

恩信生命堂  
PENANG LIFE CHAPEL



愿耶和華賜福給你，保護你。

愿耶和華使他的臉光照你，賜恩給你。

愿耶和華向你仰臉，賜你平安。

民数记 6: 24-26

主日敬拜	: 每主日 9.00am – 10.30am ~ 8.45am 会前诗歌与祷告 ~
儿童主日学	: 主日 11.30am – 12.30pm
成人主日学	: 主日 11.30am – 12.30pm
祷告会	: 星期四 9.00pm – 10.00pm
青少年圣经团契	: 星期六 3.00pm – 4.45 pm
教会诗班	: 星期六 5.00pm – 6.30pm
妇人读书会	: 星期六 10.00am – 11.30am

地址: 2-2-42, One Square, Tingkat Mahsuri 1,  
Bayan Baru, 11950 Bayan Lepas, Penang.

Email address : [penanglifechapel@gmail.com](mailto:penanglifechapel@gmail.com)

网址 : [www.penanglifechapel.org](http://www.penanglifechapel.org)

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2026 年·一月份月讯·  
一月份事奉表

日期	4	11	18	25
讲员	林约瑟	陈文才	林约瑟	黄振禾
讲题	回顾与坚守	以十架灭绝冤仇 路 9: 51-56	福音书看 【耶稣如何爱我】： 成为天国子民	凭信心盼望 林后 5
饼杯	苏敏荣	林新凯	黄永奇	刘建源
奉献	曾焕恩/李彦廷	刘运祥/董淮	杨思敏/林扶隆	董志勤/朱玮康
司琴	陈家丽	刘美恩	Deborah	刘美恩
招待	李芬媚/陈维真	苏敬源/张燕芳	许治杰/唐珮珊	苏圣源/李彦廷

儿童/成人主日学：倾听主耶稣/ 新约概论 1				
日期	4	11	18	25
	儿童主日学 — Deborah		儿童主日学 — 纪淑敏	
主题	圣灵论	基督徒伦理		
	威斯敏斯特信仰告白 34：论圣灵	十诫 (出 20)	十诫 (出 20)	爱神、爱人 (太 22：37-39)
	成人主日学 — 林约瑟			
题目	经文默想： 歌罗西书（三）	经文默想： 歌罗西书（四）	经文默想： 歌罗西书（五）	经文默想： 歌罗西书（六）
	成人主日学 — 陈文才			
题目	6.3 神圣的君王- 约翰福音	6.4 神圣的君王- 约翰福音	7.1 过渡的扩展- 路加福音	联合

祷告会：星期四 9pm - 10pm					
日期	1	8	15	22	29
题目	讲员：林约瑟 - 活在父家中				

青少年圣经团契：星期六 3pm - 4.45pm					
日期	3	10	17	24	31
讲员	暂停	刘建源	黄振禾	黄振禾	王福娟
题目		认识基督 (7b)	士师记 20	士师记 21	成瘾的圣经辅导“我为什么会被‘盯上’？” 加 5: 16

## （一）教会事项

### 一月份教会聚会

- i) 主日敬拜（主日早上 8.45am-10.30am）。
- ii) 儿童主日学（主日早上 11.30am - 12.30pm）。
- iii) 成人主日学（主日早上 11.30am - 12.30pm）。
- iv) 祷告会（星期四 9.00pm）。
- v) 诗班（星期六 5.00pm）。
- vi) 青少年圣经团契（星期六 3.00pm -4.45pm）。
- vii) 区域查经小组。

