承认神是他的依靠。约伯 1:21 是圣经里其中一句最有意义的话；从他破碎的心灵深处说出来，显示一个人愿意接受神的旨意。约伯从神的名字“**耶和华**”（主）认识神，总共提到**三次**。虽然在约伯记中这“伟大的名”只出现**一次**。（约伯记 12:9），约伯的朋友也没有提到。最自然的结论就是“**耶和华**”（主）的名字是他所认识的，却很少称呼—除了在敬拜或荣耀神的时刻—“**耶和华的名是应当称颂的**”或“**愿耶和华的名是应当称颂的**。”这个重点词一直保留到最后。根据撒旦所言，约伯必会“**当面弃掉神**”（约伯 1:11）。相反的，约伯却公开地与坚决地祝福上帝。同样的一个词用其两种相反意义而加剧了对立面！！约伯显示虔诚的决心：

- (a) 一无所有 - “我赤身出于母胎，”灾难只是使他回到原点—知足的原因（提摩太前书 6:7）。
- (b) 他离世之时 - “也必赤身归回。”他拥有了有一切却提早经历了必会在生命终了前降临在他身上之事。（传道书 5:15; 12:7）。约伯承认生命所展示的真相。他宣告人在一生中被剥夺了一切仍然可以一无所缺。人在一生中除了在与神的关系中所成就的之外并无其它可取的—“**只有这一生，很快就会过去；唯有因基督所做之事必长存**”
- (c) 约伯依赖上帝赐予他在地上生活的所有祝福：“**赏赐的是耶和华**”他在失去的一切中没有绝对的所有权。（哥林多前书 4:7；雅各 1:17）默许的原因。
- (d) 约伯的虔诚使他在痛苦与损失中仍能识别上帝之手。“**收取的也是耶和华**”所以神有完全的权利接手在他头上，但神只是将原先属于祂的从约伯那儿剥夺；识别的理由使他没有显示出任何的愤怒：
 - 示巴人忽然闯来，把牲畜掳去，并用刀杀了仆人。（约伯记 1:14-15）。
 - 神从天上降下火来，将群羊和仆人都烧灭了。（约伯记 1:16）。



- 迦勒底人把骆驼掳去，并用刀杀了仆人。（约伯记 1:17）。
- 他的七个儿子和三个女儿因狂风的缘故而死了。（约伯记 1:18-19）。

约伯的承认包括颂赞主，他认可神有主权权利，能行一切的事。在这样的态度中，在这种态度里，他得着力量给了我们在芳香的信仰故事中顺服在神的旨意的最美丽的表情。在生命最黑暗的时刻，约伯仍然能够赞美神。约伯宣告在主里的信心。经过一天的惨痛损失，约伯宣告神是祝福赏赐者，祂有权赏赐也有权收取。约伯称颂神；他明白，因为我们必须也要明白，我们是神的管家；约伯在试炼中说：“祂必杀我。我虽无指望，然而我在祂面前还要辩明我所行的（约伯记 13:15）。约伯知道神必不失误。我们收到任何的益处都是一份恩典的礼物；我们迫切需要，但有没有权利要求，神赏赐因为祂爱我们。因为约伯明白神的恩典，他能够宣告他对神的依靠，即使他的情况是何等的绝望。当我们开始赞美主时，我们的许多问题就显得微不足道。“往那边” - “往那边” 是个些困难的单词，人岂能再进母腹生出来（约翰福音 3:4），除非死亡或用其它的方法。它源于这一类比，在地球和人的实际母亲之间不断地感受和认可。（诗篇 139:13-15）。

