

恩信生命堂



PENANG LIFE CHAPEL

耶和華阿，你是我的神。我要尊崇你，我要稱贊你的名。
因為你以忠信誠實行過奇妙的事。成就你古時所定的。

以賽亞書 25：1

主日敬拜 : 每主日 9.00am - 10.30am
~ 8.45am 會前詩歌與禱告 ~

兒童主日學 : 主日 11.30am - 12.30pm

成人主日學 : 主日 11.30am - 12.30pm

禱告會 : 星期四 9.00pm - 10.00pm

青少年聖經團契 : 星期六 3.00pm - 4.30 pm

教會詩班 : 星期六 5.00pm - 6.30pm

婦人讀書會 : 星期六 10.00am - 11.30am

區域查經小組 :
小羊查經小組 (Bayan Baru, Batu Maung, Gelugor)
每星期三 8.15-9.30pm

麥子查經小組 (Air Itam, Georgetown, Tanjung Bungah)
每星期三 8.00-9.15pm

天路客查經小組 (Butterworth, Bukit Mertajam)
每星期五 8.00-9.30pm

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2026年·五份月讯·
五月份事奉表

| 主日敬拜 | | | | | |
|------|----------------------------|---|---------------|-------------------|-------------------|
| 日期 | 3 | 10 | 17 | 24 | 31 |
| 讲员 | 陈文才 | 林约瑟 | 林约瑟 | 黄振禾 | 林约瑟 |
| 讲题 | 该做什么才可以承受永生? 路 10:25-37 | 福音书看【耶稣如何爱我】(7): 从迷失到见证 (约 4: 1-42) | 诗篇中的基督 诗 8 | 保罗论有关奉献教导 林后 8 | 论【供给圣徒的事】 林后 9 |
| 饼杯 | 苏敏荣 | 董淮 | 刘建源 | 李彦廷 | 刘运祥 |
| 奉献 | 董志勤/杨思敏 | 林怀信/曾焕恩 | 许治杰/黄永奇 | 林扶隆/林新凯 | 朱玮康/苏敬源 |
| 司琴 | Deborah | 刘美恩 | 陈家丽 | 刘美恩 | Deborah |
| 招待 | 李芬媚/陈维真 | 许治杰/唐佩珊 | 苏敬源/张燕芳 | 李芬媚/陈维真 | 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 | 3 | 10 | 17 | 24 | 31 |
| | 儿童主日学：主题-圣经神学 - Jasmine | | | | |
| 题目 | 暂停 | 亚伯拉罕 (创 12: 2-3) | 犹大之王 (创 49: 10) | 犹大之王 (创 49: 10) | 逾越节羔羊 (出 12: 23) |
| | 成人主日学 — 林约瑟 | | | | |
| 题目 | 暂停 | 经文默想：歌罗西书 (十七) | 以基督的心为心 | 经文默想： 歌罗西书 (十八) | 经文默想： 歌罗西书 (十九) |
| | 成人主日学 — 陈文才 | | | | |
| 题目 | 暂停 | 9.3 国度的真理 - 保罗书信导论 | 联合 | 9.4 国度的真理 - 保罗书信导论 | 10.1 国度的子民 - 保罗书 |

| 祷告会：星期四 9pm - 10pm | | | | | |
|--------------------|------------|------------|------------|------------|--|
| 日期 | 7 | 14 | 21 | 28 | |
| 题目 | 活在父家中 (13) | 活在父家中 (14) | 活在父家中 (15) | 活在父家中 (16) | |
| 讲员 | 讲员：林约瑟 | | | | |

| 青少年圣经团契：星期六 3pm - 4.30pm | | | | | |
|--------------------------|----|-------------------|------------|--------------------|-------|
| 日期 | 2 | 9 | 16 | 23 | 30 |
| 负责人 | 暂停 | 林怀信 | 黄振禾 | 刘建源 | |
| 主题 | | 户外团契 (5pm-8pm) | 默想圣经：路得记 3 | 认识基督 (10a) 基督成长 | 教会一日游 |

(一) 教会事项

五月份教会聚会

- 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) 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。
(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。

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|------|--------------------|
| 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41：为什么我们的中保被称为耶稣？

答：因为祂要将自己的百姓从罪恶里救出来。

Q. 41. Why was our Mediator called Jesus?

A. Our Mediator was called Jesus, because he saveth his people from their sins.

正思念这事的时候，有主的使者向他梦中显现，说：大卫的子孙约瑟，不要怕！只管娶过你的妻子马利亚来，因他所怀的孕是从圣灵来的。他将要生一个儿子，你要给他起名叫耶稣，因他要将自己的百姓从罪恶里救出来。（太1: 20-21）

But as he considered these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit. She will bear a son, and you shall call his name Jesus, for he will save his people from their sins."