## （二）祷告事项

1. 感谢神的信实，神的话语是永不改变的依靠。（天地要废去，我的话却不能废去。马 24: 35）
2. 教会讲台信息，传讲圣经，帮助信徒，坚定信靠，在信心与恩典里，跟随主脚踪。  
（我拣选了忠信的道，将你的典章摆在我面前。诗 119: 30）
3. 教会里的服侍，肢体之间彼此合一搭配，效法主，服侍人，发挥恩赐，建立生命。  
（因为人子来，并不是要受人服侍，乃是要服侍人，并且要舍命作多人的赎价。马 10: 45）
4. 教会肢体的探访，互相关怀，彼此相交、劝诫，学习圣经，同享主恩惠。  
（我们晓得万事都互相效力，叫爱神的人得益处，就是按他旨意被召的人。罗 8: 28）
5. 教会的弟兄姐妹，虔诚习道，喜爱基督的事，因基督的训言，得生命的好处，胜于千万的金银。  
（你口中的训言，与我有益，胜于千万的金银。诗 119: 72）
6. 教会的孩童们，听从父母的教诲，认识神，信靠福音，在主里面长大成人，作基督精兵。  
（你们作儿女的，要在主里听从父母，这是理所当然的。弗 6: 1）
7. 教会的青少年们，学习圣经，确信福音，认识神纯全、美善、可喜悦的旨意，面对世界的挑战。  
（不可叫人小看你年轻，总要在言语、行为、爱心、信心、清洁上，都作信徒的榜样。提前 4: 12）
8. 身体软弱的肢体以及病痛的家属，平稳的治疗与休息，愿神眷顾、应允。  
（父亲怎样怜恤他的儿女，耶和华也怎样怜恤敬畏他的人！因为他知道我们的本体，思念我们不过是的尘土。诗 103: 13-14）
9. 为未信的家人与福音朋友守望，传福音，求神开恩怜悯拯救，唯有福音带来永恒得赎的盼望。  
（耶稣不许，却对他说：你回家去，到你的亲属那里，将主为你所作的是何等大的事，是怎样怜悯你，都告诉他们。可 5: 19）
10. 纪念作决策的政府，有属天的智慧治理国家，行公义、好怜悯与谦卑的心。

弟兄姐妹可以把奉献的金额汇入教会的大众银行 (PUBLIC BANK BERHAD) 户口。

银行	PUBLIC BANK BERHAD
银行户口	3221876400
收款名字	PENANG LIFE CHAPEL

## 西敏大要理问答



### 问21：人守住了起初受造的地位吗？

答：我们的始祖既有自由意志，就因着撒但的诱惑而吃了禁果，违背了神的诫命；因而从起初受造的无罪光景中堕落了。

### Q. 21. Did man continue in that estate wherein God at first created him?

A. Our first parents being left to the freedom of their own will, through the temptation of Satan, transgressed the commandment of God, in eating the forbidden fruit, and thereby fell from the estate of innocency wherein they were created.

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于是，女人见那棵树的果子好作食物，又悦人的眼目，而且讨人喜爱，能使人有智慧，就摘下果子来吃了；又给了和她在一起的丈夫，他也吃了。二人的眼睛就开了，才知道自己是赤身露体的。于是把无花果树的叶子编缝起来，为自己做裙子。天起凉风的时候，那人和他的妻子听见耶和华神在园中行走的声音，就藏在园子的树林中，躲避耶和华神的面。（创 3: 6-8）

So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths. And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. (Gen 3: 6-8)



注Notes:

在上一个要理中，我们看见神在人起初被造的时候所给予他的护理，就是[生命之约]或[工作之约]。若是亚当完全的顺服神，神就继续的将生命赐给他。

In the previous catechism, we saw the providence God granted to man at his creation—the Covenant of Life or Covenant of Works. Had Adam fully obeyed God, God would have continued to bestow life upon him.

摆在亚当和夏娃面前的有两个选择：完全的顺服，或悖逆的道路。第一个选择让他们得享生命，因为“行这些事的，就必因此活着。”（加3:12）；另一个选择带来死亡，因为神指着[分别善恶树上的果子]对他们说，“你吃的日子必定死。”（创2:17）。

Two choices lay before Adam and Eve: complete obedience or the path of rebellion. The first choice would grant them life, for “the one who does these things will live” (Galatians 3:12); the other choice brought death, as God declared concerning the fruit of the tree of the knowledge of good and evil, “In the day you eat of it you shall surely die” (Genesis 2:17).

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面对这个选择，亚当和夏娃那时的状况，他们的意志是自由的。因为他们能够有所选择的去做自己所愿意做的事。撒旦不能勉强他们，撒旦只能尝试去引诱、说服他们（参林后11:3）。除此以外，他们也是有能力的去做他们所要做的抉择，或选择顺服，或选择悖逆。

Faced with this choice, Adam and Eve were in a state where their will was free. They were able to choose to do whatever they desired. Satan could not force them; he could only attempt to tempt and persuade them (cf. 2 Corinthians 11:3). Moreover, they possessed the ability to make their own decision—to choose either obedience or rebellion.

