

经节：我又告诉你们，凡人所说的闲话，当审判的日子，必要句句供出来。

（马太福音十二章36节）

耶稣坦率地告诉我们说闲话的后果，但祂的警告常被忽视。耶稣说，每句闲话在审判的日子，句句都要出来。我们一点也不讶异耶稣指责亵渎神或污秽的言语，然而，讲几句闲话又有什么关系呢？闲话是未考虑对他人有否影响的情况下，不小心说出的话。我们太快下定语，以为口舌的罪是微小、无关紧要的罪，神也不在乎这种罪。但耶稣完全了解话语的破坏性，口中的闲话可以显示内心真正的状态（马太福音十五：17~20）。

箴言鼓励我们要少言少语，免得语出不当（箴言十七：28）。当没有重要的事可说时，我们容易说出诽谤中伤的话或是闲话。我们花愈多时间闲聊，就愈有可能说些无益有害的话。雅各要信徒「快地听，慢慢地说，慢慢地动怒」（雅各书一：19）。多听少说，让我们较不会说出唐突的话！

仔细想想自己口中吐出的言语。基督徒应该说一些造就人、叫人听见得益处的话（以弗所书四：29）。你是否需要少说点话？

在说那些自认为好笑的笑话时，是否应该更小心？求圣灵帮助你评估何为造就人、何为伤害人或中伤人的话。

Every Careless Word

"But I say to you that for every idle word men may speak, they will give account of it in the day of judgment." Matthew 12:36

Jesus spoke plainly about our idle words, yet His warning often goes unheeded. Jesus said that for every idle word there will be a time of accounting in the day of judgment. We would expect Jesus to condemn profane and vile uses of the tongue, but idle words? Idle words are things we say carelessly, without concern for their impact on others. We too quickly assume that the sins of our tongue are minor sins, sins that God will overlook. Yet Jesus was fully aware of the devastating nature of our words, for the idle words that come from our mouths give a lucid picture of the condition of our heart (Matt. 15:17-20).

The Book of Proverbs encourages us to speak less rather than risk saying something offensive (Prov. 17:28). Often when we have nothing significant to say we are tempted to speak injurious, idle words. The more time we spend in idle chatter, the greater the likelihood that we will say things that are harmful. James cautioned believers to be "swift to hear, slow to speak, slow to wrath" (James 1:19). We are in much less danger of saying something offensive when we are listening than when we are speaking!

Think carefully about the words that come from your mouth. Christians should speak only words that uplift and bring grace to others (Eph. 4:29). Do you need to speak less? Do you need to be more careful about the kind of humor you use? Ask the Holy Spirit to help you evaluate whether your words build up others or whether they destroy and hurt others.

5月30日（星期一）- 标题：**不需要神迹的信心**

经文：「一个邪恶淫乱的世代求神迹，除了约拿的神迹以外，再没有神迹给他看。」

耶稣就离开他们去了。（马太福音十六章4节）

要求神行神迹可能代表你缺乏信心。有些人以为自己得不断求神迹，来显示自己的信心。他们臆测，任何时候神都要作出惊人壮观的事。他们认为，神要医治 每一个病人，并且提供超自然的奇迹，让我们脱离每个困境。耶稣责备那些硬要祂行神迹的人，因为祂清楚了解他们的心。祂认清那些人若无神迹奇事一直支持他们的信心，他们就没办法相信祂。他们的信心太小，以至于没有常见到神迹就开始怀疑。

有时候，我们喜欢神迹甚于那位行神迹者。神称这种心态是拜偶像。祂反对这种想法，拒绝应他们的要求行神迹（耶利米书二：11~13）。有时候，最伟大的信心行动并不是求神迹。旧约其中一段最感人的信心论述，是沙得拉、米煞、亚伯尼歌，他们为了顺服神，将被推入大火熊熊燃烧的火窑中，但他们毫无所惧地对 尼布甲尼撒王说：「即便如此，我们所事奉的神能将我们从烈火的窑中救出来。王啊！祂也必救我们脱离你的手：即或不然，王啊！你当知道我们决不事奉你的神，也不敬拜你所立的金像。」（但以理书三：17~18）他们对神拯救他们的能力有信心，他们全然相信祂，以至於一点也没有求神免除他们的危难。

