

恩信生命堂



PENANG LIFE CHAPEL

神阿，我们在你的殿中，想念你的慈爱。
神阿，你受的赞美，正与你的名相称，直到地极，
你的右手满了公义。 诗篇 48：9-10

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 - 4.30 pm

教会诗班 : 星期六 5.00pm - 6.30pm

妇人读书会 : 星期六 10.00am - 11.30am

区域查经小组 :
小羊查经小组 (Bayan Baru, Batu Maung, Gelugor)
每星期三 8.15-9.30pm

麦子查经小组 (Air Itam, Georgetown, Tanjung Bungah)
每星期三 8.00-9.15pm

天路客查经小组 (Butterworth, Bukit Mertajam)
每星期五 8.00-9.30pm

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

Email address : penanglifechapel@gmail.com

网址 : www.penanglifechapel.org

For internal circulation only

2026年·四份月讯·
四月份事奉表

主日敬拜				
日期	5	12	19	26
讲员	黄振禾	陈文才	林约瑟	李学文
讲题	基督的复活与我 彼前 1: 1-12	我传福音甚欢喜 路 10:17-24	少年主日 (14): 认识神旨意	悔改与喜乐 林后 7
饼杯	苏敏荣	董志勤	黄永奇	林新凯
奉献	曾焕恩/刘建源	杨思敏/刘运祥	林怀信/李彦廷	朱玮康/董淮
司琴	陈家丽	刘美恩	Deborah	刘美恩
招待	李芬媚/陈维真	李芬媚/唐佩珊	苏敬源/张燕芳	苏圣源/李彦廷

儿童/成人主日学：圣经神学/ 经文默想/ 新约概论				
日期	5	12	19	26
	儿童主日学：主题-圣经神学 - Jasmine			
题目	堕落 (创 3: 6-7)	救赎应许 (创 3: 15)	救赎应许 (创 3: 15)	亚伯拉罕 (创 12: 2-3)
	成人主日学 — 林约瑟			
题目	经文默想： 歌罗西书 (十三)	经文默想： 歌罗西书 (十四)	经文默想： 歌罗西书 (十五)	经文默想： 歌罗西书 (十六)
	成人主日学 — 陈文才			
题目	8.3 国度的扩展 • 续集- 使徒行传	8.4 国度的扩展 • 续集- 使徒行传	9.1 国度的真理 - 保罗书信导论	9.2 国度的真理 - 保罗书信导论

祷告会：星期四 9pm - 10pm					
日期	2	9	16	23	30
题目	活在父家中 (10)	活在父家中 (11)	活在父家中 (12)	活在父家中 (13)	活在父家中 (14)
讲员	讲员：林约瑟				

青少年圣经团契：星期六 3pm - 4.30pm				
日期	4	11	18	25
讲员	刘建源	黄振禾	刘建源	王福娟
题目	认识基督 (9a) 基督的情感	默想圣经：路得记 2	认识基督 (9b) 基督的情感	信靠福音如何帮助我对瘾欲说 “不”，对神说“是” (2)

(一) 教会事项

四月份教会聚会

- 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 -4.30pm)。
- vii) 妇人读书会 (星期六 10.00am-11.30am)。
- viii) 区域查经小组。

(二) 特别聚会



受难节福音培灵聚会

日期: 3-4-2026 (星期五)

时间: 8pm-9.30pm

讲员: 林约瑟长老

题目: 主啊! 我今前来!

(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)

2026年·四份月讯·

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。
(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35: 在新约时代，这恩典之约又是如何施行的？

答：新约时代，实体（基督）已经显明出来，这恩典之约不单在当时、在以后也仍然是借着圣道的传讲、洗礼和圣餐而施行的；借着这些，恩典和救恩会更丰盛、更明显、更有果效地向万民发出。

Q. 35. How is the covenant of grace administered under the New Testament?

A. Under the New Testament, when Christ the substance was exhibited, the same covenant of grace was and still is to be administered in the preaching of the Word, and the administration of the sacraments of baptism and the Lord's supper; in which grace and salvation are held forth in more fullness, evidence, and efficacy, to all nations.