(Matt 1: 20-21)

注Notes:

在主耶稣基督降生前约700年，先知以赛亚曾用以下的话预言了祂的降生：“看哪，必有童女怀孕生子，你要给他起名叫以马内利”（赛7:14）。使徒马太在受感而写的关于主降生的记载中提到了这一预言，并告诉我们，“以马内利”的意思是“神与我们同在”（太1:23）。因此，当主的使者在梦中向约瑟显现，吩咐他将马利亚腹中的孩子取名为“耶稣”时，这多少有些令人惊讶（太1:21）。毫无疑问，这是神的旨意，我们也毫无疑问地确信，‘以马内利’与‘耶稣’是同一位。

About 700 years before the Lord Jesus Christ was born, the prophet Isaiah had prophesied his birth in the words: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa 7:14). This prophecy is referred to in the apostle Matthew's inspired account of the birth of the Lord, at which place we are also told that 'Immanuel' or 'Emmanuel' means 'God with us' (Mt 1:23). It is therefore somewhat surprising that when the angel of the Lord appeared to Joseph in a dream, he told him to call the child whom Mary was carrying "Jesus" (Mt 1:21). There is no doubt that this was the will of God, and neither do we have any doubt that Immanuel and Jesus is the same person.

当主的使者宣告这孩子的名字将叫“耶稣”时，他也说明了原因：“因为他要将自己的百姓从罪恶中救出来”（太1:21）。

这句话深刻揭示了主耶稣基督的事工。

When the angel of the Lord announced that the name of the child would be 'Jesus,' he also gave the reason: "for he shall save his people from their sins" (Mt 1:21).

This statement says a lot about the ministry of the Lord Jesus Christ.

首先，我们看到，人需要从罪中得救或被拯救。由于罪，我们理应承受神的忿怒和咒诅；而且，我们本性上因罪和过犯而死，因此被罪和撒但所捆绑。我们需要从因罪应得的刑罚中得救，也需要从对罪的捆绑中得救。

First, we see that people need to be saved or rescued from their sin. Because of sin, we are guilty and deserve the wrath and curse of God; and moreover, we are by nature dead in sin and trespasses, and therefore bounded to sin and Satan. We need to be saved from the punishment due to our sin and from our bondage to sin.

其次，我们看到，我们脱离罪恶的救赎必须按照主所指定的方式来实现，即通过一位救赎主。我们无法靠自己的努力得救，也绝不能通过基督耶稣以外的任何其他方式得救。

Secondly, we see that our salvation from sin must be accomplished in the way appointed by the Lord, namely by a redeemer. We cannot save ourselves by our own effort, nor may we be saved in any other way apart from Christ Jesus.

第三，我们看到，主耶稣基督降世是为了拯救罪人，而不仅仅是为了使得救成为可能。他并非为了满足某些先决条件，而使罪人有得救的可能。他降世是为了拯救他们，凡他所要拯救的，都必得救。

Thirdly, we see that the Lord Jesus Christ came to save sinners and not merely to make salvation possible. He did not come to satisfy some preconditions so that sinners may be offered salvation. He came to save them and all whom he came to save will be saved.

Fourthly, we see that the Lord Jesus Christ did not come to save the whole world, nor to attempt to do so. He came to save "his people." Who are his people? They are not the Jews, but those whom the Father has given unto Him, namely the elect throughout the ages (cf. Jn 17:9, 11).

第四，我们看到，主耶稣基督并非为了拯救全世界而来，也并非试图这样做。祂是来拯救“祂的子民”的。祂的子民是谁？他们并非犹太人，而是父所赐给祂的人，即历世历代的选民（参见约翰福音17:9、11）。

Fourthly, we see that the Lord Jesus Christ did not come to save the whole world, nor to attempt to do so. He came to save "his people." Who are his people? They are not the Jews, but those whom the Father has given unto Him, namely the elect throughout the ages (cf. Jn 17:9, 11).