你需要神迹来维系你的信心吗？或者，你全然地信任神，你能说：「倘若不成，我仍相信神！」

Faith That Doesn't Ask

"A wicked and adulterous generation seeks after a sign, and no sign shall be given to it except the sign of the prophet Jonah." And He left them and departed. Matthew 16:4

Asking God for a miracle may indicate a lack of faith. Some feel that they demonstrate great faith by continually asking God for miracles. They assume that in every situation God wants to do the spectacular. They presume, for example, that God wants to heal anyone who is sick or provide a miraculous escape from every difficulty they face. Jesus condemned those who insisted that He perform miracles, because He knew their hearts. He recognized that they could not believe Him without constantly undergirding their faith with signs. Their faith was not strong enough to survive without a regular supply of the miraculous. Jesus condemned this lack of faith and left them.

There are times when we prefer the miracle over the miracle worker. God calls this idolatry, and He discouraged it by refusing to provide miracles on demand (Jer. 2:11-13). Sometimes the greatest act of faith is *not* to ask for a miracle. One of the most amazing statements of faith in the Old Testament came from Shadrach, Meshach, and Abednego as they faced the fiery furnace because of their obedience to God. They expressed true faith when they assured king Nebuchadnezzar: "Our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us from your hand, O king. But if not, let it be known to you, O king, that we do not serve your gods, nor will we worship the gold image which you have set up" (Dan. 3:17-18). They were confident in God's ability to deliver them, but they trusted Him so completely that they did not ask to be spared. Does your faith need miracles to sustain it? Or do you trust God so totally that you can say, "But if not, I will still trust the Lord!?"

6月4日（星期六）- 标题：**心田的土质**

经文：那落在好土里的，就是人听了道，持守在诚实善良的心里，并且忍耐着结实。

（路加福音八章15节）

无论何时，你的心对神话语的领受程度，决定了你对神话语的回应（路加福音八：5~18）。倘若你的心田被苦毒与不饶恕的罪所践踏摧残，变成硬土，你将无法由神那里接受任何信息。虽然你听见信息的每一个字，你仍然不会改变。倘若你的心田像磐石上的浅土，你会领受神的话语，但真理却无法刺透你的心，你的行为仍然与过去一样不会改变。心田像荆棘的生命，则是被世界的思虑弄昏了头，对属世享乐的追求使得神的话语失去影响力，以致结不出公义的果子。心田像好土的生命，则会领受神的话且实践它，在收成的时节结出成熟的果粒。这是耶稣希望我们能够拥有的心田，结出的果子是似基督的生命。

任何时候，不管是读经、祷告或敬拜，当你听到神的话，你的反应取决于你如何开垦自己的心田（何西阿书十：12）。你如何开垦你的心田，让它像块好土呢？为那些使你硬心的任何苦毒、愤怒与不饶恕而悔改。默想神的话，直到它深深地进入你的内心，而不只是进入你的意志而已。当你读到或听见神的话语，要应用到你生活上，让神使祂的话语化为你生活的实际行动（加拉太书六9）。谨守你的生活方式，不要把你的精力都放在追求属世的思虑，却不去追求你与神之间的关系。你的心田土质如何，取决于你如何去开垦它。如果它昨天领受神的话，并不保证今天 它还会领受神的话。每日当预备好自己的心田，好接收神赐予你的话语！

The Condition of the Heart

But the ones that fell on the good ground are those who, having heard the word with a noble and good heart, keep it and bear fruit with patience. Luke 8:15

At any time, the receptiveness of your heart will determine your response to God's word (Luke 8:5-18). If your heart is like the trampled ground, hardened by the sin of bitterness and unforgiveness, you will be unable to accept a message from God. Though you hear the words of the message, you will remain unchanged. If your heart is like the shallow soil on top of a rock, you will accept God's word in your mind, but the truth will not penetrate your heart to make a difference in your actions. A heart like thorny soil is a life that is distracted by the cares of the world; the pursuit of earthly pleasures prevents God's word from taking hold and producing righteousness. The heart that is like good soil receives a word from God, applies it, and brings forth fruit in due time. This is the heart that Jesus desires in us, for the fruit will be a Christlike life.