十一个门徒往加利利去，到了耶稣指定的山上。他们看见耶稣就拜他，但仍然有些人怀疑。耶稣上前来，对他们说：“天上地上一切权柄都赐给我了。所以，你们要去使万民作我的门徒，奉父子圣灵的名，给他们施洗（“奉父子圣灵的名，给他们施洗”或译：“给他们施洗，归入父子圣灵的名”），我吩咐你们的一切，都要教导他们遵守。这样，我就常常与你们同在，直到这世代的终结。”（太28: 16-20）

Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. 17 And when they saw him they worshiped him, but some doubted. 18 And Jesus came and said to them, "All authority in heaven and on earth has been given to me. 19 Go therefore and make disciples of all nations, baptizing them in[b] the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."

（Matt 28: 16-

20）

我当日传交给你们的，原是从主领受的，就是主耶稣被出卖的那一夜，他拿起饼来，祝谢了，就擘开，说：“这是我的身体，为你们擘开的；你们应当这样行，为的是纪念我。”饭后，照样拿起杯来，说：“这杯是用我的血所立的新约，你们每逢喝的时候，应当这样行，为的是纪念我。”（林前11: 23-25）

For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body, which is for[f] you. Do this in remembrance of me." In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."

（1 Cor 11: 23-25）

这些祭司所供奉的职事，不过是天上的事物的副本和影像，就如摩西将要造会幕的时候，神曾经警告他说：“你要留心，各样物件，都要照着在山上指示你的样式去作。”但是现在耶稣得了更尊贵的职分，正好象他是更美的约的中保，这约是凭着更美的应许立的。（来8: 5-6）

They serve a copy and shadow of the heavenly things. For when Moses was about to erect the tent, he was instructed by God, saying, "See that you make everything according to the pattern that was shown you on the mountain." But as it is, Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises.

（Heb. 8: 5-6）

在旧约时代，盟约的施行是通过一系列复杂的礼仪和规条来实现的，这些规条诉诸于视觉（例如观看动物献祭）、听觉（例如号角与乐器的声音）、味觉（例如苦菜的味道）以及嗅觉（例如香膏或圣油的气味）。旧约时代的圣徒——从属灵角度看——如同孩童，神教导他们的方式与我们教导孩童相似：通过感官体验。到了新约时代，圣徒们——属灵意义上——已然长大成熟，神为他们设立的敬拜形式更少、更简明，且更具鲜明的属灵特质。

Under the Old Testament, the Covenant was administered through a complex of ordinances and rites, which appealed to senses of sight (e.g. watching the sacrifice of animals), of hearing (e.g. of trumpets and musical instruments), of taste (e.g. of bitter herbs) and of smell (e.g. of the perfume or anointing oil). The Old Testament saints were,—spiritually considered,— children, and God taught them in much the same way as we would teach children: by appealing to the senses. Under the New Testament, the saints have,—spiritually speaking,—grown up, and God appointed for them fewer, simpler, and more decidedly spiritual forms of worship.

新约恩典之约的施行（作为新约敬拜的一部分），可归结为三件事：传讲圣道、施洗礼、守圣餐。

The New Testament administration of the Covenant of Grace (which is part of New Testament worship), may be reduced to three things: the preaching of the Word, baptism and the Lord's Supper.

首先，它通过传讲圣道来施行。尽管在旧约时代圣道就已传讲，但传讲从未像那些诉诸感官的事物那样受到重视。

Firstly, it is administered by preaching of the Word. Although the Word was preached even during Old Testament times, preaching was never given as much prominence as the other things that appealed to the senses.

其次，新约下的恩典之约亦通过洗礼施行，洗礼作为割礼的无血替代，乃是立约的记号与印证，借此特别彰显并施予如重生和罪得赦免约中恩典的益处。

Secondly, the Covenant of Grace under the New Testament is also administered with baptism, which is the bloodless replacement of circumcision, as a sign and seal of the covenant by which particularly, the benefits of the covenant such as regeneration, and forgiveness of sin is exhibited and applied.