亚当和夏娃当时受到的试探，是终极的权威（ultimate authority）的问题。到底神的声音，魔鬼的声音，或人的声音才是终极的权威呢？亚当和夏娃也因此[吃禁果]的行动上，公然的选择了不顺从神，因此就犯罪，从起初受造的状况中堕落了。

The temptation Adam and Eve faced was a question of ultimate authority. Whose voice held the ultimate authority—God's, the devil's, or man's? By eating the forbidden fruit, Adam and Eve openly chose to disobey God. Thus, they sinned and fell from their original state of creation.

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## 问22：全人类都在亚当的首次犯罪中堕落了吗？？

答：神与亚当立约，亚当是作为众人的代表——不仅是他自己，也是为他的后裔；所以凡从亚当按常例而生的全人类，就都在他里面犯了罪，也在他首次的犯罪中与他一同堕落了。

### Q. 22. Did all mankind fall in that first transgression?

A. The covenant being made with Adam, as a public person, not for himself only, but for his posterity; all mankind descending from him by ordinary generation, sinned in him, and fell with him in that first transgression.

他从一个本源造出了万族来，使他们住在整个大地上，并且定了他们的期限和居住的疆界..... (徒17: 26)

And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place..... (Acts 17: 26)

死既借着一人而来，死人复活也借着一人而来。22 在亚当里众人都死了，照样，在基督里众人也都要复活。（林前15: 21-22）

For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive.

(1 Cor 15: 21-22)

注Notes:

在这个要理中我们要说到人最难接受的教义之一。这可以理解。就如我们虽然知道正确的诊断对于治疗是必须的，但还是不喜欢医生告诉我们的真正病情有多严重。

圣经清楚教导，“世人都犯了罪”（罗3:23）；“罪是从一人入了世界”（罗5:12）；“因一人的过犯，众人都死了”（罗5:15）；“因一人的悖逆，众人成为罪人”（罗5:19）。换句话说，世人因亚当犯罪的缘故，生在世上就是生为罪人。

In this catechism, we will address one of the most difficult doctrines for people to accept. This is understandable. Just as we know that an accurate diagnosis is essential for treatment, yet we still dislike hearing from the doctor how serious our condition truly is.

The Bible clearly teaches that “all have sinned” (Romans 3:23). “sin came into the world through one man” (Romans 5:12); “all died because of one man’s offense” (Romans 5:15); “by the one man’s disobedience the many were made sinners” (Romans 5:19). In other words, because of Adam’s sin, all men are born into the world as sinners.



创世纪5:3说，“亚当生了一个儿子，形象样式和自己相似”；这相似应该不限制与外表，也包含生命的本质性情，即：偏向故意违背神的律法，否定他的主权而愿意立自己为终极的权威。

Genesis 5:3 states, “Adam fathered a son in his own likeness, after his image”; this likeness should not be confined to outward appearance but also encompass the essential nature of life—namely, a tendency to deliberately violate God’s law, deny His sovereignty, and willingly establish oneself as the ultimate authority.

我们会说：“抗议！不公平！”。要明白这教义，我们需要了解亚当的代表性：身为人的始祖，亚当是人类的代表；亚当若守住这约（顺服），世人就继续享有生命之约的福气，相反的，若亚当悖逆，世人就一同承受背约的审判，就是[死]。

We might exclaim, “Protest! That’s unfair!” To grasp this doctrine, we must understand Adam’s representative role: as the head of humanity, Adam stood as the representative of mankind. Had Adam upheld the covenant (through obedience), all humanity would have continued to enjoy the blessings of the covenant of life. Conversely, Adam’s disobedience brought upon all mankind the judgment of covenant-breaking—namely, death. <sup>1</sup>

在救恩上，神也同样用了这“不公平”的原则，就是“因一人（基督）的顺从，从人也成为义了”（罗5:19）；信靠基督的人，基督的义归算在他们的身上（参要理32）。

所以，基督也被喻为“第二的亚当”。因此这要理严谨的说“那按常例”由亚当开始而生的，都与他一同堕落，生在罪中，除了那一位“不按常例”而生的基督耶稣以外。人类因此可以分为“在亚当里”（从肉身生的）或“在基督里”（从神生的）的人。

In salvation, God likewise employs this principle of “unfairness,” whereby “by the one man’s (Christ) obedience the many will be made righteous.” (Romans 5:19). Those who trust in Christ have Christ’s righteousness imputed to them.