Any time you hear a word from God, whether through Bible reading, prayer, or worship, the way you respond will depend on how you have cultivated your heart (Hos. 10:12). How do you develop a heart that is like good soil? Repent of any bitterness, anger, or unforgiveness that is hardening your heart. Meditate on God's word until it enters deep into your heart and not just your mind. When you read or hear a word from God, apply it to your life and let God bring His word into reality in your life (Gal. 6:9). Protect your lifestyle. See that you don't devote all of your energy to worldly concerns, rather than to pursuing your relationship with God. The condition of your heart will vary, depending on how you cultivate it. If it was receptive to a word from God yesterday, this does not guarantee it is receptive today. *Daily* prepare your heart for the word God has for you!

6月3日（星期五）－标题：**悔改**

经文：约翰下监以后，耶稣来到加利利，宣传神的福音，说：「日期满了，神的国近了。你们当悔改，信福音！」（马可福音一章14~15节）

悔改是文字里最富积极意义的其中一词。施洗约翰的讲道重心是悔改（马太福音三：2；马可福音一：4；路加福音三：3）。耶稣也传讲悔改，祂要自己的门徒同样要悔改（马可福音一：14~15；路加福音廿四：47）。天使预言弥赛亚会由罪中拯救祂的百姓（马太福音一：21）。得到救恩的必要条件是悔改。

悔改的意义是停止往一个方向走，完全回转到另一个方向。悔改需要定意全然地改变。当我们所做的事件会导致灭亡时，神催促我们要悔改。悔改会把我们由悲惨的下场中拯救出来！这是多么美好的一个词，造物主居然那么爱我们，愿意警告我们那迫在眉睫的危险！

我们的问题是以为悔改是消极保守的。当察觉自己的罪时，我们喜欢「再次奉献」生命给神。我们甚至会告诉其它人，我们比从前更有决心忠诚向主。然而，圣经从来没有提过再次奉献自己。它强调要悔改！悔改表示有决心地改变，而不是一种满怀希望的决心。如果继续犯罪，就代表我们尚未悔改！

悔改是彻头彻尾地改变自己的心思意念，我们同意神对罪的评判，且愿意以行动改变自己，好能够合神的心意。想改变的欲望不等于是悔改，悔改一定会以行动回应神的话语。悔改的证据不是那些下决心的话语，一个被改变的生命才是。

Repentance

Now after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God, and saying, "The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel." Mark 1:14-15

Repentance is one of the most positive of all words. John the Baptist centered his preaching on repentance (Matt. 3:2, Mark 1:4, Luke 3:3). Jesus also preached repentance, commanding His disciples to do likewise (Mark 1:14-15; Luke 24:47). The angel predicted that the Messiah would save His people from their sins (Matt. 1:21). The requirement for this salvation would be repentance. To repent means to stop going one direction, to turn around completely, and to go the opposite way. Repentance involves a dramatic and decisive change of course. God urges us to repent when the path we are taking leads to destruction. Repentance will save us from disastrous consequences! What a wonderful word! How comforting that the Creator loves us enough to warn us of impending danger!

Our problem is that we think of repentance as something negative. When we recognize our sin, we prefer to "rededicate" our lives to God. We may even tell others we have resolved to be more faithful to God than we were before we failed Him. Yet the Bible does not speak of rededicating oneself. It speaks of repentance! Repentance indicates a decisive change, not merely a wishful resolution. We have not repented if we continue in our sin!

Repentance involves a radical change of heart and mind in which we agree with God's evaluation of our sin and then take specific action to align ourselves with His will. A desire to change is not repentance. Repentance is always an active response to God's word. The evidence of repentance is not words of resolve, but a changed life.

5月31日（星期二）－标题：**先信靠神**

经文：耶和華如此說：倚靠人血肉的膀臂，心中離棄耶和華的，那人有了禍了！

（耶利米書十七章5節）

耶利米時代的以色列人，認為可以相信自己的軍隊、國王的外交手腕及聯軍兵團，來保護他們免受強盛的巴比倫王國所侵犯。他們以嘴唇的事奉，來表達自己對神的信任，但是他們的行動透露出他們真正的信心：靠軍事武力和經濟勢力。神藉着耶利米警告百姓，祂不會祝福那些倚靠其他人事物，離棄耶和華的人。

