

恩信生命堂

PENANG LIFE CHAPEL



耶和华的仆人，夜间站在耶和華殿中的，你们当称颂耶和華。你们当向圣所举手，称颂耶和華。愿造天地的耶和華，从锡安赐福给你们。 诗篇 134

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

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2026 年 • 六月份讯 •
六月份事奉表

主日敬拜				
日期	7	14	21	28
讲员	林约瑟	林慈信	陈文才	李学文
讲题	从福音书看 【耶稣如何爱我】(8) 洁净我殿堂 约 2: 12-22	教会慈惠事工与你	不可少的只有一件 路 10: 38-42	属基督的 林后 10
饼杯	苏敏荣	许治杰	黄永奇	苏敬源
奉献	李彦廷/林新凯	朱玮康/董淮	刘运祥/曾焕恩	刘建源/董志勤
司琴	陈家丽	刘美恩	Deborah	刘美恩
招待	李芬媚/陈维真	苏圣源/李彦廷	苏敬源/张燕芳	许治杰/唐佩珊

儿童/成人主日学：圣经神学/ 经文默想/ 新约概论				
日期	7	14	21	28
	儿童主日学：主题-圣经神学 - Jasmine			
题目	犹大之王 (创 49: 10)	逾越节羔羊 (出 12: 23)	逾越节羔羊 (出 12: 23)	大卫王 (撒下 7;12-13)
	成人主日学 — 林约瑟			
题目	经文默想： 歌罗西书 (二十)	讲员：林慈信 圣灵、神的律法与爱	经文默想： 歌罗西书 (二十一)	经文默想： 歌罗西书 (二十二)
	成人主日学 — 陈文才			
题目	10.2 国度的子民 - 罗马书	联合	10.3 国度的子民 - 罗马书	10.4 国度的子民 - 罗马书

祷告会：星期四 9pm - 10pm				
日期	4	11	18	25
题目	活在父家中 (15)	活在父家中 (16)	活在父家中 (17)	活在父家中 (18)
讲员	讲员：林约瑟			

青少年圣经团契：星期六 3pm - 4.30pm				
日期	6	13	20	27
负责人	刘建源	林慈信牧师	黄振禾	王福娟
主题	认识基督 (10b)- 基督成长	以神为中心的敬拜 要素 (一&二) 3pm - 6pm	默想圣经：路得记 4	神设立婚姻 (创 2: 24-25)

（一）教会事项

六月份教会聚会

- 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。

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44: 基督如何履行祭司的职分?

答: 基督为百姓的罪，将自己作为无瑕无疵的祭物，一次向神献上，使神与他们和好；并为他们继续代求。这样，基督就履行了祭司的职分。

Q. 44. How doth Christ execute the office of a priest?

A. Christ executeth the office of a priest, in his once offering himself a sacrifice without spot to God, to be a reconciliation for the sins of his people; and in making continual intercession for them.

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: 14）

How much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God. (Hebrews 9: 14)

像这样，基督既然一次被献，担当了多人的罪，将来要向那等候他的人第二次显现，并与罪无关，乃是为拯救他们。

（来9: 25）

so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him. (Hebrews 9: 28)

所以，他凡事该与他的弟兄相同，为要在神的事上成为慈悲忠信的大祭司，为百姓的罪献上挽回祭。（来2:17）

Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people.
(Hebrews 2:17)

像这样圣洁、无邪恶、无玷污、远离罪人、高过诸天的大祭司，原是我们合宜的。他不像那些大祭司，每日必须先为自己的罪，后为百姓的罪献祭；因为他只一次将自己献上，就把这事成全了。（来7:26-27）

For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens. He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself. (Hebrews 7: 26-27)

注Notes:

主耶稣基督不仅是至高的先知，祂也是我们的大祭司。作为先知，祂是上帝向世人说话的代表；但作为祭司，祂是世人亲近上帝的代表。

The Lord Jesus Christ is not only Prophet par excellence; He is our Great High Priest. As Prophet, He is God's representative in speaking to men; but as Priest, He is men's representative in approaching God.

作为祂教会的大祭司，主耶稣基督代表祂所有蒙拣选的儿女，在神面前“将自己献为无瑕疵的[代赎]祭物”，并“为他们不断代求”（来 5:1；8:3；7:25）。

As the Great High Priest of His Church, the Lord Jesus Christ represents every of His elect children by “offering Himself a [substitutionary] sacrifice without spot to God” and “making continual intercession for them” before God (Heb 5:1; 8:3; 7:25).