问42：为什么我们的中保被称为基督？

答：因为祂受圣灵无限量的膏抹；并且被分别出来，具备各样的权柄和能力，好使祂无论是在降卑或升高的境况中，都能为其教会执行先知、祭司与君王的职分。

Q.42. Why was our Mediator called Christ?

A. Our Mediator was called Christ, because he was anointed with the Holy Ghost above measure; and so set apart, and fully furnished with all authority and ability, to execute the offices of prophet, priest, and king of his Church, in the estate both of his humiliation and exaltation.

神所差来的就说神的话，因为神赐圣灵给他是有限量的。

(约 3: 34)

For he whom God has sent utters the words of God, for he gives the Spirit without measure. (Acts 3:34)

摩西曾说：主-神要从你们弟兄中间给你们兴起一位先知像我，凡他向你们所说的，你们都要听从。(徒3: 22)

Moses said, 'The Lord God will raise up for you a prophet like me from your brothers. You shall listen to him in whatever he tells you.' (Acts 3: 22)

这大祭司的尊荣，没有人自取。惟要蒙神所召，像亚伦一样。如此，基督也不是自取荣耀作大祭司，乃是在乎向他说'你是我的儿子，我今日生你的那一位'。(来5:4-5)

And no one takes this honor for himself, but only when called by God, just as Aaron was. So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, "You are my Son, today I have begotten you". (Heb.5: 4-5)

要对锡安的居民（原文是女子）说：看哪，你的王来到你这里，是温柔的，又骑着驴，就是骑着驴驹子。(太21:5)

"Say to the daughter of Zion, 'Behold, your king is coming to you, humble, and mounted on a donkey, on a colt,[a] the foal of a beast of burden.'" (Matt 21: 5)

因有一婴孩为我们而生；有一子赐给我们。政权必担在他的肩头上；他名称为奇妙策士、全能的神、永在的父、和平的君。他的政权与平安必加增无穷。他必在大卫的宝座上治理他的国，以公平公义使国坚定稳固，从今直到永远。万军之耶和华的热心必成就这事。(赛9: 6-7)

For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the Lord of hosts will do this. (Isa.9:6-7)

注Notes:

与“耶稣”不同，“基督”并非名字，而是一个头衔。这个头衔“基督”是希腊语“Christos”（发音为khris-tos）的英语化形式，意为“受膏者”。

Unlike 'Jesus', 'Christ' is not a name. It is rather a title. The title 'Christ' is the anglicised form of the Greek Cristov" (pronounced khris-tos), which means 'Anointed One.'

“基督”实际上是希伯来语“弥赛亚”的希腊语对应词。当我们谈论旧约圣徒期待弥赛亚降临时，实际上就是在谈论他们如何期待基督的降临。

'Christ' is in fact the Greek equivalent of the Hebrew 'Messiah.' When we talk about the Old Testament saints looking forward to the coming of the Messiah, we are talking about how they were looking forward to the coming of Christ.

他履行这些职分，首先是在他受屈辱的境况中，即在他在世期间，从他在童贞女马利亚腹中受孕之时，到他在卑微中降生，在父母管教下的生活，到他公开的传道事工（受洗和受膏之后），到他在十字架上的受难，死亡，最后到他的安葬。

He executed these offices, firstly, in the estate of His humiliation, namely, during His earthly existence from the time of His conception in the womb of the virgin Mary, to His birth in a lowly condition, to His life of subjection under His parents, to His public ministry (after His baptism and anointing), to His sufferings at the Cross, to His death, and finally to His burial.

其次，基督在升荣的状态中也履行了这三重职分。也就是说，基督在第三天从死里复活、升天回到父那里、在神的宝座前为我们代求，以及最终在末日再来接他的教会并审判世界时，他都是我们的先知、祭司和君王。

Christ executed the threefold office, secondly, in His estate of exaltation too. That is to say, Christ was and is our Prophet, Priest and King in His rising from the dead on the third day, in His ascension to His Father, in His intercession on our behalf at the throne of God, and finally in His coming again at the Last Day to receive His Church and to judge the world.