Therefore, Christ is also called “the second Adam.” Thus, this catechism carefully states that all who were born “according to the ordinary course” from Adam fell with him and were born in sin, except for Christ Jesus, who was born “not according to the ordinary course.” Humanity can therefore be divided into those “in Adam” (born of the flesh) and those “in Christ” (born of God).

### 问23：堕落使人类陷于怎样的境况中？

答：堕落使人陷于罪恶和苦境（misery）中。

### Q. 23. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery.

这就如罪是从一人入了世界，死又是从罪来的，于是死就临到众人，因为众人都犯了罪。（罗5: 12）

Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned.  
(Rom 5: 12)

因为受造之物服在虚空之下，不是自己愿意，乃是因那叫他如此的；但受造之物仍然指望脱离败坏的辖制，得享神儿女自由的荣耀。我们知道，一切受造之物一同叹息、劳苦，直到如今。（罗5: 20-22）

For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope 21 that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. 22 For we know that the whole creation has been groaning together in the pains of childbirth until now. (Roman 5: 20-22)

#### 注Notes:

亚当一人的悖逆，影响到他的后代，以至全人类都在他的犯罪中，与他一同堕落了。堕落使人类处于怎样的情况下呢？

罪因一人入了世界。从人的罪性，到神对世界的审判，罪渗透了世界。罪的结果就带来生命诸多的愁苦。

因此，人和一切受造之物一同叹息、劳苦，指望脱离败坏的辖制，得享自由。

Adam's single act of disobedience affected his descendants, so that all humanity fell with him in his sin. What condition did this fall place humanity in? Sin entered the world through one man. From humanity's sinful nature to God's judgment upon the world, sin permeated the world. The consequence of sin brought forth life's manifold misery.

Therefore, humanity groans and labors together with all creation, longing to be freed from bondage to corruption and obtain the freedom of the glory.



## 问24：罪是什么？

答：罪就是不遵行或违背神的一切律法。神赐下律法，是要作为有理性之受造者的准则。

### Q. 24. What is sin?

A. Sin is any want of conformity unto, or transgression of, any law of God, given as a rule to the reasonable creature.

凡是犯罪的，就是作了不法的事；罪就是不法。（约壹3: 4）

Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness. (1 John 3: 4)

人若知道行善，却不去行，这就是他的罪了。（雅 4:17）

So whoever knows the right thing to do and fails to do it, for him it is sin. (James 4: 17)

凡是靠行律法称义的，都在咒诅之下，因为经上记着：“凡不常常照着律法书上所写的一切去行的，都被咒诅。

律法本来不是出于信，而是说：“遵行这些事的人，就必因这些事而活。”（加3: 10; 12）

For all who rely on works of the law are under a curse; for it is written, “Cursed be everyone who does not abide by all things written in the Book of the Law, and do them.”

But the law is not of faith, rather “The one who does them shall live by them.” (Gal 3: 10; 12)

注Notes:

这个要理因此教导说，[罪]要不就是[不遵行]神的律法，就是[违背]了神的律法。那么，你说，“不知者无罪”。很不幸的，神不认为如此：“若有人犯罪，行了耶和华所吩咐不可行的什么事，他虽然不知道，还是有了罪，就要担当他的罪孽”（利5:17）。

This doctrine therefore teaches that is either failure to observe God's law or transgression against God's law. You may say, "Ignorance is innocent." Unfortunately, God does not agree: "If anyone sins and does what is forbidden in any of the Lord's commands, even though they do not know it, they are guilty and will be held responsible." (Leviticus 5:17).

注Notes:

罗马书3:23因此说，“世人都犯了罪，亏缺了神的荣耀。”在此，[罪]这个字的原文意思是[不中目标]。不中甚么目标呢？就是“荣耀神”。犯罪的人，是违背了神的律法，行了不该行的；不行所该行的；无论他知不知道！。

Therefore it is written, "All have sinned and fall short of the glory of God." (Rom 3: 23) Here, the original meaning of the word [sin] is [to miss the mark]. What mark is missed? It is "glorifying God." Those who sin have violated God's law by doing what they ought not to do and failing to do what they ought to do—whether they know it or not!