第三，恩典之约通过圣餐礼施行，这相当于无血的逾越节。圣餐礼作为盟约的记号与印证，彰显基督之死，使凭信心领受者得以分享盟约所赐关乎我们成圣的恩典。

Thirdly, the Covenant of Grace is administered with the Lord Supper, which is the bloodless equivalent of the Passover. The Lord's Supper serves as a sign and seal of the covenant by which the death of Christ is exhibited and worthy receivers are by faith made partakers of benefits of the covenant that pertains to our sanctification.

问36：谁是这恩典之约的中保？

答：这恩典之约的惟一中保就是主耶稣基督，祂是神的永恒之子，与父同质、同等；在时候满足时，降世为人，所以祂曾经是、且继续一直是神又是人，神人两性全然不同，并存于同一个位格之中，直到永远。

Q. 36. Who is the Mediator of the covenant of grace?

A. The only Mediator of the covenant of grace is the Lord Jesus Christ, who, being the eternal Son of God, of one substance and equal with the Father, in the fullness of time became man, and so was and continues to be God and man, in two entire distinct natures, and one person, forever.

因为 神只有一位，在 神和人中间也只有一位中保，就是降世为人的基督耶稣。
(提前2: 5)

For there is one God, and there is one mediator between God and men, the man Christ Jesus. (1 Tim 2: 5)

太初有道，道与 神同在，道就是 神。(约 1: 1)
道成了肉身，住在我们中间，满有恩典和真理。我们见过他的荣光，正是从父而来的独生子的荣光。(约1: 14)

In the beginning was the Word, and the Word was with God, and the Word was God.

(John 1: 1)

And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. (John 1: 14)

我与父原为一。(约10: 30)

I and the Father are one. (John 10: 30)

天使回答：“圣灵要临到你，至高者的能力要覆庇你，因此那将要出生的圣者，必称为 神的儿子。(路1: 35)

And the angel answered her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born[e] will be called holy—the Son of God. (Luke 1: 35)

问37：基督——神的儿子，是如何成为人的？

答：基督——神的儿子，自己取了人真实的身体和理性的灵魂，借着圣灵的大能在童女马利亚腹中成孕，由她取了人性，从她出生，只是祂没有罪。

Q. 37. How did Christ, being the Son of God, become man?

A. Christ the Son of God became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost in the womb of the Virgin Mary, of her substance, and born of her, yet without sin.

及至时候满足，神就差遣他的儿子，为女子所生，且生在律法以下。（加4:4）

But when the fullness of time had come, God sent forth his Son, born of woman, born under the law. (Gal 4: 4)

像这样圣洁、无邪恶、无玷污、远离罪人、高过诸天的祭司，原是与我们的合宜的。（来7:26）

For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens. (Heb 7: 26)

你将怀孕生子，要给他起名叫耶稣。（路1: 31）

And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. (Luke 1:31)

注Notes:

基督成为肉身，是因圣灵的全能，不是藉着人的自然生育而来（路1:26-38）。童女马利亚已经许配给约瑟，还没有迎娶，就从圣灵怀了孕。当我们说，“由童女所生”的时候，我们所看重的，不是[童女]（以免我们过分高举了马利亚，把她看为圣母或中保），所看重的乃是[生]（基督伟大的降卑之举）。耶稣是藉着马利亚取得他的人性；但同时，因为基督没有“按肉身生”的，因此没有亚当后代所继承的罪性，他一生在试探中也没有犯罪（来4:15）。

Christ became incarnate through the power of the Holy Spirit, not by natural human conception (Luke 1:26-38). The Virgin Mary, though betrothed to Joseph, conceived through the Holy Spirit before they came together. When we speak of the “virgin birth,” what we emphasize is not the virgin (lest we unduly exalt Mary as a holy mother or mediator), but the birth itself—Christ’s profound act of humiliation. Jesus acquired His humanity through Mary; yet, because Christ was not “born according to the flesh,” He inherited no sinful nature from Adam’s lineage and remained sinless throughout His life despite facing temptation (Hebrews 4:15).