3. 他感激 - 约伯 1:22 “在这一切的事上约伯并不犯罪，也不以神为愚妄（或作也不妄评神）。” 撒旦失败了，他的猜测完全错误；约伯没有犯罪 - 约伯在他的言谈举止上保留了他的正直，尽管他蒙上巨大的损失与悲痛。约伯没有归罪于神更没有当面弃掉神。这并不意味着约伯明白为什么这些事情发生在他身上，他只是承认神在他生命中，家庭里和遗产的主权权利。当他的妻子鼓励他弃掉神，死了吧，就斥责她：“你说话像愚顽的妇人一样。噯，难道我们从神手里得福，不也受祸吗？在这一切的事上约伯并不以口犯罪。”（约伯记 2:10）约伯没有妄评

神令他的生活陷入困境。这句“也不以神为愚妄”指：

- 不以神为愚妄，这也能解释“没有将任何不一致之事归咎于上帝的智慧与仁慈”约伯找不到任何理由指责上帝；相反的，他为了这么多年来蒙受上帝的祝福而感恩。
- 约伯却没有向神说任何愚蠢的话（约伯记 24:12）。这就是撒旦要约伯所犯的罪。

约伯知道上帝不会坐着然后想方设法的伤害他；他不因自己的痛苦而怪罪神；他或许他心里虽不明白一同样的阳光炙焦了一朵花，却给将生命给了另一朵花 - 但他并不责怪神。审判的裁决为约伯彻底的平反了。他得胜的顺序是：

- **神的赞赏** - 这经节里记载了试炼时神圣的纪录。“在这一切的事上约伯并不犯罪，也不以神为愚妄。”约伯生活中有悲剧，但也有得胜；约伯的一生是对撒旦的指控的得胜答案。约伯服侍神不是因为神常常给他益处。这个正直的人愿意失去物质的财富，家庭，甚至他的生命以证明他纯正的信心。他宣告：“他必杀我。我虽无指望，然而我在祂面前还要辩明我所行的。”（约伯记 13:15）。这是肯定约伯和神圣的赞赏。
- **撒旦入场** - 在这约伯记 2:4，撒旦虽准备了解释原因，却不得承认约伯在撒旦的猛烈攻击之下仍坚定的忠于上帝。
- **给基督徒的鼓励** - 约伯记有助于鼓励读者关于勇气与忠诚。每一个基督徒都会经历约伯在 20-22 节所做的。我们要在无论什么情况下都持续的爱神与事奉祂，相信神会因着祂的荣耀及我们的益处而使万事都互相效力。这就是信心与信

靠。当我们的世界在眼前落下时，唯有这样的成熟度及试炼过的信心能领我们度过。当大试验来临时，约翰·格林里夫·惠蒂埃（John Greenleaf Whittier）的“那永恒的美善，”我们也许可证言：

我不知他的海岛漂升何处
它们那长满叶子的棕榈在空中；
我只知道我不能再漂泊
在祂的爱和关怀之外……
还有，祢，噢主！籍着祢，可以看到祢
造物物如其本相，
原谅我若我把我那人性的心
依偎的太近祢！

4. 约伯的秘诀 - 神的力量就是使约伯在生命的试炼中站立得住的秘诀；约伯因忠心献身给神而得奖赏。约伯记 1:5 显示约伯在诸事亨通之时，仍是祷告之人。因他常常为子女们的需要而代祷；约伯因此在不知不觉中在试炼之前被预备了。当试炼来临之时，约伯得以面对因为他亲近神。当旋风临近我们，想要加强帐篷已经太迟。我们需要给的内在力量 - 藉着基督徒的体验而慢慢的成长，若我们要在灾难的旋风中如坚强的橡树。

5. 应用 - 有位朋友被他的高龄八十多岁的母亲唤到她的床边。他们担心她被证实患上绝症。她的孩子都聚集在房里时，她的牧师进来并要带领他们祷告时，牧师转头问老妇人他该选哪段经节。她回答说：“您自己做选择，但是要赞美的。”年迈的虚弱和患病的痛苦，却没令她沮丧。就如黄昏的曙光：“让它成为赞美的。”这就是一位基督徒可以如此看待生命中的试炼。他知道神必不失误，以某方式，某途径，主必着手，就如他为约伯而做。