## 问25：人堕落后，陷在怎样的罪恶境况中？

答：人堕落后，所陷的罪恶境况是：

承担亚当首次犯罪所负的罪债，丧失了受造时原有的仁义，并且整个人性也都败坏了；因此对一切属灵的善彻底嫌恶、无能为力，甚至加以抵挡，又一心倾向各样邪恶，并持续如此；这就是所谓的原罪（original sin），并由此生发各样的本罪（actual sin）。



## **Q. 25. Wherein consisteth the sinfulness of that estate whereinto man fell?**

**A.** The sinfulness of that estate whereinto man fell, consisteth in the guilt of Adam's first sin, the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually; which is commonly called Original Sin, and from which do proceed all actual transgressions.

正如经上所说：“没有义人，连一个也没有，没有明白的，没有寻求 神的；人人都偏离了正道，一同变成污秽；没有行善的，连一个也没有。”  
(罗3: 10-12)

as it is written: "None is righteous, no, not one; no one understands; no one seeks for God. All have turned aside; together they have become worthless; no one does good, not even one." (Rom 3: 10-12)

你们因着自己的过犯和罪恶，原是死的。那时你们在过犯和罪恶中行事为人，随着时代的潮流，也服从空中掌权的首领，就是现今在悖逆的人身上运行的灵。  
(弗2: 1-2)

And you were dead in the trespasses and sins in which you once walked, following the course[a] of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience. (Eph 2: 1-2)

因为以肉体为念就是与 神为仇，既不服从 神的律法，也的确不能够服从；属肉体的人不能得 神的喜悦。  
(罗8: 7-8)

For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot. Those who are in the flesh cannot please God.

(Rom 8: 7-8)

但从口里出来的，是发自内心，才会使人污秽。因为从心里出来的，有恶念、凶杀、奸淫、淫乱、偷盗、假见证和毁谤。  
(太15: 18-19)

But what comes out of the mouth proceeds from the heart, and this defiles a person. For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false witness, slander. (Matt 15: 18-19)



注Notes:

因亚当的代表性和为始祖的身份的缘故，他有罪的生命就带出有罪性的后裔（这清楚从该隐杀死亚伯的事件中可看出）。这罪性明显的印证，就是死亡。

Because of Adam's representative role, his sinful life produced descendants marked by sinfulness (clearly evident in Cain's murder of Abel). Death stands as the clear evidence of this sinful nature.

由于这个罪的本性，人已经和起初堕落前的亚当有别：人已经没有了起初被造的原义，以及随着这原义所带来的真自由。

Due to this sinful nature, humanity now differs from Adam before the Fall: it has lost its original purpose at creation, along with the true freedom that purpose conferred.

堕落前的亚当，可以选择顺服神与否；他的后裔，只能够与保罗一同的感叹，“我肉体之中，没有良善。因为，立志为善由得我，只是行出来由不得我。故此，我所愿意的善，我反不作；我所不愿意的恶，我倒去作。”（罗7:18-19）。

Before the Fall, Adam could choose whether to obey God; his descendants, however, can only echo Paul's lament: "For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. For I do not do the good I want, but the evil I do not want is what I keep on doing." (Romans 7:18-19).

我们常使用[完全的堕落]（Total Depravity）一词来形容世人人性的败坏光景。

“原罪”（在亚当里生为罪人）的本性，使人在他的实际生活上，行出诸多的罪行出来。

We often use the term Total Depravity to describe the corrupt state of human nature. The nature of "original sin" (being born a sinner in Adam) causes people to commit numerous sins in their actual lives.

**问26: 原罪是如何从我们的始祖传给他们的后裔?**

答: 借着自然的生育; 因此, 所有以此方式从他们而出的人, 都是在罪中受孕、出生的。

**Q. 26. How is original sin conveyed from our first parents unto their posterity?**

A. Original sin is conveyed from our first parents unto their posterity by natural generation, so as all that proceed from them in that way are conceived and born in sin.