《希伯来书》的作者告诉我们，履行大祭司的职分是基督取了人的样式而非天使的样式的主要原因之一，因为唯有作为人，祂才能以一位满有怜悯的大祭司的身份代表我们（来 2:16-17）。

The writer of Hebrews tells us that the fulfilment of His priestly office was one of the chief reasons why Christ took on the nature of man rather than of angels, for only as man can He represent us as a merciful high priest (Heb 2:16-17).

耶稣的祭司职分远胜于亚伦祭司的职分。

Jesus' priestly ministry is far superior to the ministry of the Aaronic Priests.

首先，祂无需为自己献上任何祭物，因为祂本无罪，尽管祂在各方面都像我们一样受过试探（来 4:15； 7:27）。

Firstly, He need not offer any sacrifice for Himself since He is without sin, though He was in all points tempted like as we are (Heb 4:15; 7:27).

其次，我们的至大祭司没有献上那些只能作为影儿和预表、却无法除掉罪孽的动物为祭物（来 4:10），而是献上了他自己——这正是旧约所有祭物所预表的实体（来 9:14, 28； 歌罗西书 2:17）。祂这样做，不仅通过代我们承受本该归于我们的罪的刑罚，从而平息了神的忿怒，更使我们与神和好（希伯来书 2:17； 以弗所书 2:16）。

Secondly, rather than offering animal sacrifices which are but shadow and types which cannot take away sins (Heb 4:10), our Great High Priest offered Himself, the antitype which all the OT sacrifices were pointing to (Heb 9:14, 28; Col 2:17). In doing so, He not only propitiated the wrath of God by vicariously taking the punishment for sin that is due us upon Himself, but reconciles us to God (Heb 2:17; Eph 2:16). ¹

第三，与亚伦的祭司不同，我们的大祭司基督永远为我们代求（来 7:24-25； 12:24,25）。此外，祂并非在地上为我们代求，而是已被高举到父神的右边，并在那里为我们代求（罗 8:34）。

Thirdly, unlike the Aaronic priests, Christ our Great High Priest continues ever to make intercession for us (Heb 7:24-25; 12:24,25). Moreover, He does not intercede for us on earth, rather, He is exalted to the right hand of God the Father, and He intercedes for us there (Rom 8:34).

祂为哪些事代求？祂恳求上帝，因着祂受死的功劳，使我们的罪得赦免；使我们的良心得安宁，我们的灵魂得保全：“若有人犯罪，在父那里我们有一位中保，就是那义者耶稣基督”（约翰一书 2:1）。

What does He intercede for? He pleads with God that on account of the merit of His death our sins may be pardoned; our consciences quieted and our souls preserved: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1).

问45：基督如何履行君王的职分？

答：首先，基督从世界召出一群子民，归祂自己，又赐下一批人管理他们，也赐下律法，就以这个有形的方式治理他们；其次，祂也把救赎恩典赐给选民，报赏他们的顺服，纠正他们的过犯，又在各样的试探和苦难中保守并扶持他们，克制、征服他们所有的仇敌；。。。。。

Q 45 . How doth Christ execute the office of a king?

A. Christ executeth the office of a king, in calling out of the world a people to himself, and giving them officers, laws, and censures, by which he visibly governs them; in bestowing saving grace upon his elect, rewarding their obedience, and correcting them for their sins, preserving and supporting them under all their temptations and sufferings, restraining and overcoming all their enemies,

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。。。祂为自己的荣耀，也为他们的益处，以大能调度万有；第三，又报应其余那些不认识神、不顺从福音的人。这样，基督就履行了君王的职分。

.....and powerfully ordering all things for his own glory and their good: and also in taking vengeance on the rest, who know not God, and obey not the gospel.

我已立他作万民的见证，为万民的君王和司令。你素不认识的国民，你也必召来；素不认识你的国民也必向你奔跑，都因耶和华—你的神以色列的圣者，因为他已经荣耀你。（赛55: 4-5）

Behold, I made him a witness to the peoples, a leader and commander for the peoples. Behold, you shall call a nation that you do not know, and a nation that did not know you shall run to you, because of the Lord your God, and of the Holy One of Israel, for he has glorified you. (Isaiah 55: 4-5)

因为，耶和华是审判我们的；耶和华是给我们设律法的；耶和华是我们的王；他必拯救我们。（赛33: 22）

For the Lord is our judge; the Lord is our lawgiver; the Lord is our king; he will save us. (Isaiah 33: 22)