Richard Soh 长老



TODAY'S SERMON

Speaker: Elder Richard Soh

Message Title: **Part 2C - Prophetic Revelation**

Scripture Text: **Proverbs 29:18**

1.0 The Statement – God's Word Warns: "Where there is **no vision (revelation, NIV)**, the people perish (cast off restraint, NIV); but he that keepeth the law, happy is he" (Prov. 29:18, KJV). In order for the "Army of the Lord" to be raised up (Ezek. 37:10) and walk in their inheritance (Deut. 29:29), each individual born-again Believer must have prophetic revelation of **God's potential** and **destiny** in his life! Other Versions:

- Vision = Prophetic Vision (NKJV, Margin).
- Vision = Revelation (NKJV).
- Vision = Redemptive Revelation of God (Amp).
- Vision Alien Picture (Chinese Bible).
- Vision = Prophecy (RSV).

The word "**vision**" is the Hebrew word "**chazown,**" which means **prophetic revelation** or **oracle** from God and is from the root Hebrew word, "**chazah**" which means: "to mentally perceive, to look, see or **prophecy.**" **RSV states:** "Where there is no prophecy the people cast off restraint, but blessed is he who keeps the law."

- **The Vision** is a clear picture or pattern attributed to revelation from God through a prophetic word, dream or vision.
- **Prophetic Revelation** frees as well as empowers the individual or the Church.

However, without continuous prophetic revelation from God, the individual or the Church will be directionless, adrift and imprisoned by circumstances. The word "**perish**" is the Hebrew word "**para**" which carries **six important facts:**

1. Unbridled – The word "**perish**" (Heb: "**para**") means "**unbridled, uncontrolled or unrestrained**" (= "cast off restraint" - Proverbs 29:18a, NIV). Where there is no continuous prophetic revelation from God the individual or the Church will be unrestrained, like a horse without a bridle, or a car without a steering wheel or brakes: out of control and headed for disaster. It is the continuous prophetic revelation from God that provides direction and purpose to the individual or the Church, as a bridle allows the rider to control the great strength and ability of the horse, making it useful and purposeful, so also is continuous prophetic revelation from God.

2. Exposed – The word "**perish**" (Heb: "**para**") also means "**uncovered or unprotected or exposed.**" – Where there is no continuous prophetic revelation from God the individual or the Church is "exposed, uncovered or unprotected" and is opened to deception – *Ephesians 4:14 (NASB)* "To be children tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming."

3. Unready & Unprepared – The word "**perish**" (Heb: "**para**") also means "**unready or unprepared**" – Dr. Spiros Zodhiates, in his Lexicon, says "para" is used to describe "missing an opportunity by letting it slip through the fingers" (Zodhiates, Hebrew – Greek Key Word Study Bible, 1766). Where there is no continuous prophetic revelation from God, the individual or the Church will continue to allow opportunities ("kairos" times) to slip through. On the other hand, continuous prophetic revelation from God to the individual or Church produces alertness of God's "kairos-times" (opportunities) so that he or the Church can walk into them ("opportunities = kairos-times"). A story was told that **Ned & Jed** were seeking their fortune hunting wolves – a \$5,000 bounty was being offered for wolves captured alive. Exhausted, both Ned & Jed fell asleep one night dreaming of their soon-to-come riches. A few hours later, Ned awoke to see them surrounded by forty wolves with bared teeth. Nudging Jed, Ned whispered, "Wake up, Jed, we're rich!!" – Both Ned & Jed see not only danger but opportunity. Ned saw past the adversity to the opportunity!! – The Chinese word for "**crisis**" means "danger and opportunity!"

