

## 引言 INTRODUCTION

還有幾天就是感恩節。有些人會出門與家人團聚。學生們會回家過節。家人和朋友會聚在一起享用大餐。一些其他人將準備瘋狂購物。興奮之餘，我們不要忘記為什麼我們要過這個節日。感恩節是我們停下來數算主的恩典的好時機。我們對神的感激不應該是基於祝福的大小。當然，收到一張帶有禮券的感謝卡比單獨的賀卡應該使我們更快樂。我們的感恩是反映我們意識到自己是多麼的不配。就算你不是廣東人，你應該知道廣東話有兩種感謝。當別人給你禮物，你會說多謝。但是，如果別人給你服務，你應該說唔該，意思是“我不應該得到你的幫助。”在聖經裡，信徒不只對人表示感謝，而且他們也讚美神。因為他們明白，神是一切祝福的源頭。作為基督徒，我們肯定知道這一點。但是，很多時候我們卻忘了感謝神。在我們今天的故事中，耶穌幫助了十個有需要的人。但是只有一個人回來讚美神並感謝耶穌。對於基督徒，甚至是非信徒，在遇到困難時向神禱告是很自然的事。我們可以從這個故事看到，問題解決後的反應顯示出我們與神的關係。

Thanksgiving is only a few days away. Some people will be traveling for family reunion. Students come home for the holiday. It is a time for family members and friends to get together for big meals. Some other people will be ready for a shopping spree. Excitement aside, let us not forget why we have the festival in the first place. Thanksgiving is a good time for us to pause and reflect on the Lord's goodness. Our gratitude should not be based on the size of the blessings we receive. Of course, getting a thank-you note with a gift certificate inside should make us happier than the card alone. Our thankfulness is a measure of how undeserved we realize we are. Even if you are not a Cantonese, you should know that there are two kinds of "thank-you" in the Cantonese dialect. When someone presents you a gift, you respond with "*dor jei*." However, when someone offers you a service, you should react by saying "*hmm goy*," which literally means "I am not worthy of your help." In the Bible, believers not only show gratitude to people, but they also praise God. They understand that God is the ultimate source of all blessings. As Christians we surely know that. However, very often we forget to give thanks to God. In our story today, Jesus helped ten people who were in need. But only one person came back to praise God and thank Jesus. It is natural for Christians, and even non-believers, to pray to God for help in times of trouble. As we see in the story, our reaction after the problems are solved reflects our relationship with God.

## 解釋 EXPLANATION

### 1. 表面的信心 Superficial Faith

耶穌正朝向耶路撒冷走。當他進入一個村子，有十個大麻瘋病人攔住祂並求祂憐憫。我們的主表達同情，並行奇蹟醫治他們。我形容其中九個人顯示出表面的信心。他們只滿足於身體被治好。當這群人看到耶穌走近時，他們大聲呼求。看看第 13 節：... 「**！耶穌，夫子，可憐我們吧！**」顯然，他們想要得到痊癒。這件事發生在耶穌在世上後期的時間。這是祂最後一次去耶路撒冷，因為祂要被釘在十字架上。這個時候很多人都聽說過耶穌能醫