我是在罪孽里生的, 在我母亲怀胎的时候就有了罪。(诗51: 5)

Behold, I was brought forth in iniquity, and in sin did my mother conceive me. (Psalm 51: 5)

“人为妇人所生, 日子短少, 多有患难。出来如花, 又被割下, 飞去如影, 不能存留。这样的人, 你岂睁眼看他吗? 又叫我来受审吗? 谁能使洁净之物出于污秽之中呢? 无论谁也不能。(伯14: 1-4)

“Man who is born of a woman is few of days and full of trouble. He comes out like a flower and withers; he flees like a shadow and continues not. And do you open your eyes on such a one and bring me into judgment with you? Who can bring a clean thing out of an unclean? There is not one. (Job 14: 1-4)

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人是甚么，能算为洁净吗？妇人所生的，能算为公义吗？（伯15: 14）

What is man, that he can be pure? Or he who is born of a woman, that he can be righteous? (Job 15: 14)

从肉身生的就是肉身，从灵生的就是灵。（约3: 6）

That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. (John 3: 6)

注Notes:

一个问题：人的原罪（败坏的罪性）是如何传到下一代？

Question: How is original sin (the corrupted sinful nature) transmitted to the next generation?

从圣经与神学证据，我们相信亚当的元首身份（**federal headship**），将其作为人类罪咎与败坏的根本根源。我们承认因亚当堕落而继承败坏的现实，但坚持罪责源于归算而非自然生育的遗传。（我们不是在亚当里一同和他吃禁果；然后罪性因基因而遗传。）

The biblical and theological evidence compels us to maintain the federal headship of Adam as the primary ground for both human guilt and corruption. While we acknowledge the reality of inherited corruption as a consequence of Adam's fall, we maintain our guilt comes through federal imputation rather than natural generation through reproduction.

【元首】框架为理解我们在亚当里的定罪与在基督里的救赎提供了根本基础。

它将我们引向“末后的亚当”基督——祂的完全顺服与替代的死亡，确立了我们得救的联邦根基。正如我们因一人代表而堕落，也因一人（基督）代表而得救。

The federal framework provides the essential foundation for understanding both our condemnation in Adam and our redemption in Christ.

It ultimately directs us to Christ, the 'last Adam,' whose perfect obedience and sacrificial death establish the federal ground of our salvation. Just as we fell through the representation of one man, so we are saved through the representation of one man (Christ).