(4) Withdrawn – The word "**perish**" (Heb: "**para**") also means "**to withdraw**" or "**unwilling to work**" – *Exodus 5:4 (KJV)* "And the king of Egypt said unto them, wherefore do ye, Moses and Aaron, loose ("**para**") the people from their works? Get you unto your burdens." – "Para" is used in the context of withdrawing from or being "**unwilling to work.**" It also means "unmotivated" – The greater motivator in life is not need, if need is the greater motivator, then the most motivated people would always be on the welfare but rather the person or Church who receives continuous prophetic revelation (vision, dream). **Wilma Rudolph** was the 20th of 22 children. She was born prematurely and her survival was doubtful. When she was 4 years old, she contracted double pneumonia, scarlet fever, and polio, which left her with a paralysed left leg. But Wilma had a dream. At age of 9 years old, she removed the metal brace she had been dependent on and began to walk without it. By 13 years she had developed a rhythmic walk, which doctors said was a miracle. God has placed a desire (dream or vision) in her heart of walking without a brace and, through courage, tenacity, and hard work, to chase her dream. But walking was not Wilma's final goal. That same year (age 13years) she decided to become a runner. She



entered a race and came in last. For the next few years every race she entered, she came in last. Would her dream or vision survive? Everyone told her to quit, but Wilma kept on running. One day she broke her “sound-barrier” – she actually won a race. And then another. From then on she won every race she entered. Eventually Wilma, who had been told she would never walk again, went on to win three Olympic gold medals. “My mother taught me very early to believe I could achieve any accomplishment I want to,” Wilma explained. “The first was to walk without braces.” (Adapted from Jack Canfield and Mark Victor Hansen, “A 2nd Helping of Chicken Soup for the Soul,” Deerfield Beach, Fl: Health Communication, 1995, pgs.254-255).

5. Not Teachable – The word “**perish**” (Heb: “para”) is use in Scripture as “**rejecting counsel:**”

- Proverbs 1:25 (NASB) “And you **neglected** all my counsel and did not want my reproof.”
- Proverbs 8:33 (NASB) “Heed instruction and be wise, and **do not neglect** it.”
- Proverbs 13:18 (NASB) “Poverty and shame will come to him who **neglect** discipline, but he who regards reproof will be honoured.”
- Proverbs 15:32 (NASB) “He who **neglects** discipline despises himself, but he who listens to reproof acquires understanding.”

Where there is no continuous prophetic revelation (vision) the individual or the Church is “**not teachable.**” The individual or the Church who has continuous prophetic revelation will always have “fresh of ideas” – “Without consultation, plans are frustrated, but with many counsellors they succeed” (Proverbs 15:22, NASB) and Proverbs 20:18a (NASB) “Prepare plans by consultation.”

6. Shared Vision – The word “**perish**” (Heb: “para”) relates to two or more people sharing a dream because “para” means “**to let down or unbraided hair**” – to “unbraid” (“let the hairs down”) is to separate or unravel. Where there is no common prophetic revelation (vision), the people are disconnected. Prophetic revelation (vision) shared together brings the individuals or the Church together. God created us with visioning ability, and when the visioning ability of the individual or Church is not used or stifled, it has a crippling results on the individual or the Church.

1.2 Summary – Proverbs 29:18 warns that without prophetic revelation, the people of God are loose in their commitment, run around without covering and have no restraint because they are ignorant of their place, gifting and anointing in the Local Church and Market Place. But if the Church or person **receives** and **acts** on the Prophetic Revelation, then the Church or the individual steps into his **potential** and **destiny.**

The percentage is a generalization of what we retain.
Understanding and Remembering are better when we make notes.

今日讲章

讲员: Richard Soh 长老

讲题: Part 2C – 预言性启示

经文: 箴言 29:18

1.0 声明 – 上帝的话语警告: “没有异象, (或作默示) 民就放肆。惟遵守律法的, 便为有福。” (箴言 29:18). 为了使“主的军队”被兴起(以西结书 37:10) 行走在他们的福分里(申命记 29:29), 每一个重生的信徒必须拥有有关上帝在他生命中的**潜能**和**目标**的预言性启示! 其它异象:

- 异象 = 先知性异象 (NKJV, Margin).
- 异象 = 启示 (NKJV).
- 异象 = 神的救赎的启示 (Amp).
- 外星景象的异象 (Chinese Bible).
- 异象 = 预言 (RSV).