病和趕鬼。這些大麻風病人希望耶穌在他們身上施展能力。他們的請求表現出謙卑和誠懇。他們明白自己不配得到耶穌的幫助。這應該也是我們禱告時該有的態度。神不欠我們任何人情。在禱告時，我們應該認識到神的能力和權柄：“主，我知道你有能力幫助我。只要你願意，那就一定可以達成。”那十個病人患有大麻瘋。在聖經中，大麻風是泛指不同類型的皮膚病。有些可能會傳染給別人，有些卻不會。但是，以當時有限的醫學知識，就算是輕微的疾病也可能是無法治癒的。猶太人認為大麻風是一種嚴重的病患。利未記 13 及 14 章詳細說明如何診斷這個疾病，以及處理患者和清潔病人的房子。這種疾病不僅影響患者和家人。更重要的是，大麻風會使人在禮儀上不潔淨。患者必須被隔離。利未記 13：45-46 指示：45 「身上有長大麻瘋災病的，他的衣服要撕裂，也要蓬頭散髮，蒙著上唇，喊叫說：『不潔淨了！不潔淨了！』46 災病在他身上的日子，他便是不能潔淨；他既不能潔淨，就要獨居營外。」病人需要警告他人不要靠近。他們不可以傳播疾病和使別人不潔淨。如果我告訴你我今天感冒，那麼你可能會猶豫要不要跟我握手。我可能會提醒你遠離我。在猶太人的社會，一個大麻瘋病人不僅是不可以跟人靠近，他也被禁止去敬拜神。對我們來說，錯過一次主日崇拜可能沒什麼大不了。但對於猶太人來說，崇拜與他們的日常生活息息相關。大麻風病人會感到與神疏遠。他不知道什麼時候可以康復，甚至會否康復！當時是祭司的責任去判斷一個人是否不潔淨。當大麻風病人痊癒之後，祭司要為他獻上贖罪祭，然後他才可以回到社區。耶穌聽到他們的請求便表示憐憫。祂在第 14 節回答：... 「你們去把身體給祭司察看。」他們去的時候就潔淨了。注意路加並不是說他們是痊癒了，而是潔淨了。現在他們有資格參加宗教聚會。耶穌吩咐他們去給祭司看。但根據律法，這應該是在痊癒之後才去。但耶穌要求他們馬上去。那需要信心！醫治的神蹟是發生在他們去找祭司的路上。他們相信耶穌的話，於是就被醫治了。我們在日常生活中也需要同樣的信心。我們讀了聖經並相信神的話。但是我們也必須把真理行出來。我們的順服證明了我們的信心。故事到此可以圓滿地結束。但是沒有那麼快。因為故事的焦點不僅是一個醫療奇蹟。重點是在於患者治癒後的反應。他們應該了解到這是神的能力，通過耶穌的話使他們被治好。我們無法從這段經文中得知他們是否理解耶穌是神的兒子。但無論如何，從人的角度來看，如果有人給我很大的幫助，那麼我至少應該回去感謝那個人。在故事中，耶穌似乎在等待他們全部人回來。但只有一個人這樣做。其他九名患者卻表現出表面的信心，因為他們只希望把問題解決。也許他們認為反正沒有其他辦法，那麼為什麼不給耶穌試一試？這種表面的信心不會持久。希伯來書 6:4-6 描述這樣的人：4 論到那些已經蒙了光照，嚐過天恩的滋味，又於聖靈有分，5 並嚐過神善道的滋味，覺悟來世權能的人，6 若是離棄道理，就不能叫他們從新懊悔了...。對於這段經文有不同的解釋。我不會詳細介紹。我的看法是，作者談論的是一些人看起來像基督徒，但實際上他們卻不是。他們非常接近得救，但是他們從未認罪悔改並接受耶穌。在每個教堂裡都可以找到這些人。他們曾經似乎是很虔誠。他們來聚會，甚至參加各種服事。他們也見證神如何應允他們的禱告。但是忽然之間，他們消失了。你嘗試邀請他們回來，但他們說自己對基督信仰不再感興趣。弟兄姐妹請注意：不要根據人的外表來判斷誰已經得救和誰還沒有得救。神才是我們的審判官，只有祂知道誰是屬於祂的。我們的責任是傳福音，並幫助人在信仰上長進。我們彼此鼓勵，使我們與主更加親近。有些人來到教堂只是尋求解決他們問題的方法。但是，救恩是關乎於人與耶穌建立永恆的關係。耶穌來到我們的世界不是為了行神蹟。如果我們有超自然能力，我們可能會設立一個服務台來幫助人解決奇難雜症。你得重病嗎？搞掂！下一個！失業嗎？解決了！想要綠卡還是尋找配偶？沒問題！耶穌不是當服

務台的顧問。祂來是要成為我們生命的主宰。如果你尋找耶穌只是為了解決你無法處理的問題，那麼你只是有一個表面的信心。當問題解決後，你就對耶穌說：“下次再見！”基本你是把耶穌取代你以前敬拜的偶像而已。更糟糕的是，如果耶穌沒有達到你期望的結果，那麼你將完全放棄信仰。無論是在困難的時候或是在一帆風順的時候，我們生命的每一刻都需要耶穌。

