

恩信生命堂

PENANG LIFE CHAPEL



你们要尝尝主恩的滋味，便知道他是美善，
投靠他的人有福了。耶和华的圣名哪，
你们当敬畏他，因敬畏他的一无所缺。
少壮的狮子，还缺食忍饿，但寻求耶和华的，
什么好处都不缺。 诗篇 34: 8-10

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|---------|--|
| 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 |

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二月份事奉表

日期	1	8	15	22
讲员	林约瑟	林约瑟	陈文才	李学文
讲题	福音书看 【耶稣如何爱我】： 人生的愁苦 太 8	少年主日： “我在这里！” 撒上 3:1-4:1	招纳人跟从耶稣 路 9:57-62	神的用人 林后 6
饼杯	苏敏荣	刘运祥	许治杰	董淮
奉献	刘建源/曾焕恩	黄永奇/苏圣源	杨思敏/苏敬源	李彦廷/林新凯
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	苏圣源/李彦廷	许治杰/唐珮珊

儿童/成人主日学：倾听主耶稣/ 新约概论

日期	1	8	15	22
	儿童主日学：主题-基督徒伦理			
导师	Deborah	Jasmine		
	十诫 (出 20)	爱神、爱人 (太 22: 37-39)	暂停	神指引我们 (彼后 1: 3)
	成人主日学 — 林约瑟			
题目	经文默想： 歌罗西书 (六)	经文默想： 歌罗西书 (七)	暂停	经文默想： 歌罗西书 (八)
	成人主日学 — 陈文才			
题目	7.1 国度的扩展- 路加福音	联合	暂停	7.2 国度的扩展- 路加福音

祷告会：星期四 9pm - 10pm

日期	5	12	19	29
题目	活在父家中 (6)	活在父家中 (7)	活在父家中 (8)	活在父家中 (9)
讲员	讲员：林约瑟			

青少年圣经团契：星期六 3pm - 4.45pm

日期	7	14	21	28
讲员	王福娟	暂停	暂停	刘建源
题目	成瘾的圣经辅导			认识基督 (8a)

(一) 教会事项

二月份教会聚会

- 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) 特别聚会

2026 农历新年感恩会

日期: 17-Feb-2026 (星期二)
讲员: 林约瑟长老
题目: 安慰, 荣耀, 能力!
主席: 刘运祥弟兄
时间: 9.30am-11.30am
地点: 槟城成功酒店 (七楼)
午餐: 11:30am 开始 (自助餐)
[午餐自由奉献]



(三) 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)

2026年·二月份月讯·

- 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。
(因为国权是耶和华的，他是管理万国的。诗篇 22: 28)

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27: 人堕落后，陷在怎样的苦境中？

答：堕落使人类丧失了与神的交通，招致祂的不悦和咒诅；因此，我们生来就是可怒之子、撒但的奴仆，当受今世和来世的一切刑罚。

Q. 27. What misery did the fall bring upon mankind?

A. The fall brought upon mankind the loss of communion with God, his displeasure and curse; so as we are by nature children of wrath, bond slaves to Satan, and justly liable to all punishments in this world and that which is to come.

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。耶和华 神呼唤那人，对他说：“你在哪里？”他回答：“我在园中听见你的声音，就害怕；因为我赤身露体，就藏了起来。”（创3: 8-10）

于是把亚当驱逐出去，又派基路伯在伊甸园的东边，拿着旋转发火焰的剑，把守到生命树去的路。（创3: 24）

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. But the Lord God called to the man and said to him, "Where are you?" And he said, "I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself."
(Gen 3: 8-10)

He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.
(Gen 3: 24)

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以温柔劝导那些对抗的人，或许 神给他们悔改的心，可以认识真理。他们虽然曾经被魔鬼掳去，随从他的意思而行，或许也能醒悟过来，脱离魔鬼的陷阱。（提后2: 25-26）

.....correcting his opponents with gentleness. God may perhaps grant them repentance leading to a knowledge of the truth, and they may come to their senses and escape from the snare of the devil, after being captured by him to do his will. (2 Tim 2: 25-26)

又像所多玛、蛾摩拉和周围城市的人，与他们一样的淫乱，随从逆性的情欲，以致遭受永火的刑罚，成了后世的鉴戒。（犹1: 7）

.....just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire,[d] serve as an example by undergoing a punishment of eternal fire. (Jude 1: 7)

注Notes:

堕落带来的愁苦，首要最基本的，就是与神的关系破裂，丧失了与上帝的交通。当亚当犯罪后，他首要的心理状况是躲避神（创3:8）。原本与神同在的喜乐，变成了恐惧；神启示的声音对人来说不再是可渴慕的，而是对自己的自主性的一种威胁。人开始把神给他的文化使命来荣耀自己，与神为敌。

The sorrow brought by the Fall, first and foremost, is the rupture of our relationship with God and the loss of fellowship with Him. After Adam sinned, his primary psychological state was to hide from God (Genesis 3:8). The joy of being in God's presence turned to fear; the voice of God's revelation was no longer something to be desired, but a threat to his sense of autonomy. Man began to use the cultural mandate God had given him to glorify himself, becoming an adversary to God.

罪的状况使人也处在神的忿怒和咒诅之下。有人或许认为，他没有信耶稣也过的好好的，所以没有必要相信。这是因为神对堕落以后的世界，仍然有他的护理之工。其实，圣经说，“信子的人有永生；不信子的人得不着永生，神的震怒常在他身上”（约3:36）

The state of sin places humanity under God's wrath and curse. Some may think they live well enough without believing in Jesus, so there's no need to trust Him. This is because God continues His providential care over the fallen world. In truth, Scripture declares: "Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him" (John 3:36).

与神隔离、在神的忿怒之下，罪人就生活在今生的痛苦之中：生活的劳苦、生产的痛苦、身体的病痛、人际的伤害、天灾的危险、虚空无意义之感。正如所罗门的感叹，“我察看我手所经营的一切事和我劳碌所成的功；睚知都是虚空，都是捕风；在日光之下毫无益处”（传2:11）。

Separated from God and under His wrath, sinners endure the sufferings of this life: the toil of daily existence, the pain of childbirth, bodily ailments, interpersonal wounds, the perils of natural disasters, and a profound sense of emptiness and meaninglessness. As Solomon lamented, "I observed all the works of my hands and the labor I had expended in doing them, and behold, all was vanity and a chasing after wind, and there was no profit under the sun" (Ecclesiastes 2:11).

人不止一生劳苦愁烦，最后人人都要经历死亡，因为罪的工价就是死。凡没有藉着基督的救赎而罪得赦免者，就要“永远沉沦，离开主的面和他全能的荣光”（帖后1:9）。

Not only do people endure a lifetime of toil and sorrow, but ultimately everyone must face death, for the wages of sin is death. Those whose sins are not forgiven through Christ's redemption will be "condemned to eternal destruction, away from the presence of the Lord and from the majesty of His power." (2 Thessalonians 1:9).

问28：因着罪，我们在今世要承受怎样的刑罚？

答：罪在今世的刑罚有：内在的，例如理智被蒙蔽，心里刚硬，良心恐惧，被神弃绝，以致邪僻，被大大蒙蔽，卑贱的情慾。外在的，例如因着我们的缘故，世界受了神的咒诅；各样的邪恶也临到我们的身体、名誉、财务、人际关系和职业，还有就是死亡。

Q. 28. What are the punishments of sin in this world?

A. The punishments of sin in this world, are either inward, as blindness of mind, a reprobate sense, strong delusions, hardness of heart, horror of conscience, and vile affections: or outward, as the curse of God upon the creatures for our sake; and all other evils that befall us in our bodies, names, estates, relations, and employments; together with death itself.

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他们心地昏昧，与神所赐的生命隔绝了，都因自己无知，心里刚硬。（弗4: 18）

They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart. (Eph 4: 18)

锡安中的罪人都惧怕，不敬虔的人被战兢抓住：“我们中间谁能与吞灭的火同住？我们中间谁能与永火同住呢？”（赛33: 14）

The sinners in Zion are afraid; trembling has seized the godless:

“Who among us can dwell with the consuming fire?

Who among us can dwell with everlasting burnings?” (Isaiah 33: 14)

他们既然故意不认识神，神就任凭他们存着败坏的心，去作那些不正当的事。（罗1: 28）

And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done. (Rom 1: 28)

耶和华 神又对亚当说：“因为你听从了你妻子的话，吃了我吩咐你不可吃的那树上的果子；地就必因你的缘故受咒诅；你必终生劳苦，才能从地里得吃的。
(创3: 17)

And to Adam he said, “Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you,
‘You shall not eat of it,’ cursed is the ground because of you; in pain you shall eat of it all the days of your life. (Gen 3: 17)

耶和华因你行恶离弃他，必在你手里所办的一切事上，使咒诅、扰乱、责罚临到你，直到你被毁灭，速速地灭亡。(申28: 20)