除此以外，圣经也给我们看见耶稣拥有人性中的感情，如忧愁、悲痛，和心智上的成长等。这完全与人“相同”的人性是重要，也是必需的。身为人的代表，他以完全的人性对神的律法完全的顺服，虽然成为“罪身的形状”，却是“无罪的代替有罪的。”

Beyond this, the Bible also reveals Jesus' human emotions—such as sorrow, grief, and mental growth. This humanity, fully “like” ours, is both vital and essential. As humanity's representative, He obeyed God's law completely through His perfect humanity. Though He took on “the form of sinful flesh,” He remained “sinless, taking the place of the sinful.”

问38：为什么这位中保必须是神？

答：这位中保必须是神，才能支撑、保持其人性，不至于在神极大的忿怒和死亡的权势之下沉沦；这也使祂的受苦、顺服、代求有价值 and 果效；并且能满足神的公义，获得祂的恩宠，买赎一群特定的子民，把祂的灵赐给他们，制伏他们所有的仇敌，带给他们永远的救恩。

Q. 38. Why was it requisite that the Mediator should be God?

A. It was requisite that the Mediator should be God, that he might sustain and keep the human nature from sinking under the infinite wrath of God, and the power of death; give worth and efficacy to his sufferings, obedience and intercession; and to satisfy God's justice, procure his favor, purchase a peculiar people, give his Spirit to them, conquer all their enemies, and bring them to everlasting salvation.

1

他既按着神的定旨先见被交与人，你们就藉着无法之人的手，把他钉在十字架上，杀了。神却将死的痛苦解释了，叫他复活，因为他原不能被死拘禁。（徒2:23-24）

this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. God raised him up, loosing the pangs of death, because it was not possible for him to be held by it. (Acts 2:23-24)

若山羊和公牛的血，并母牛犊的灰，在不洁的人身上，尚且叫人成圣，身体洁净，何况基督藉着永远的灵，将自己无瑕无疵献给神，他的血岂不更能洗净你们的心（原文是良心），除去你们的死行，使你们事奉那永生神麼？（来9:13-14）

For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our[g] conscience from dead works to serve the living God. (Heb. 9:13-14)

他虽然为儿子，还是因所受的苦难学了顺从。他既得以完全，就为凡顺从他的人成了永远得救的根源。（来5: 8-9）

Although he was a son, he learned obedience through what he suffered. 9 And being made perfect, he became the source of eternal salvation to all who obey him.

(Heb. 5: 8-9)

注Notes:

神的道教导我们：“因为只有一位神，在神和人中间，只有一位中保，乃是降世为人的基督耶稣”（提摩太前书2:5）。为何只有一位中保？因为唯有主耶稣基督具备成为神人与人之间中保的资格——祂是神-人，完全是神，完全是人，在两个截然不同的本性中永远为一位格。但为何必须如此？为何祂必须是神？

The Word of God teaches us that “there is one God, and one mediator between God and men, the man Christ Jesus” (1 Tim 2:5). Why is there only one Mediator? Because only the Lord Jesus Christ qualifies to be the Mediator between God and Man, He being the God-Man, and is fully God and fully Man, being one person in two distinct natures forever. But why must this be so? Why must He be God?

首先，神对罪的忿怒是无限的。诗人宣告时并非夸大其词：“耶和華啊，你若究察罪孽，谁能站得住呢？”(诗篇130:3)。世人无人能承受神对罪的忿怒，即便是闲言碎语这般微小的过犯也不例外（太12:36）。

First, God's wrath against sin is an infinite wrath. The psalmist is not exaggerating when he declares: “If thou, LORD, shouldst mark iniquities, O Lord, who shall stand?” (Ps 130:3). No mere man can withstand the wrath of God against even the slightest sin such as an idle word (cf. Mt 12:36).