Jesus was heading toward Jerusalem. When He entered a village, ten lepers stopped Him and asked for His mercy. Our Lord showed compassion and performed a miracle to cure them. But nine of them displayed what I call a superficial faith. They were content with recovery from the disease only. When the group saw Jesus approaching, they cried out for help. Look at **verse 13**: ... “Jesus, Master, have pity on us!” Obviously, they wanted to get well. This incident happened toward the end of Jesus’ earthly ministries. He was going to Jerusalem for the last time to be nailed on the cross. By this time many people had heard that Jesus could cure diseases and cast out demons. The lepers wanted Jesus to minister His power on them. They showed humility and earnestness in their request. They understood that they were unworthy of Jesus’ help. That should be our attitude in prayer. God does not owe us any favor. We should recognize God’s power and authority when we pray: “Lord, I know that you can. If you are willing, then it will be done.” The ten patients contracted leprosy. In the Bible, leprosy is a general term for various kinds of skin diseases. Some may be contagious and some are not. But at a time when medical knowledge was limited, a minor disease could be incurable. The Jews saw leprosy as a serious matter. Leviticus chapters 13 and 14 outline detail instructions on how to diagnose the disease, and how to handle patients and clean their home infected by leprosy. The sickness does not only affect the patient and the family. More importantly, leprosy would make a person ceremonially unclean. The patient must be isolated from the community. **Leviticus 13:45-46** prescribe: 45 “The person with such an infectious disease must wear torn clothes, let his hair be unkempt, cover the lower part of his face and cry out, ‘Unclean! Unclean!’ 46 As long as he has the infection he remains unclean. He must live alone; he must live outside the camp.” The patients had to warn others not to get close to them. They must not transmit the disease and the defilement to people. If I tell you that I have a cold today, then you may think twice before shaking my hand. I should caution others to stay away from me. A leper in the Jewish world was not only unfit to draw near to people, he was also forbidden to draw near to God in worship. For us it may be no big deal to miss a Sunday worship. To the Jews, worship was tightly-knitted to their daily life. A leper would feel being alienated from God. He did not know when he would recover, if at all! It was a priest’s job to determine if a person was unclean. When a leper finally got well, a priest would present a sin offering before the patient could return to the community. On hearing their request, Jesus showed mercy. He responded in **verse 14**: ... “Go, show yourselves to the priests.” And as they went, they were cleansed. Notice Luke did not say they were healed, but they were cleansed. They were now qualified to participate in religious ceremonies. Jesus ordered the patients to go see the priests. But that was supposed to be done after a patient was healed. Jesus asked them to go immediately. That takes faith! The healing miracle occurred as they went to see the priests. The ten lepers believed in Jesus’ words and they were healed. We need the same faith in daily life. We read God’s Word and trust what God says. But we also have to apply God’s truth. Our obedience verifies our faith. The story could have concluded here with a happy ending. But not so fast. The focus is not only about a healing miracle. The emphasis is on how the patients reacted after they were cured. They should realize that it was God’s power through Jesus’ words that made them well. We cannot tell from the

passage if they understood Jesus' true identity as the Son of God. Regardless, from a human standpoint, if someone offered me a big help then I should at least return to thank that person for the kindness. From the story, it looks like Jesus was waiting for the ten men to come back. But only one of them did so. The other nine patients displayed superficial faith because they were only interested in getting their problem solved. Perhaps since nothing else could treat their leprosy, then why not give Jesus a try? Such superficial faith does not last long. **Hebrews 6: 4-6** describe people like that: 4 It is impossible for those who have once been enlightened, who have tasted the heavenly gift, who have shared in the Holy Spirit, 5 who have tasted the goodness of the word of God and the powers of the coming age, 6 if they fall away, to be brought back to repentance... There are different interpretations about this passage. I will give you my take without going into detail. I believe the author talks about people who look like Christians but they are actually not. They are very close to being saved, but they have never repented of their sins and accepted Christ. These people can be found in every church. They once seemed to be pious. They attended church meetings and even served in various ministries. They also testified how God answered their prayers. But all of a sudden, they disappeared. When you try to invite them back, they say they are uninterested in the Christian faith anymore. Here is a word of caution for you: do not make judgment based on your observation about who are saved and who are not. God is our judge and only He knows who belong to Him. Our tasks are to share the gospel and help people grow in their faith. We encourage each other to have a closer walk with the Lord. Some people come to the church to look for a solution to their problems. But salvation is about building an eternal relationship with Jesus. He did not come into our world to be a miracle worker. If we had supernatural power to help people, we might set up a booth for people to bring in their problems. You have a serious illness? Ta da! Next! Unemployed? Done! Want a green card or look for a spouse? Here you go! Jesus is not a help-desk agent. He came to become the Master of our lives. If you only approach Jesus when you have something you cannot deal with, then you merely have a superficial faith. When the issue is resolved, you say to Jesus: "See you next time!" You essentially replace the idol you worshipped before with Jesus. Worse still, if Jesus does not deliver the results you expect, then you will dump your faith altogether. We need Jesus in every moment of our lives, whether in times of trouble or in times of smooth sailing.