把信心放置於神以外的任何人事物上，就是拜偶像。你怎能知道自己不是真的信任神？問你自己以下的问题：當我有危機時，我去哪裡尋求幫助？當我心里受傷或害怕，我去找誰呢？當我有經濟問題，我先告訴誰？當我面對壓力或灰心沮喪時，我到哪裡尋找安慰？

你可不可能嘴巴說相信主，但做出來的又是另一回事？神通常使用其他人來供應你的需求。要謹慎，免得不小心地讓祂的供應取代了神自己，成為我們全心的注意力。神可能會藉着你的朋友滿足你的需求，然而，你最終應該相信的是神。

以色列人太頑固，他們寧可靠自己的能力，也不願意信靠神。就算巴比倫軍隊已經迫近耶路撒冷，他們仍然拚命地尋求個人、國家或其他軍隊的力量，好解救他們。當他們領悟到自己應該信任那惟一能拯救他們的真神，却為時已晚。

不要犯與以色列人同樣的錯誤。有需要時，直接找神。祂是你惟一的供應。

Trusting God First

Thus says the LORD: "Cursed is the man who trusts in man And makes flesh his strength, Whose heart departs from the Lord." Jeremiah 17:5

The Israelites of Jeremiah's day believed they could trust in their army, the diplomacy of their king, and their foreign alliances to protect them from the powerful Babylonian empire. They gave lip service to their trust in God, but their actions showed where their faith really was: in their military and financial might. God spoke through Jeremiah to warn them that He would not bless those who trusted in anyone or anything instead of Him.

Placing your ultimate trust in anything other than God is idolatry. How can you know if your faith is not truly in God? Ask yourself these questions: Where do I turn when I experience a crisis? When I am hurting or afraid, to whom do I go? When I have a financial problem, whom do I want to tell first? Where do I seek comfort when I am under stress or discouraged? Could it be that you are saying you trust in God but your actions indicate otherwise?

God often uses other people as His method of providing for you. Be careful lest you inadvertently misdirect your faith toward His provision instead of toward the Provider. God may meet your need through your friends, but ultimately your trust must be in God. The Israelites were so stubbornly committed to trusting in human strength instead of God that, even as the Babylonian army approached Jerusalem, they continued to desperately seek for a person, or a nation, or an army that could rescue them. They realized too late that they had neglected to trust in the only One who could deliver them. Don't make the same mistake as the Israelites. Go straight to the Lord when you have a need. He is the only One who can provide for you.

6月1日（星期三）－标题：**神的朋友**

经节：以后我不再称你们为仆人，因仆人不知道主人所做之事。我乃称你们为朋友因我从我父所听见的，已经都告诉你们了。（约翰福音十五章15节）

作神的朋友不是你的选择，作神的朋友乃是出自神的邀请。旧约中清楚记载，有两个人是「神的朋友」。亚伯拉罕与神亲密同行，神称他是祂的朋友（以赛亚书四十一：8）。摩西与神面对面像朋友一样地谈话（出埃及记卅三：11）。

神真正的本性是作我们的朋友。在我们无以为报的情况下，祂以完全的爱来爱我们，并赐下救恩给我们。不过当人愿意把自己奉献给神，因而神主动开始了一份特殊的友谊，这则是另一回事。大卫全心全意地将自己奉献给神（列王纪上十一：4）。大卫虽然不是无罪，然而他爱神。大卫厌恶罪（诗篇一〇三：3），他热爱敬拜神（诗篇一二二：1），他真心喜爱神的同在（撒母耳记下六：14），喜爱谈论神（诗篇卅四：1），敏锐地知道自己所犯的过错（诗篇五十一：3~4），他不求回报，喜爱献上诗歌、感谢与赞美的礼物给神（诗篇一〇〇篇）。大卫与神是那么亲密同行，耶稣被钉十字架时，心里想的就是他的话（马太福音廿七：46）。

耶稣称自己的门徒为朋友。祂说祂会将天父赐予自己的一切分享给他们，因为他们是祂的朋友。祂与门徒彼此关系亲密，祂愿意与自己的朋友分享心中的意念。

倘若你不认为自己是神的朋友，你当全心全意地定意寻求神。

Friends of God

"No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made known to you." John 15:15

You do not choose to be a friend of God. That is by invitation only. Only two people in the Old Testament were specifically described as "friends of God." Abraham walked with the Lord so closely that God referred to him as His friend (Isa. 41:8). Moses spoke to God face to face as a man speaks with his friend (Exod. 33:11).