“**异象**”是希伯来文 “**chazown,**” 是指**预言性启示**或从上帝而来的**神谕**是从希伯来原文, “**chazah**” 的意思: “心理上认为, 寻找, 看或**预言**。RSV 言明: “没有异象, (或作默示) 民就放肆。惟遵守律法的, 便为有福。”

- **异象** 是上帝通过预言的话, 异梦或异象所启示的影像。
- **预言性启示**释放以及赋予个人或教会。

然而, 若没有持续从上帝而来的预言性启示, 个人或教会就会在境遇中失去指引, 随波逐流和被围困住。

“**放肆**”是希伯来文 “**para**” 有**六个重要的事实**:

1. 肆无忌惮 – “**放肆**” (希伯来文: “**para**”)意思是 “**肆无忌惮, 不受控制或放肆**” (= “摆脱约束” – 箴言 29:18 上, 新译本)。没有持续从上帝而来的预言性启示, 个人或教会会放肆, 像脱缰野马, 或一辆没有方向盘或刹车器的汽车, 失控并走向灾难。上帝持续性的预言性启示给个人或教会指引与旨意, 如同马勒让骑士能控制马儿的力量与能力, 使它能有用与有目的的, 持续的预言性启示也是这样。

2. 没有掩蔽 – “**放肆**” (希伯来文: “**para**”)意思是 “**暴露或无掩蔽**。” – 没有上帝持续性的启示会使个人或教会 “暴露或无掩蔽” 和被欺骗 – 以弗所书 4:14 “使我们不再作小孩子, 中了人的诡计, 和欺骗的法术, 被一切异教之风摇动, 飘来飘去, 就随从各样的异端。”



3. 没有准备与无准备 - “放肆” (希伯来文: “para”) 也意思是“没有准备与无准备” - 佐德易阿特斯博士在他的辞典中说 “para” 是形容“没有把握时机, 使它从指缝中溜走” (Zodhiates, Hebrew - Greek Key Word Study Bible, 1766). 没有上帝持续性的预言性启示, 个人或教会会继续让时机 (“kairos” times) 溜走。另一方面, 上帝持续性的预言性启示使个人或教会警醒上帝的 “kairos-times” (时机) 并让他们把握 (“时机 = kairos-times”). 有个故事关于 Ned 与 Jed 在狩猎狼时寻求财富 - 活捉狼将得\$5,000 的悬赏给。有一晚, Ned 与 Jed 疲惫地入睡并梦见他们即将到手的财富。数小时后, Ned 醒了并看见四十只狼张牙舞爪地围着他们。他挨身轻推 Jed, 并小声说, “醒来, Jed, 我们发达了!!” - Ned 与 Jed 不只看见危险也看见机会。Ned 从逆境中看见机会!! - 中文词 “危机” 就是 “危机与机会!”

(4) 撤退 - “放肆” (希伯来文: “para”) 意思是 “撤退” 或 “不愿意工作” - 出埃及记 5:4 “埃及王对他们说, 摩西, 亚伦, 你们为什么叫百姓旷工呢? 你们去担你们的担子吧。” - “Para” 是用在撤退或 “不愿意工作”, 也可以是 “毫无推动力” - 生命中最大的推动力不是需要, 若需要是最大的推动力, 那最有推动力的人必先争取福利而不是为个人或教会持续性领受预言性的启示。(异象, 异梦)。威尔玛·鲁道夫家里一共有 22 个孩子, 她是第 20 个。她是个早产儿, 险些夭折。当她四岁时, 她得过双侧肺炎, 猩红热和小儿麻痹症, 左腿不能正常使用。但是威尔玛有个梦想。在她九岁那年, 她不再需要她的金属护腿绷带。十三岁那年开始了节奏式走步, 连医生们都说是奇迹。神将不再使用绷带行走的渴望 (梦或异象) 放在她的心里, 通过勇气, 毅力和辛勤去追逐她的梦。但是行走不是她最终的目的。同一年 (十三岁) 她立志成为奔跑运动员。她参加短跑比赛, 结果是最后一名。随后一两年, 她参加的每一项比赛, 也都是最后一名。她的梦想或理想能实现吗? 所有人都劝她放弃, 但她还是坚持跑着。有一天, 她赢得了一场比赛。此后, 她的胜利一个接着一个。最后威尔玛, 虽被告知不能在行走, 继续赢得奥运会的 3 枚金牌。“我的妈妈在我很小时, 教我要相信自己能完成任何想要做到的任务。威尔玛解释, “第一件事就是不需要铁架矫正鞋的行走。” (取自 Jack Canfield and Mark Victor Hansen, “A 2nd Helping of Chicken Soup for the Soul,” Deerfield Beach, FL: Health Communication, 1995, pgs. 254-255).