若祂是非有神性之人，便无法承受上帝无限的忿怒；不仅如此，祂还必受死权辖制，永远承受上帝的忿怒（徒2:24）。

Were He not a divine Person, He would not be able to sustain the infinite wrath of God; and not only so, He would have to be holden under the power of death and suffer the wrath of God for all eternity (cf. Acts 2:24).

其次，即便假设他作为普通人，因上帝圣灵的大能而免于原罪与实际之罪，他仍不具备成为中保的资格——因其义仅能救赎自身，其受苦亦仅能偿还另一人之罪。

Secondly, even supposing, as a mere man, he was kept from sin, original and actual, by the power of the Spirit of God, he would still not qualify to be a Mediator, for his righteousness would then only be sufficient for himself and his sufferings would only be sufficient to pay for the sin of one other person.

此外，基督既是神，祂的代祷便具有完全的功效；普通人不可能完全明白神的旨意，因此无法为教会施行完美的代祷。

Moreover, the fact that Christ is God also makes his intercession perfectly efficacious, whereas, it is impossible for mere man to know the will of God perfectly and therefore to intercede perfectly on behalf of the Church.

第三，调解者必须是上帝，因为我们欠的是上帝的债。当债权人赦免债务时，他必须亲自承担这笔债务，否则便不存在和解性的宽恕。

Thirdly, the Mediator must be God because we are debtors to God and when a creditor forgives a debt, he must necessarily bear the debt himself or there is no reconciliatory forgiveness.

所有这些要点综合起来，我们的中保必须是完全的神。若他不是神，便没有赎罪、没有公义、没有和好、也没有赦免——这些都是真正基督教不可或缺的要素。

All these points together, makes it essential that our Mediator be fully God. Were he not God, there is no atonement, no justice, no reconciliation and no forgiveness, which things are essential to true Christianity.

问39：为什么这位中保必须是人？

答：这位中保必须是人，如此祂才能：代表我们的人性，顺服在律法之下，在与我们相同的本性中为我们受苦、为我们代求，体恤我们的软弱⁴；如此我们也才能得着儿子的名分，坦然无惧地来到施恩宝座前得蒙安慰。

Q. 39. Why was it requisite that the Mediator should be man?

A. It was requisite that the Mediator should be man, that he might advance our nature, perform obedience to the law, suffer and make intercession for us in our nature, have a fellow-feeling of our infirmities; that we might receive the adoption of sons, and have comfort and access with boldness unto the throne of grace.

儿女既同有血肉之体，他也照样亲自成了血肉之体，特要藉着死败坏那掌死权的，就是魔鬼。（来2: 14）

Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil. (Heb 2:14)

因我们的大祭司并非不能体恤我们的软弱。他也曾凡事受过试探，与我们一样，只是他没有犯罪。所以，我们只管坦然无惧的来到施恩的宝座前，为要得怜恤，蒙恩惠，作随时的帮助。（来4:15-16）

For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. (Heb. 4: 15-16)

及至时候满足，神就差遣他的儿子，为女子所生，且生在律法以下，要把律法以下的人赎出来，叫我们得着儿子的名分。

(加4: 4-

5)

But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons. (Gal 4: 4-5)

注Notes:

我们已看见，我们的中保为何必须是神。现在还需阐明，他为何也必须是人。
We have seen why it is necessary for our Mediator to be God. It remains now to be show why he must also be man.

首先，这是为了“使他能代表我们的人性”。这简而言之就是：他取了人性，为要代表我们并推行我们的益处。即便在普通的人类组织中，也唯有成员才能恰当地担任代表。因此，基督要代表我们，就必须成为人。

Firstly, it is so “that He might advance our nature.” This simply means that he took on human nature in order that he may represent us and advance our cause. Even in ordinary human organisations, only members may properly act as representatives. Therefore, for Christ to represent us, he must be man.