他们在一切苦难中，他也同受苦难；并且他面前的使者拯救他们；他以慈爱和怜悯救赎他们；在古时的日子常保抱他们，怀握他们。（赛63: 9）

In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; he lifted them up and carried them all the days of old. (Isaiah 63:9)

耶和華對我主說：你坐在我的右边，等我使你仇敌作你的脚凳。耶和華必使你从锡安伸出能力的杖来；你要在你仇敌中掌权。当你掌权的日子（或译：行军的日子），你的民要以圣洁的妆饰为衣（或译：以圣洁为妆饰），甘心牺牲自己；你的民多如清晨的甘露（或译：你少年时光耀如清晨的甘露）。（诗110: 1-3）

The Lord says to my Lord: "Sit at my right hand, until I make your enemies your footstool." The Lord sends forth from Zion your mighty scepter. Rule in the midst of your enemies! Your people will offer themselves freely on the day of your power, in holy garments; from the womb of the morning, the dew of your youth will be yours. (Psalms 110: 1-3)

主耶穌基督不仅是伟大的先知和大祭司，祂更是万王之王。王是王国的统治者。基督正是这样的君王。祂的王权早在旧约中就被预言了，当时雅各为犹大祝福时说：“权杖必不离犹大……”（创世记 49:10）。

The Lord Jesus Christ is not only the Great Prophet and the Great High Priest, He is also the King of kings. A king is the ruler of a kingdom. His kingship was early prophesied in the OT, when Jacob blessed Judah by saying: "The sceptre shall not depart from Judah..." (Gen 49:10).

基督通过以下方式行使祂的君王职权：（1）“从世上召聚一群人归向自己”，以建立祂的可见教会；（2）“设立职分”，即长老（牧师）传道和执事来治理他们；以及（3）赐予他们律法，借此祂可见地治理他们，也就是说，建立教会治理和纪律。

Christ executes His kingship in: (1) "in calling out of the world a people to Himself" to constitute His Visible Church; (2) in "giving them officers," namely elders and deacons to rule over them; and (3) in giving them "laws, and censures, by which He visibly governs them," that is to say in establishing church government and discipline.

在教会的内在生活中，基督行使祂的王权：（1）通过圣灵在选民心中运行，将救恩之恩赐予他们；（2）通过“奖赏他们的顺服”；（3）通过“因他们的罪而管教他们”，即借着神预定的管教和良心的声音；以及（4）通过“在他们一切的试探和苦难中保守并扶持他们”，使他们永不被试炼或自身的败坏所压倒。

In the personal life of the Church, Christ executes His kingship: (1) in bestowing saving grace upon His elect" by His Spirit working in their heart; (2) by "rewarding their obedience" ; (3) by "correcting them for their sins" by providential discipline and the voice of conscience; and (4) by "preserving and supporting them under all their temptations and sufferings," so that they will never be overwhelmed by trials or their own corruptions.

最后，基督行使祂的王权：(1) 通过“制伏并战胜[祂所拣选之人的]一切仇敌”，使没有任何事物能使他们与祂的爱隔绝；(2) “为祂自己的荣耀和祂选民的益处，大有能力地治理万物”；以及 (3) “向那些不认识神、不顺从福音的人施行报应”，那时基督将最终制伏一切反对祂的教会和祂的人，包括撒但和世界。

Finally, Christ exercises His kingship: (1) by “restraining and overcoming all [the] enemies [of his elect],” so that nothing can separate them from His love; (2) by “powerfully ordering all things for His own glory, and [His elect’s] good”; and (3) by “taking vengeance on the rest, who know not God, and obey not the gospel”, when Christ will finally put down all who oppose His Church and Him, including Satan and the World.

问46：基督的降卑在于什么？

答：基督的降卑在于祂为了我们的缘故，舍弃自己的荣耀（虚己），取了奴仆的形像，从祂的受孕、降生、生活、受死，乃至死后、直到复活之前，这段时间都是处于卑微的境况中。

Q. 46. What was the estate of Christ’s humiliation?

A. The estate of Christ’s humiliation was that low condition, wherein he, for our sakes, emptying himself of his glory, took upon him the form of a servant, in his conception and birth, life, death, and after his death, until his resurrection.

他本有神的形像，不以自己与神同等为强夺的；反倒虚己，取了奴仆的形像，成为人的样式；既有人的样子，就自己卑微，存心顺服，以至於死，且死在十字架上。（腓2: 6-8）

who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.