5. 不可管教的 - “放肆” (希伯来文: “para”) 在经文中是 “弃绝管教:”

- 箴言 1:25 (NASB) “反轻弃我一切的劝戒, 不肯受我的责备。”
- 箴言 8:33 (NASB) “要听教训, 就是智慧, 不可弃绝。”
- 箴言 13:18 (NASB) “弃绝管教得, 必致贫受辱。领受责备得, 必得尊容。”
- 箴言 15:32 (NASB) “弃绝管教的, 轻看自己的生命。听从责备的, 却得智慧。”

没有持续性的预言性启示 (异象) 个人或教会是 “不可管教的。” 个人或教会拥有持续性的预言性启示会常常有 “新鲜的主意” - “不先商议, 所谋无效。谋士众多, 所谋乃成。” (箴言 15:22) 与 箴言 20:18 上 “计谋都凭筹算立定。”

6. 共同异象 - “放肆” (希伯来文: “para”) 关乎两个或多的人拥有共同的异梦因为 “para” 的意思是 “放下来或解开头发” - “解开” (“将头发放下来”) 是分开或拆散。没有共同的预言性启示 (异象), 子民被隔开。先知性的启示 (异象) 将个体或教会连接在一起。上帝创造我们有看见异象的能力, 看见异象的能力没有运用或被堵塞了, 将对个人或教会造成严重的后果。

1.2 摘要 - 箴言 29:18 警告若没有预言性的启示, 上帝的子民将会对上帝的委身方面松懈, 没有掩蔽的四处乱窜也肆无忌惮, 因为他们对自己在本地教会及职场上的地位, 恩赐与恩膏。如果教会或个人 领受并行出 预言性的启示, 那教会或个人将迈入他的 潜能与目标。