## 2. 超越的信心 Supernatural Faith

九個大麻風病人表現出表面的信心。他們只是滿足於身體得到潔淨。相比之下，只有一個病人以超越的信心來回應。他清楚知道醫治能力的源頭。看經文 15-16：**15 內中有一個見自己已經好了，就回來大聲歸榮耀與神，16 又俯伏在耶穌腳前感謝他；這人是撒瑪利亞人。**這個人讚美神並感謝耶穌，因為他康復了。起初十個病人大聲地向耶穌求救。現在這個人大聲地讚美神。他俯伏在耶穌的腳下。這個姿勢是向尊貴的人物表示尊敬。在聖經中，它通常是與敬拜神有關。我們不曉得這個人是否知道耶穌是神。但他向耶穌表達崇高的敬意。起初他和其他九個病人離耶穌很遠。但是他現在俯伏在耶穌面前。不再需要隔離。大麻風病完全消失了！路加強調說這個人是撒瑪利亞人。在公元前 721 年北國以色列被亞述打敗。撒瑪利亞人是猶太人和其他種族通婚的後代。一般猶太人鄙視撒瑪利亞人，因為覺得他們的血統不夠純淨。因此撒瑪利亞人不能進入聖殿。總而言之，這兩個種族沒有來往。你可能還記得約翰福音第 4 章中有關耶穌與一個撒瑪利亞婦人相遇的故事。這位女士感到驚訝的是耶穌作為一個男人，一個老師和一個猶太人，竟然跟她搭訕。在今天的這段經文中，連耶穌也稱呼那個撒瑪利亞病人為“外族人。”但是，這個局外人明白耶穌是

藉著神的能力來治好他。因為撒瑪利亞人表示感謝，耶穌稱讚他。祂在第 19 節中對那個人說：... 「**起來，走吧！你的信救了你了。**」“救” 這個字可以指從危險中被救出來，或是從疾病得到痊癒。但是在這裡，它指向了這個字的第三種用法，就是靈魂得救。在路加福音裡，耶穌曾經向另外三個人說過“你的信救了你”這句話。他們包括用頭髮在耶穌腳上抹香膏的女人、一位患血漏病的婦人、和一位視力得到恢復的瞎眼乞丐。因著罪、不潔淨或貧窮，他們都是被社會排擠的一群人。耶穌憐憫那三個人。我們就來看其中一個事件。路加強調那個為耶穌抹香膏的女人是個罪人。她的問題不是身體上的，而是道德上的。她渴望得到社會和神的接納。耶穌告訴她，她的信心救了她。耶穌指出她是從什麼情形中得救的。看看路加福音 7:48 - **於是對那女人說：「你的罪赦免了。」**她得到靈魂的醫治。換句話說，她與神和好了。如果我們理解耶穌對大麻風病人所說的是同樣的話，那麼我們的結論是，這個撒瑪利亞人不僅得到了身體上的康復，而且還得到了救恩。在十名大麻風病人中，只有這個撒瑪利亞人被賦予超越的信心成為信徒。我們的創造主給任何人某些的祝福。耶穌曾經說過，神使陽光普照，使雨水落在那些認識神和不認識神的人身上。神學家稱呼這些為神普遍的祝福。但有其他特別的祝福像救恩，神只會賜給那些以信心回應祂呼召的人。保羅在羅馬書 10:13 引用先知約珥的話，他寫道：... 「**凡求告主名的，就必得救。**」在上下文中，保羅解釋說，這樣的回應必須是基於對耶穌的身份有正確的認識。保羅說一些猶太人沒有得救，儘管他們自豪地宣稱自己是神的子民。他們知道舊約預言的彌賽亞（或救世主）要來。但是，他們不接受耶穌為彌賽亞。他們錯過了救恩，是因為他們沒有把信心放在耶穌的身上。在我們的故事中，只有那位撒瑪利亞人得救。路加似乎暗示其他九個人是猶太人。耶穌也期待他們回來讚美神。他們缺乏感激的心是表明以色列整體上把神的恩典看為理所當然。我們要提防這一點，特別是當我們在享受安逸的生活時。詩篇 103:1-2 提醒我們：**1 我的心哪，你要稱頌耶和華！凡在我裡面的，也要稱頌他的聖名！2 我的心哪，你要稱頌耶和華！不可忘記他的一切恩惠！**作者提醒自己不可忘記神的一切恩惠！他想到哪些“恩惠”？他列出神醫治疾病，拯救人脫離危險，供應日常生活的需要和神遵守祂的約。總個來說，我們擁有的一切都來自神。因此我們要感謝祂。在这一切之外，讓我問你一個問題：你上一次感謝神拯救你的靈魂是什麼時候？如果我們和耶穌沒有永恆的關係，那麼什麼別的都不要談了。還有一個建議：我們可以向那位撒瑪利亞人學習，公開地感謝神。有些基督徒，尤其是黑人的信徒會很自然大聲並公開地說：“哈利路亞，讚美主！”我們當然可以學他們那麼樣做。但是至少我們應該養成在別人面前感謝神的習慣。例如，每年身體檢查後，當醫生告訴你一切看起來都很好時，您可以回答：“謝謝主給我健康。”或者是維修人員告訴你房子的問題實際上是一非常小的問題，您可以回應說：“感謝神的保護。”無論你身在何處，當你這樣自然地表達，其實就是在傳福音。