（Phil 2: 6-8）

你们知道我们主耶稣基督的恩典：他本来富足，却为你们成了贫穷，叫你们因他的贫穷，可以成为富足。（林后8: 9）

For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich.

（2 Cor 8: 9）

在《威斯敏斯特信条》第42条中，我们看到主耶稣基督“在他受卑微和得尊荣的两种状态中”履行了他的中保职分。在《威斯敏斯特信条》第46-50条中，我们将研读基督的卑微；而在第51-56条中，我们将研读祂的升高。当我们谈论“基督的卑微”时，我们指的是基督——祂本是真神——如何谦卑自己，并为我们的救赎而在“卑微的境地”中受苦了一段时间。

In WLC 42, we saw that the Lord Jesus Christ executed the office of His mediatorship “in the estate both of His humiliation and exaltation.” In WLC 46-50 we shall be studying Christ’s humiliation while in WLC 51-56, we shall be studying his exaltation. When we talk about “Christ’s humiliation,” we are talking about how Christ, who is very God himself, humbled himself and for a time suffered in a “low condition” for our redemption.

我们可以将基督的受辱分为五个阶段，即：（1）他虚己；（2）他卑微的降生；（3）他顺服的一生；（4）他代赎的死亡；以及（5）他的安葬。

We may think of the humiliation of Christ in 5 steps, viz.: (1) His emptying himself; (2) His lowly birth; (3) His life of obedience; (4) His vicarious death; and (5) His burial.

首先，让我们思考他如何虚己。

First, consider his emptying himself.

他究竟舍弃了什么？针对这个问题，人们提出了许多异端观点，其中包括他舍弃了自己的神性。

What did he empty himself of? Many heretical ideas have been offered for this question, including that he emptied himself of his deity.

当保罗说他“虚己，不坚持自己与神平等的地位，”时，他指的是他的神性被蒙在人的肉体之中，以致他在道成肉身期间，以人的形象向世人 and 天使显现。

When Paul says that he emptied himself of the form of God, he is referring to how his deity is veiled in human flesh so that he appeared for the duration of his incarnation as man to men and angels.

其次，基督在卑微的降生中谦卑了自己。基督是永恒的上帝之子，是和平之君、万王之王，然而他不仅谦卑自己降生为人，更选择由一位卑微的童贞女（参路1:48）在臭气熏天的马槽里（参路2:7）降生，而非由一位尊贵的王子在堂皇的宫殿中降生。

Secondly, Christ humbled himself in his lowly birth. Christ is the eternal Son of God, the Prince of Peace and the King of kings, and yet he humbled himself not only to be born, but to be born of a lowly virgin (cf. Lk 1:48) in a smelly stable (cf. Lk 2:7), rather than of a majestic princess in a stately palace.

第三，基督在生前谦卑自己，尽管他是律法的颁布者、万物的维系者和万物的拥有者，但他（1）顺服了律法（参加4:4）；（2）忍受了恶人和恶天使的反对、辱骂和羞辱（太4:1；太10:25；来12:3）；并（3）在肉体上经历了无罪的软弱，如疲倦、饥饿、口渴、疼痛等；在灵魂上则经历了忧伤与悲痛（参约4:6；太4:2；赛53:3）。

Thirdly, Christ humbled himself in his life in that though he is the Law-Giver, the Upholder of all things, and the Owner of all things, he (1) Subjected himself to the Law (cf. Gal 4:4); (2) Endured the contradictions, reproaches, and indignities of wicked men and angels (Mt 4:1; Matt 10:25; Heb 12:3); and (3) Underwent the sinless infirmities of the flesh, such as weariness, hunger, thirst, pain and the like, in regard to his body; and grief and sorrow in regard to his soul (cf. Jn 4:6; Matt 4:2; Isa 53:3).

第四，基督在死亡中谦卑自己：(1) 甘愿承受导致他遭受不公判决的一切痛苦与屈辱，包括背叛和肉体虐待（参太26、27）；(2) 甘愿承受残酷且可耻的酷刑而死（腓2:8）；以及(3) 不仅忍受了剧烈的肉体痛苦，更在灵魂中承受了因选民之罪而应得的上帝之怒（太27:46）。

Fourthly, Christ humbled himself in his death (1) by condescending to suffer all the sorrows and humiliation leading up to his unjust sentence, including betrayal and physical abuse (cf. Mt 26, 27); (2) by condescending to die through a cruel and disgraceful torture (Phil 2:8); and (3) by enduring not only excruciating bodily pain, but the wrath of God due for the elect's sin in his soul (Mt 27:46).