一般上, 巴仙率是指我们能学存的。
若作笔记, 你能更明白和记忆更多。



| | Oct'12 十月 Total 总数 | Nov'12 十一月 Total 总数 | Dec'12 十二月 Total 总数 | Jan'13 一月 Total 总数 | Feb'13 二月 Total 总数 | Mar'13 三月 Total 总数 | Apr'13 四月 Total 总数 | May'13 五月 Total 总数 | Jun'13 六月 Total 总数 | July'13 七月 Total 总数 | Cumulative 累积 As at 31/07/13 |
|-----------------------------|-----------------------|------------------------|------------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|------------------------|---------------------------------|
| Tithes & Offerings 十一与奉献 | \$ 11,992.20 | \$ 11,597.90 | \$ 12,274.81 | \$ 28,132.96 | \$ 15,855.10 | \$ 27,539.56 | \$ 32,117.03 | \$ 10,689.86 | \$ 11,583.36 | \$ 12,917.71 | \$ 174,700.49 |
| Pledge Collections 宣誓奉献 | \$ 4,830.00 | \$ 3,980.00 | \$ 5,530.00 | \$ 5,230.00 | \$ 4,460.00 | \$ 4,330.00 | \$ 3,600.00 | \$ 4,430.00 | \$ 2,660.00 | \$ 3,030.00 | \$ 42,080.00 |
| Lunch Offering 午餐奉献 | \$ - | \$ 1,320.00 | \$ 844.00 | \$ 449.30 | \$ - | \$ - | \$ - | \$ - | \$ - | \$ - | \$ 2,613.30 |
| Others 其他 (if any若有) | \$ - | \$ 5,295.00 | \$ 1,962.10 | \$ 30.10 | \$ 1,050.00 | \$ 3,072.00 | \$ 200.00 | \$ - | \$ 150.00 | \$ 100.00 | \$ 11,859.20 |
| Special Ang Pow 特别红包 | \$ - | \$ - | \$ - | \$ - | \$ 6,332.00 | \$ - | \$ - | \$ - | \$ - | \$ - | \$ 6,332.00 |
| Total 总数 | \$ 16,822.20 | \$ 22,192.90 | \$ 20,610.91 | \$ 33,842.36 | \$ 27,697.10 | \$ 34,941.56 | \$ 35,917.03 | \$ 15,119.86 | \$ 14,393.36 | \$ 16,047.71 | \$ 237,584.99 |
| Building Fund 建堂基金 | \$ - | \$ - | \$ 120.00 | \$ 200.00 | \$ - | \$ - | \$ 200.00 | \$ 400.00 | \$ - | \$ - | \$ 39,594.00 |
| Mission Fund 宣教基金 | \$ - | \$ 300.00 | \$ - | \$ - | \$ - | \$ - | \$ 590.00 | \$ - | \$ 50.00 | \$ - | \$ 940.00 |

If you are making out a cheque, kindly mark “Church of Punggol Sengkang Limited” or you may deposit into our OCBC Account No 若您使用支票，请填上或存入我们的 OCBC 户口号码: **662-843523-001**

| Monthly Pledge No. | Jan'2013 | Feb'2013 | Mar'2013 | Apr'2013 | May'2013 | Jun'2013 | July'2013 | Jan-July'13 |
|--------------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|------------------|
| MP No. 1: | \$ 2,500 | \$ 2,500 | \$ 2,500 | \$ 2,500 | \$ 2,500 | \$ - | \$ 500 | \$ 13,000 |
| MP No. 2: | \$ 1,030 | \$ 1,160 | \$ 1,030 | \$ - | \$ 1,030 | \$ 2,060 | \$ 1,030 | \$ 7,340 |
| MP No. 10: | \$ 800 | \$ 400 | \$ 400 | \$ 400 | \$ 400 | \$ 400 | \$ 400 | \$ 3,200 |
| MP No. 11: | \$ 100 | \$ - | \$ 100 | \$ 100 | \$ - | \$ 100 | \$ - | \$ 400 |
| MP No. 18/19 | \$ 100 | \$ 100 | \$ 100 | \$ 100 | \$ 100 | \$ 100 | \$ 100 | \$ 700 |
| MP No. 22: | \$ 400 | \$ - | \$ 200 | \$ 200 | \$ 400 | \$ - | \$ - | \$ 1,200 |
| MP No. 23: | \$ 300 | \$ 300 | \$ - | \$ 300 | \$ - | \$ - | \$ - | \$ 900 |
| One Time | \$ - | \$ - | \$ - | \$ - | \$ - | \$ - | \$ 1,000 | \$ 1,000 |
| Total | \$ 5,230 | \$ 4,460 | \$ 4,330 | \$ 3,600 | \$ 4,430 | \$ 2,660 | \$ 3,030 | \$ 27,740 |

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CHURCH OF PUNGGOL SENKANG (COPS) 榜鹅盛港教会

Malachi 3:10 - Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that [there shall] not [be room] enough [to receive it].

玛拉基书 3:10

万军之耶和华说、你们要将当纳的十分之一、全然送入仓库、使我家有粮、以此试试我、是否为你们敞开天上的窗户、倾福与你们、甚至无处可容。