The nine lepers showed superficial faith. They were satisfied with getting their bodies cleansed. In comparison, only one patient reacted with supernatural faith. He clearly knew the source of the healing power. Look at **verses 15-16**: 15 One of them, when he saw he was healed, came back, praising God in a loud voice. 16 He threw himself at Jesus' feet and thanked him - and he was a Samaritan. This man praised God and thanked Jesus because He got well. At first, all ten patients cried out to Jesus for help. Now this man cried out to God with praise. He prostrated himself at Jesus' feet. The posture shows honor to a distinguishable figure. In the Bible, it is often associated with worship to God. We cannot tell if the man knew Jesus was God. But he

treated Jesus with great honor. At the beginning, he and the other nine lepers stood at a distance from Jesus. But now he lowered himself in front of Jesus. There was no more isolation. The leprosy was completely gone! Luke emphasized that the man was a Samaritan. They were the descendants from mixed marriages between the Jews and other races after Assyria defeated the northern kingdom of Israel in 721 B.C. The Jews despised the Samaritans because they were of impure Jewish origin. The Samaritans were not allowed to enter the temple. In general, the two people groups did not mingle with each other. You may remember the story in John chapter 4 about Jesus' encounter with a Samaritan woman. The lady was surprised that Jesus, being a male, a teacher and a Jew, would initiate a conversation with her. Here in this passage, even Jesus addressed the Samaritan patient as a "foreigner." But this outsider recognized that it was God's power ministering through Jesus that healed him. Jesus commended the Samaritan for his expression of gratitude. He said to the man in **verse 19**: ... "Rise and go; your faith has made you well." The word "well" can be referred to being rescued from danger or being restored from sickness. But here it points to the third usage of the word, namely, salvation of one's soul. In Luke's gospel, Jesus made the same remark of "your faith has made you well" to three other persons. They include the woman who wiped Jesus' feet with oil using her hair, the lady who was healed of her bleeding problem and the blind beggar whose eye-sight was restored. They were considered to be social outcasts – sinful, unclean or poor. Jesus showed mercy to all three persons. Let us focus on one of the incidents. Luke specifies that the woman who anointed Jesus had a sinful lifestyle. Her problem was not physical, but moral. She longed to be accepted by the community and by God. Jesus told her that her faith had saved her. He stated from what condition she was saved. Look at **Luke 7:48** - Then Jesus said to her, "Your sins are forgiven." She received a spiritual healing. In other words, she was reconciled with God. If we apply the same interpretation to what Jesus told the leper, then we conclude that this Samaritan did not only receive physical healing, but he also received salvation grace. Of the ten lepers, only the Samaritan was given supernatural faith to become a believer. Our Creator gives some blessings to everyone. Jesus once said that God causes the sun to shine and rain to fall to those who know God and those who do not. Theologians call that general grace. But then there is a special grace like salvation that God will only give to those who respond to His calling by faith. Paul quotes the prophet Joel in **Romans 10:13** when he writes: ... "Everyone who calls on the name of the Lord will be saved." In the context, Paul explains that this calling must be based on a correct understanding of who Jesus is. Paul illustrates his point by saying that some Jews were not saved even though they proudly claimed to be God's people. They knew the coming of the Messiah (or Savior) prophesied in the Old Testament. However, they did not accept Jesus as the Messiah. They missed the salvation grace because they did not put their faith in Jesus Christ. In our story, only the Samaritan was saved. Luke seemed to imply that the other nine patients were Jews. Jesus expected them to come back to praise God too. Their lack of gratitude suggests that Israel on the whole takes God's grace for granted. That is something we should watch out for when we are enjoying a complacent life. **Psalm 103:1-2** remind us: 1 Praise the Lord, O my soul; all my inmost being, praise his holy name. 2 Praise the Lord, O my soul, and forget not all his benefits. The psalmist was speaking to himself: "Do not forget to praise God for all His blessings!" What kind of "benefits" did he have in mind? He lists God's healing of sicknesses, His deliverance from danger, His provision of daily necessities and His faithfulness to His covenant. In essence, everything we have is from God. That is why we give thanks to Him. Above all else, let me ask you this: when was the last time you thank God for saving your soul? Nothing matters if we do not have an eternal relationship with Jesus. One more thing: we can also learn from the