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问43：基督怎样履行先知的职分？

答：基督借着祂的圣灵和道，以各种不同的方式，向历世历代的教会启示神全备的旨意——既是关乎他们的造就和救恩的事。如此，基督履行了先知的职分。

Q.43. How doth Christ execute the office of a prophet?

A. Christ executeth the office of a prophet, in his revealing to the Church in all ages, by his Spirit and Word, in diverse ways of administration, the whole will of God, in all things concerning their edification and salvation.

从来没有人看见神，只有在父怀里的独生子将他表明出来。
(约1: 18)

No one has ever seen God; God the only Son, who is at the Father's side, he has made him known. (John 1: 18)

神既在古时藉着众先知多次多方的晓谕列祖，就在这末世藉着他儿子晓谕我们；又早已立他为承受万有的，也曾藉着他创造诸世界。
(来1: 1-2)

Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. (Heb. 1: 1-2)

以後我不再称你们为仆人，因仆人不知道主人所做的事。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 15: 15)

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

注Notes:

我们许多人认为先知就是预言未来的人。这是因为许多旧约先知确实在神的启示下，预言了未来将会发生的事情。

Many of us think of a prophet as being a person who foretells the future. This is because many Old Testament prophets did indeed, under the inspiration of God, predict what would happen in the future.

然而，从圣经的完整意义上来说，先知不仅仅是预言未来的人。他更是上帝的代言人或发言人。而且，大多数情况下，上帝委派先知向祂的子民传达的信息，并非对未来的预言，而是与子民当下生活以及永恒生命相关的宣告与教导。

A prophet in the full biblical sense, however, is more than one who speaks about the future. He is, rather, the mouthpiece or spokesman of God. And more often than not, the message that God appoints to His prophets to speak unto His people is not predictions about the future, but proclamations and instructions that relate to the present as well as the eternal life of the people.

但基督作为上帝的先知，所做的远不止于此。事实上，祂是至高的先知，因为唯独祂见过上帝，拥有上帝的心意，并且能够像上帝自己一样宣告上帝（约1:18）。

But Christ did far, far more as a prophet of God. In fact, He was the prophet par excellence, for He alone has seen God, has the mind of God, and is able to declare God as God Himself (Jn 1:18).

《申命记》18:18-19 通过摩西预言了耶稣的先知职分——“我必在他们弟兄中间给他们兴起一位先知，像你。我要将当说的话传给他；他要将我一切所吩咐的都传给他们。谁不听他奉我名所说的话，我必讨谁的罪。”

His prophetic office was announced through Moses in Deuteronomy 18:18-19— I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

作为上帝赐予祂教会的先知，基督在各个时代向教会启示了“上帝的全部旨意，凡关乎他们的造就与救恩之事”。祂亲自对门徒说：“我从我父所听见的，都已经告诉你们了”（约15:15b）。

As the Prophet of God unto His Church, Christ revealed unto the Church, in all ages “the whole will of God, in all things concerning their edification and salvation.” He himself told His disciples: “All things that I have heard of my Father I have made known unto you” (Jn 15:15b).

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祂向教会启示的目的是什么？是为了使他们得以造就，或被建立至属灵的成熟（参阅《以弗所书》4:13-14），并使他们能在祂的名下享受永生（参阅《约翰福音》20:31）。

What is the purpose of His revelation to His Church? It is that they might be edified, or built up unto spiritual maturity (cf. Eph 4:13 14), and that they might enjoy eternal life in His name (cf. Jn 20:31).

当《要理问答》教导我们说，基督是藉着圣灵履行祂的先知职分时，其意即祂是藉着圣灵在启示（彼得前书 1:10-12）、感召（彼得后书 1:21）、提醒（约翰福音 14:26）和光照（哥林多前书 2:9-12）方面的作为来履行这一职分的。

When the catechism teaches us that Christ executes His prophetic office by His Spirit, what it is saying is that He executes it by the Holy Spirit’s ministry of revelation (1 Pet 1:10-12), inspiration (2 Pet 1:21), reminder (Jn 14:26) and illumination (1 Cor 2:9-12).

受难节特别聚会





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