其次，祂必须成为人，才能“遵行律法”。上帝是律法的颁布者，若基督以神的身份遵行律法，则毫无意义。亚当在行为之约下未能完全遵行律法，导致人类的堕落。基督作为第二亚当降临，为祂拣选的子民成就行为之约。

Secondly, He must be man to “perform obedience to the law.” God is the Law-Giver, It would be meaningless for Christ to obey the Law as God. Adam’s failure to perfectly obey the Law under the covenant of works brought the downfall of man. Christ came as the second Adam to fulfil the covenant of works on behalf of His elect.

第三，基督必须成为人，才能“受苦”。神不能受苦。但我们的中保，为要担当我们的罪孽（赛53:4-6,11），就必须为我们受苦。

Thirdly, Christ must be man in order to “suffer.” God cannot suffer. But our Mediator, in order to bear our iniquities (Isa 53:4-6,11), must suffer on our behalf.

第四，我们的中保必须是人，才能“体恤我们的软弱”，并在“我们的人性里为我们代求”。作为中保，祂必须将我们的事呈到神的宝座前。祂以亲身经历来体会我们的挣扎，以怜悯之心为我们代表。

Fourthly, our Mediator must be man in order to “have a fellow-feeling of our infirmities” and “to make intercession for us in our nature.” As Mediator, He has to bring our cause before the throne of God. He empathizes with our struggles through His own experience, and intercedes for us with compassion.

第五，我们的中保必须是人，为要使我们“得着儿子的名分”。神与人之间的距离无限遥远，罪更使这距离倍增。请留意神为使我们成为祂儿女所设立的步骤：首先，基督取了人性；其次，基督为我们而活、为我们而死；最后，我们被塑造成基督的模样，“叫祂在许多弟兄中作长子”（罗8:29）。

Fifthly, our Mediator must be man, in order that “we might receive the adoption of sons.” The distance between God and man is infinitely great, and it is made even greater by sin. Notice the steps that God has appointed to make us his children. First, Christ took on human nature; secondly, Christ lived and died for us; and thirdly, we are made to conform to the image of Christ “that he might be the firstborn among many brethren” (Rom 8:29).

问40：为什么这位中保必须同时是神又是人，且在一个位格之中？

答：这位使神与人和好的中保，必须自己同时是神又是人（二性在同一个位格内）；如此，在一个完整位格里，每一性的工作，不单可以为神所悦纳，并且也可以成为我们的依靠。

Q. 40. Why was it requisite that the Mediator should be God and man in one person?

A. It was requisite that the Mediator, who was to reconcile God and man, should himself be both God and man, and this in one person, that the proper works of each nature might be accepted of God for us, and relied on by us, as the works of the whole person.

注Notes:

五世纪出现一种异端学说，称为【涅斯多留】主义，其核心教义宣称基督并非单一人格，而是由两个截然不同的位格——人位与神位——结合而成。

A heresy in the 5th Century, known as Nestorianism which essentially taught that Christ was not one person but really two distinct persons, one human and one divine co-joined together.

从圣经的角度来看，基督是一位格的事实可从以下几个方面得到印证：

Scripturally, the fact that Christ was one person can be seen in few ways.

首先，圣经在没有在任何地方将任何行动、言语或属性归于基督的同时，暗示他有超过单一的个体。

Firstly, in the fact that the Scripture does not anywhere attribute any action, word, or attribute to Christ which suggests that He is other than a singular individual.

其次，圣经并未使用过复数代词指代基督。

Secondly, Scripture does not use the plural pronoun for Christ.

第三，有些经文在描述基督人性本有的属性或行为时，却用神性的名称来称呼祂。例如我们读到“神的教会，就是祂用自己的血所买来的”（使徒行传20:28）。

Thirdly, there are passages in which Christ is designated by a divine title while an attribute or action that properly belongs to His human nature is being describe. Thus we read of “the church of God, which He hath purchased with his own blood” (Acts 20:28).