“The Lord will send on you curses, confusion, and frustration in all that you undertake to do, until you are destroyed and perish quickly on account of the evil of your deeds, because you have forsaken me.” (Deu 28: 20)

注Notes:

许多基督徒难以接受罪恶会招致外在惩罚的观念。当今时代，不少信徒似乎难以认同上帝会以任何形式参与灾祸、疾病等罪恶后果的发生。但必须谨记，圣经并未总是将特定苦难或灾难直接归因于某项罪行。路加福音第13章中，耶稣指出遭遇灾祸者未必比他人更罪孽深重。这些事件实则警示世人：罪恶无处不在，悔改乃普世之需。

The concept of outward punishments for sin can be a challenging one for many Christians to accept. There are many Christians in this day and age who seem uncomfortable with the idea that God can be involved in any way with disasters, sickness and other consequences of sin. But it is crucial to remember that the Bible does not always link specific sufferings or disasters directly to particular sins. In Luke 13, Jesus points out that those who experience disasters or tragedies are not necessarily worse sinners than others. Rather, such events serve as a reminder of the pervasive nature of sin and the universal need for repentance.

探讨上帝在世俗审判中的作为时，我们必须怀着谦卑之心，认识到祂的道路高过我们的道路（以赛亚书55:8-9）。即便面对那些带来苦难与艰难的世俗审判，我们仍当信靠上帝的主权与良善，纵使无法全然明白祂的旨意。

It is essential to approach the topic of God's involvement in temporal judgments with humility, recognizing that His ways are higher than ours (Isaiah 55:8-9). We must trust in God's sovereignty and goodness, even when we cannot fully comprehend His purposes in temporal judgments that bring about suffering and hardships.

最终，我们应当专注于上帝在耶稣基督里的恩典，祂为所有信靠祂的人提供了救赎与盼望。借着对基督的信心，我们得以从罪的永恒后果中被拯救出来，并期待着那一天——上帝将“擦去他们一切的眼泪；不再有死亡，也不再有悲哀、哭号、疼痛，因为以前的事都过去了”（启示录21:4）。

Ultimately, our focus should be on the grace of God in Jesus Christ, who has provided redemption and hope for all who believe in Him. Through faith in Christ, we can be delivered from the eternal consequences of sin and look forward to a day when God will "wipe away every tear from their eyes; there will be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away" (Revelation 21:4).

问29：因着罪，我们在来世要承受怎样的刑罚？

答：罪在来世的刑罚是：与神美好的同在永远隔绝，灵魂和身体在地狱的永火中遭受悲惨、剧烈、没有止息的痛苦，直到永永远远。

Q. 29. What are the punishments of sin in the world to come?

A. The punishments of sin in the world to come, are everlasting separation from the comfortable presence of God, and most grievous torments in soul and body, without intermission, in hell-fire for ever.

当主来的时候，他们要受永远沉沦的惩罚，就是离开主的面和他权能的荣光。
(帖后 1: 9)

They will suffer the punishment of eternal destruction, away from[b] the presence of the Lord and from the glory of his might (2 Thess 1: 9)

如果你的一只手使你犯罪，就把它砍下来。你身体残废进永生，总比有两只手下到地狱，进入那不灭的火里好得多。(可9: 43-44)

And if your hand causes you to sin, cut it off. It is better for you to enter life crippled than with two hands to go to hell, to the unquenchable fire. (Mark 9: 43-44)

‘我祖亚伯拉罕啊，可怜我吧！打发拉撒路来用指头蘸点水，凉凉我的舌头吧！因为我在这火焰里非常痛苦。’(路16: 24)

‘Father Abraham, have mercy on me, and send Lazarus to dip the end of his finger in water and cool my tongue, for I am in anguish in this flame.’ (Luke 16: 24)

如果有人拜兽和兽像，又在自己的额上或手上受了记号，他就必定喝 神烈怒的酒：这酒是斟在 神震怒的杯中，纯一不杂的。他必定在众天使和羊羔面前，在火与硫磺之中受痛苦。他们受痛苦的烟往上冒，直到永永远远。

(启14: 9-11)

“If anyone worships the beast and its image and receives a mark on his forehead or on his hand, he also will drink the wine of God’s wrath, poured full strength into the cup of his anger, and he will be tormented with fire and sulfur in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment goes up forever and ever, and they have no rest, day or night. (Rev. 14: 9-11)

注Notes:

地狱是恶人遭受永恒清醒惩罚之地。

圣经》描述那是一个黑暗之地，人们将在那里哀号切齿，承受永火与永刑。

主张永恒惩罚不公的论点，错误地假定我们知晓罪人背叛上帝时所行之恶的程度。对造物主的背叛之罪，其可憎程度远超我们被罪扭曲的想象力所能及。谁敢妄言向上帝建议该施以何种惩罚？

地狱的真实，警告世人要悔改归向基督。

Hell is a place of eternal conscious punishment for the wicked.