2026 年 · 一月份月讯 ·

21/12 冬至，弟兄姐妹一起享用茶点！



听故事。。

唱诗。。。







背诵经文。。。



填色。。。







手工。。。



游戏。。。





用餐。。。。



。。。。儿童少年假日营全体照。。。。





参与假日营的小朋友献唱。。。。









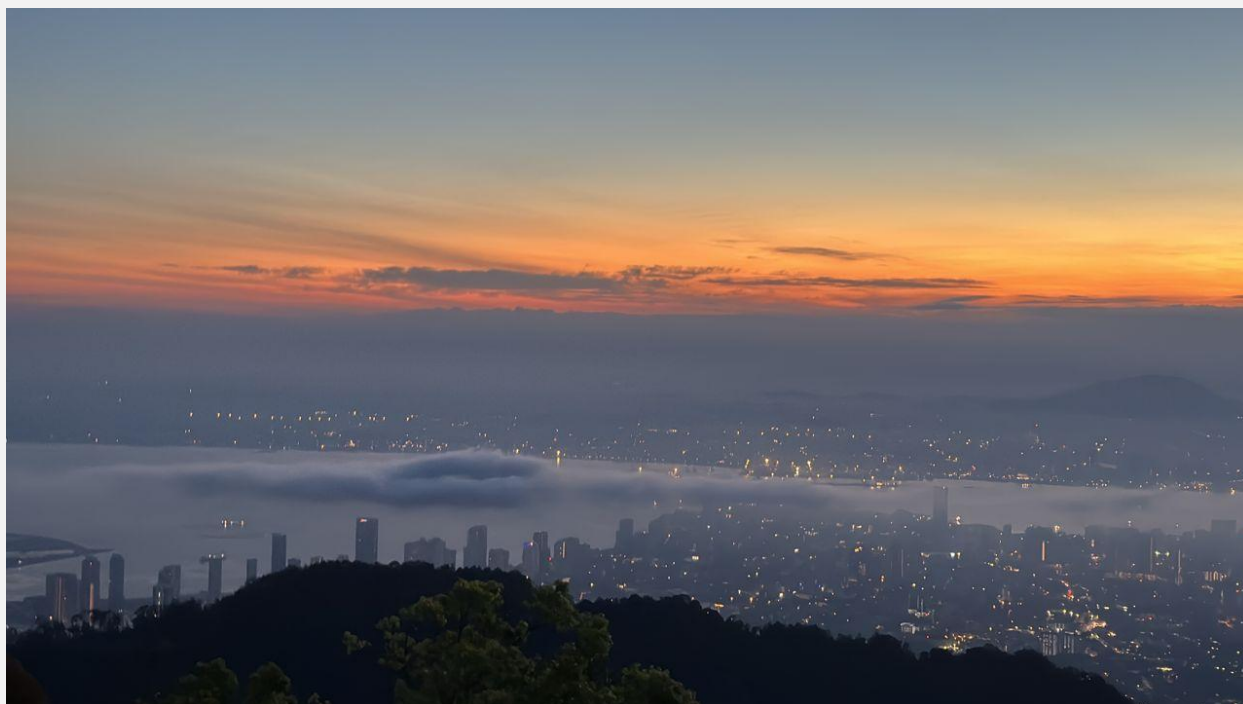


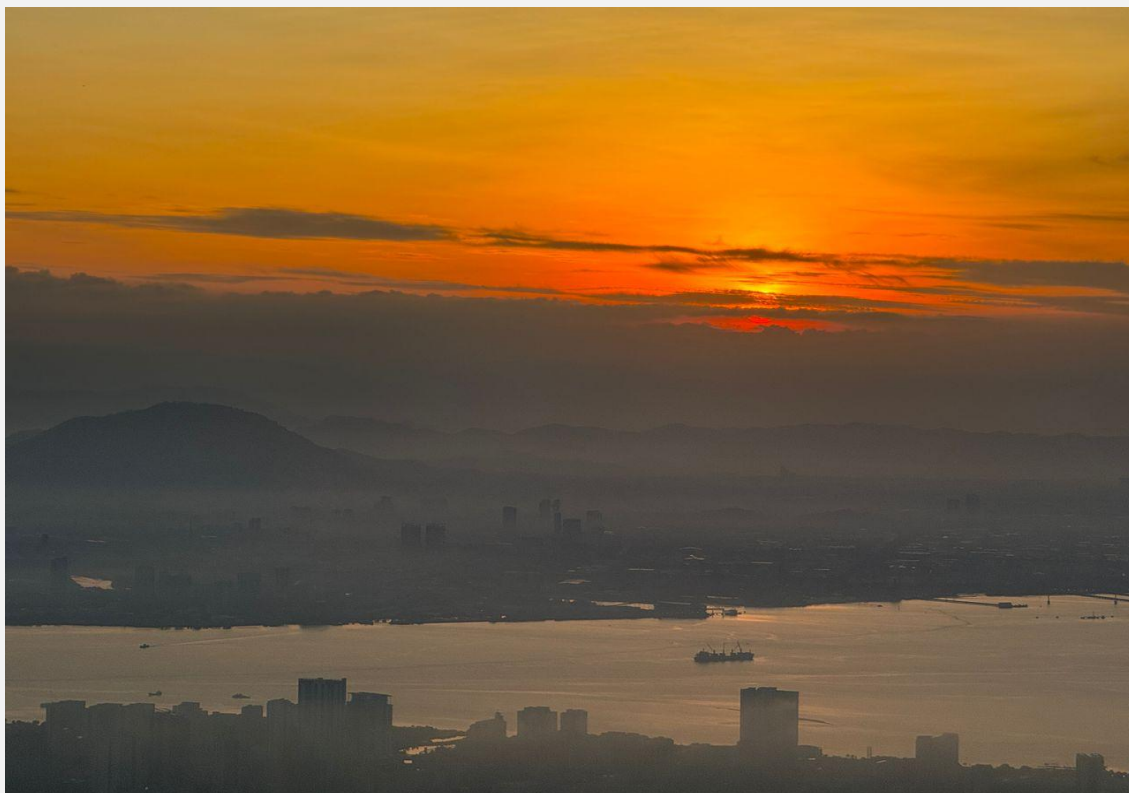
2026 年 · 一月份月讯 ·





2026 年 1 月 1 日，教会弟兄姐妹男女老幼登上升旗山观赏美丽的日出。  
上帝的创造何其奥秘无比。。。。。





出发了。。。。。。。