第四，有些经文将神性与人性的属性及行为同时归于同一位格，例如：“我们在爱子里蒙了救赎，罪得赦免。这爱子是那看不见的 神的形象，是首先的，在一切被造的之上。因为万有都是借着祂，又是为着祂而造的。”(西1:14-16a)
“因为 神本性的一切丰盛，都有形有体地住在基督里面。”（西2:9）。

Fourthly, there are passages in which both divine and human attributes and actions are predicated to the same person, e.g.: “In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created...” (Col 1:14-16a); “For in him dwelleth all the fulness of the Godhead bodily” (Col 2:9).

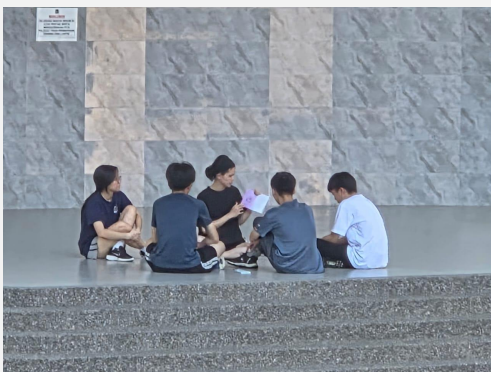
中保必须是拥有神性与人性，一个位格，如此”在一个完整位格里，每一性的工作，不单可以为神所悦纳，并且也可以成为我们的依靠。”

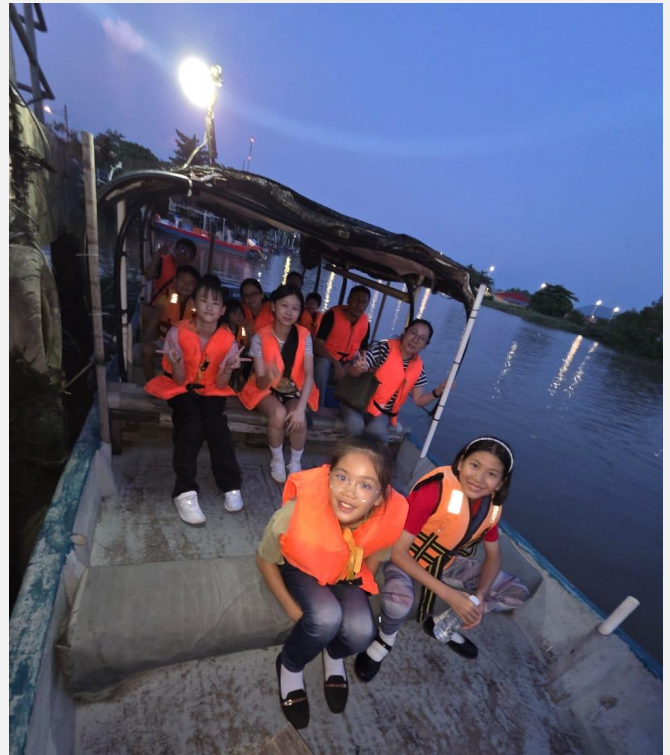
Mediator must himself be God and Man and in one person, so that “the proper works of each nature might be accepted of God for us, and relied on by us.”

基督必须受苦，但作为神，祂若非借着人性便无法经历苦难；而祂的人性若非由神性支撑，便无法承受所需的苦难程度。因此基督必须同时是神又是人，且必须是同一位格——因祂既要受苦，又必须承受无限的苦难。故《希伯来书》作者称基督之血乃“藉着永远的灵[即基督的神性]献上”（来9:14）。若非同时具有神性的人类之血，在神眼中便毫无价值。

Christ must needs suffer, but as God, He could not experience suffering except through a human nature; and His human nature could not endure the degree of suffering required except it be sustained by a divine nature. Therefore Christ must be God and Man at the same time, and he must be one person because he must suffer and yet must suffer infinitely. Therefore the writer of Hebrews, speaks of “the blood of Christ” offered “through the eternal Spirit [i.e. Christ’s divine nature]” (Heb 9:14). The blood of Christ would be of little value in God’s sight except it was the blood of man who is also God.

青少年圣经团契户外活动。。。。







诗班献唱。。。。