The Bible describes it to be a place a darkness, where men will weep and gnash their teeth, the eternal fire and torment.

The argument that eternal punishment is unfair wrongly assumes that we know the extent of the evil done when sinners rebel against God. Sin against the Creator is heinous to a degree utterly beyond our sin-warped imaginations. Who would have the temerity to suggest to God what the punishment should be?

The reality of hell warns the world to repent and turn to Christ.

问30：神任凭全人类在罪恶和苦境中灭亡吗？

答：全人类之所以落入罪恶和苦境，是因为他们违背了第一个约——即所谓的行为之约（covenant of work）；但神并没有任凭他们就此灭亡，反而出于祂全然的大爱和怜悯，借着第二个约——即所谓的恩典之约（covenant of grace），把祂的选民从其中救拔出来，并带领他们进入得救的境况。

Q.30. Doth God leave all mankind to perish in the estate of sin and misery?

A. God doth not leave all men to perish in the estate of sin and misery, into which they fell by the breach of the first covenant, commonly called the Covenant of Works; but of his mere love and mercy delivereth his elect out of it, and bringeth them into an estate of salvation by the second covenant, commonly called the Covenant of Grace. 1

因为神不是预定我们受刑，乃是预定我们借着我们主耶稣基督得救。

（帖前5: 9）

For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ. (1 Thess 5: 9)

但到了神我们救主的恩慈和他向人所施的慈爱显明的时候，他便救了我们，并不是因我们自己所行的义，乃是照他的怜悯，借着重生的洗和圣灵的更新。圣灵就是神借着耶稣基督——我们救主厚厚浇灌在我们身上的，好叫我们因他的恩得称为义，可以凭着永生的盼望成为后嗣。
（多3: 4-7）

But when the goodness and loving kindness of God our Savior appeared, he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, whom he poured out on us richly through Jesus Christ our Savior, so that being justified by his grace we might become heirs according to the hope of eternal life.
(Titus 3: 4-7)

所以凡有血气的，没有一个因行律法能在神面前称义，因为律法本是叫人知罪。但如今，神的义在律法以外已经显明出来，有律法和先知为证，就是神的义因信耶稣基督加给一切相信的人，并没有分别。因为世人都犯了罪，亏缺了神的荣耀，如今却蒙神的恩典，因基督耶稣的救赎，就白白地称义。（罗3: 20-24）

For by works of the law no human being[c] will be justified in his sight, since through the law comes knowledge of sin. But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: for all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus. (Rom 3: 20-24)

注Notes:

人要脱离罪恶与愁苦，唯独是因为神自己的恩典和能力，要将救恩赐给一些祂所拣选蒙祂恩典的人，将他们从这堕落的状况中被拯救出来。

为了这些所被拣选的人，神与他们立恩典之约。

Man can be delivered from sin and misery solely because of God's own grace and power, which He bestows upon those He has chosen, rescuing them from this fallen condition.

For these chosen ones, God establishes a covenant of grace.

圣经中的[约]，不是神与人谈妥了条件而彼此同意互相委身遵行约的条约。[约]在圣经指的是神主动的与人立约，向人保证了他救赎的恩典和应许。[约]里面人顺服的责任（守约）不是恩典的条件，而是在这个[约]中享受[约]的福气（与神的亲密属灵关系）的必然回应。这个[约]是[恩典]之约，因为是人不配得到却蒙神白白的赐予。

The biblical concept of a Covenant is not a treaty negotiated between God and man, with both parties agreeing to mutual commitments and obligations. In Scripture, a covenant refers to God's initiative in establishing an agreement with humanity, guaranteeing His redemptive grace and promises. The responsibility of obedience (keeping the covenant) within the covenant is not a condition for grace, but rather the natural response to enjoying the blessings of the covenant—the intimate spiritual relationship with God. This covenant is a covenant of grace because it is freely given by God, even though humanity does not deserve it.

•••••教会大扫除 31/1/2026•••••