Samaritan to give thanks to God publicly. Some Christians, especially African-American believers naturally say “Hallelujah, praise the Lord!” aloud openly. We can surely do that. But at least we should build a habit of thanking God in front of others. For example, when your doctor tells you that everything looks good after your annual physical check-up, you can respond: “Thank the Lord for giving me a good health.” Or perhaps a repair guy tells you that the problem in your house is actually a very minor issue, you can react: “Praise God for His protection.” Say that naturally wherever you are, then it becomes a form of evangelism.

## 結論 CONCLUSION

我們感謝神表示我們承認祂是一切祝福的源頭。但是向神感恩不應該是個一年一度的習俗！如果你只有在父親節和母親節記得你的父母，那他們會有什麼感覺？我們每天都要養成感謝神的習慣。如果你學會在小事上感謝主，那麼你在大事上也一定會祂。你只需要放慢腳步，並留意發生在你身上和周圍的事情。神給了你一個住處、家庭、健康的身體、收入的來源、教會、主裡的弟兄姐妹等。住在孟菲斯這樣的城市，有些人開車像賽車手一樣，我經常感謝神保護我安全地到達目的地。感恩不是在乎於你擁有什麼，而是在乎於誰賜給你一切。感恩不是從你的眼睛出發，而是源於你的內心。無論你擁有多少財物，你都可以感謝神。感恩不應該是基於物質，而是基於關係。神愛我們，耶穌救了我們，我們應該永遠感恩。最後，我鼓勵你學習公開地感謝神。當我們閉上眼睛時，就從你的座位開口感謝神。我們一個接一個的，大聲地完成屏幕上的句子：“主啊，我感謝你，因為...”

Our thankfulness to God acknowledges that He is the ultimate source of all blessings. But giving thanks to God should not be a once-a-year event! How would your parents feel if you only remember them on Father’s and Mother’s Day? Giving thanks to God must be a daily habit. If you learn to give thanks to the Lord on smaller things, then you will definitely give thanks to Him on bigger things. All you have to do is slow down your pace and pay attention to what happens to you and around you. God gives you a home, a family, a relatively healthy body, a source of income, a church, your brothers and sisters in Christ, etc. Living in a city like Memphis when some people act like race-car drivers, I often give thanks to God for arriving at my destinations safely. Giving thanks is not about what you have, but it is about from whom it is provided. Gratitude does not originate from your eyes, but it should come from your heart. Whether you have a lot or a little, you can give thanks. Gratefulness should not be based on materials, but it is a relational issue. God loves us, Jesus saved us, and we should forever be thankful. In closing, I encourage you to give thanks to God publicly. As we shut our eyes, you praise God from where you sit. One after another person, just say it out loud by filling in the blank: “Lord, I thank You, because...”