By His very nature God is a friend to us. He loves us with a perfect love and reaches out to us with salvation when we can offer Him nothing in return. It is quite another thing when someone has a heart so devoted to Him that God initiates a special friendship. David's heart was totally devoted to God (1 Kings 11:4). Although David was not sinless, he loved God. David hated sin (Ps. 103:3); he loved to worship God (Ps. 122:1); he took genuine delight in God's presence (2 Sam. 6:14); he loved to speak about God (Ps. 34:1); he was keenly aware of his transgressions (Ps. 51:3-4); and he delighted in offering gifts of song, thanksgiving, and praise, asking for nothing in return (Ps. 100). So closely did David walk with God that his words were on Jesus' mind as He hung upon the cross (Matt. 27:46).

Jesus called His disciples friends. He said He would disclose to them things that the Father had shared with Him, because they were His friends. There developed such an intimate friendship between them that He would share what was on His heart with His friends.

If you cannot describe yourself as a friend of God, commit yourself to seek after God with all your heart.

6月2日（星期四）－标题：**畏惧主**

经节：我们既知道主是可畏的，所以劝人。但我们在神面前是显明的，盼望在你们的良心里也是显明的。（哥林多后书五章11节）

畏惧神最能遏止人犯罪（出埃及记二十：20；箴言十六：6）。那些把神当作仁慈温和的老祖父的人，对罪的看法很肤浅。他们冷冷淡淡地敬拜神，任凭自己的喜好而行，不照着神的心意而行。而敬畏神，会出人想象地改变个人的生命。即使保罗身为耶稣基督的门徒，他敬畏神，并且知道有一天，他将要站在审判台前，为自己的所作所为交帐（哥林多后书五：10）。

我们的世界并不鼓励畏惧。我们教导孩子爱神，但是不用畏惧神。我们向未信者传福音时，为了让基督教更吸引他们，我们以仁慈和不可惧来描述神的形像。我们这个时代最大的审判，可能是我们自己失去敬畏神的心。我们向人传述祂是我们「最好的朋友」，祂拯救我们，且「住在我们的心里」，可是我们不畏惧祂。我们是神的儿女、神的后嗣，甚至是耶稣的朋友（罗马书八：16~17；约翰福音十五：14~15），但我们与神并不同等。祂已经赦免我们，而我们仍是祂手所造之物。祂是神，我们不是。

倘若你对神的命令安心自得，对自己的罪无所谓，你已经与神的圣洁隔绝了。花时间默想神可畏的圣洁，并允许圣灵逐渐地教导我们，在生活中合宜地敬畏这位全能神（以赛亚书四十：12~26）。深深地敬畏神是不可缺的。

The Terror of the Lord

Knowing, therefore, the terror of the Lord, we persuade men; but we are well known to God, and I also trust are well known in your consciences. 2 Corinthians 5:11

The fear of God is the greatest deterrent for sin (Exod. 20:20; Prov. 16:6). Those who perceive God as a benevolent and gentle grandfather will treat their sin superficially. They will worship halfheartedly. They will live life on their own terms rather than God's. But a reverent fear of holy God will dramatically affect the way a person lives. Even though Paul was an apostle of Jesus Christ, he feared God and knew that one day he would stand in judgment to give an account for everything he had done (2 Cor. 5:10).

Our world does not applaud fearfulness. We teach our children to love God, but not to fear Him. We want to present a loving and nonthreatening image of God to nonbelievers in the hope that Christianity will be more appealing to them. One of the great condemnations of our day may be that we have lost the fear of God. We promote Him as a "best friend" who saves us and "lives in our hearts," but we do not fear Him. It is true that we are God's adopted children and that we are fellow heirs, even friends, with Jesus (Rom. 8:16-17; John 15:14-15), but we are not His equals. He has forgiven us, but we are still His creatures. He is God, and we are not!

If you find that you have become complacent with God's commands and have become comfortable in your sin, you are completely isolated from God's holiness. Take time to meditate upon the awesome holiness of God and allow the Holy Spirit to instill into your life a proper reverence for almighty God (Isa. 40:12-26). A deep sense of awe is essential to knowing God.