最后，基督谦卑地允许自己的身体被安葬，并在死亡的权势之下一直待到第三天，那时他从死里复活了（太27:59-60）。

Finally, Christ humbled himself in permitting his body to be buried and in continuing under the power of death until the third day when he was raised from the dead (Mt 27:59-60).

问47: 在基督的成孕和降生中，基督是如何降卑自己的？

答：基督在受孕和降生中降卑自己，是在于祂本为天父怀中的永恒之子，却在时候满足时，甘愿成为人之子，由一位卑微的女人而生；祂所处的各样环境，比一般的屈尊都更卑微。

Q.47. How did Christ humble himself in his conception and birth?

A. Christ humbled himself in his conception and birth, in that, being from all eternity the Son of God, in the bosom of the Father, he was pleased in the fullness of time to become the son of man, made of a woman of low estate, and to be born of her; with divers circumstances of more than ordinary abasement.

道成了肉身，住在我们中间，充充满满的有恩典有真理。我们也见过他的荣光，正是父独生子的荣光。从来没有看见神，只有在父怀里的独生子将他表明出来。
(约1: 14; 18)

And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son[d] from the Father, full of grace and truth.

No one has ever seen God; God the only Son, who[f] is at the Father's side,[g] he has made him known. (John 1: 14; 18)

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)

就生了头胎的儿子，用布包起来，放在马槽里，因为客店里没有地方。
(路2: 7)

And she gave birth to her firstborn son and wrapped him in swaddling cloths and laid him in a manger, because there was no place for them in the inn. (Luke 2: 7)

注Notes:

在时候满足，也就是在神所定下的时刻，基督降卑自己，“成为人子”，取了人的样式。要理问答教导我们，祂是“甘愿”这样做的，这表明祂是自愿来的，绝非出于任何强迫。

In the fullness of time, that is at the time appointed by God, Christ condescended to “become the son of man” by taking on human flesh. Our catechism teaches us that “He was pleased” to do so, indicating that He came willingly, and under no compulsion at all.

基督是否可能像他在道成肉身之前显现时那样，通过获得一个暂时的身体来道成肉身？或者通过无中生有地创造一个成年人的身体？这在理论上或许可行，但那样的话，基督就不能真正称为“人子”了。他虽然会拥有与人类相似的本质，却并非与人类同质。

Could Christ have taken on human flesh by taking on a temporary body like the way He did in His pre-incarnational appearances (e.g. Gen 18:2)? Or by creating out of nothing a full grown body? Well, conceivably that is possible, but in that case Christ would not truly be the son of man. He would have a similar nature to man, but not be of the same nature.

基督要成为真正的人，唯一的途径就是受孕于母腹，并以人的身份降生。因此，基督谦卑自己，以此方式取了人的肉身。

The only way that Christ can be a true man is to be conceived in the womb and born as man. Therefore, Christ humbled Himself to take on human flesh in this way.

不仅如此，祂还谦卑地“由一位地位卑微的女子所生”。从玛利亚在生下主后，仅能负担一对斑鸠作为洁净祭的献祭，便可看出她的贫穷（参阅路2:24）。

And not only so, but He condescended to be “made of a woman of low estate, and to be born of her.” Mary’s poverty can be seen by how she could only afford a pair of turtledoves for her purification after giving birth to the Lord (cf. Lk 2:24).

此外，主降生的情境尤为谦卑，因为凭着神的安排，由于伯利恒的客栈没有空房，马利亚和约瑟只能住在牲畜的棚中。马利亚就在这般谦卑的境况中生下了我们的主，并将他放在马槽里（路2:7）。

Furthermore, the circumstance of the Lord’s birth was particularly humbling, for by the providence of God, because there was no room in the inn in Bethlehem, Mary and Joseph had to stay in an animal stall. Mary gave birth to our Lord in this humbling condition and laid him on a manger (Lk 2:7).

使徒保罗说：“你们也知道我们主耶稣基督的恩典：他本来富足，却为你们成了贫穷，叫你们因他的贫穷可以成为富足（林后8:9）。”

Says the apostle Paul: For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich (2Cor 8:9).

既然基督为我们谦卑自己，我们当中还有谁能继续骄傲呢？

If Christ humbled Himself for us, how can any of us remain proud?



教会弟兄姐妹参加国际诗班营并在千人颂赞会献诗！





