

恩信生命堂

PENANG LIFE CHAPEL



你们要赞美耶和华，向耶和华唱新歌，在圣民的会中赞美他。
愿以色列因造他的主欢喜。愿锡安的民，因他们的王快乐。
愿他们跳舞赞美他的名，击鼓弹琴歌颂他。因为耶和华喜爱
他的百姓。他要用救恩当作谦卑人的妆饰。愿圣民因所得的
荣耀高兴。愿他们在床上欢呼。 诗篇 149: 1-5

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 • 七份月讯 •
七月份事奉表

主日敬拜				
日期	5	12	19	26
讲员	林约瑟	钱慕恒	陈文才	严家洋
讲题	诗篇中的基督 (2) 诗 40	你是怎样听神的道? 路 8: 1-15	求主教导我们祷告 路 11: 1-4	跨关乎我软弱的事 林后 11
饼杯	苏敏荣	李彦廷	林新凯	刘建源
奉献	董淮/苏敬源	黄永奇/董志勤	林振隆/曾焕恩	朱玮康/杨思敏
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	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	5	12	19	26
	儿童主日学：主题-圣经神学 - Jasmine			
题目	大卫王 (撒下 7;12-13)	暂停	大卫王 (撒下 7;12-13)	受苦的仆人 (以赛亚书 53: 6)
	成人主日学 — 林约瑟			
题目	腓利门书默想 (1)	暂停	腓利门书默想 (2)	腓利门书默想 (3)
	成人主日学 — 陈文才			
题目	11.1 国度的问题 - 哥林多前书	暂停	11.2 国度的问题 - 哥林多前书	11.3 国度的问题 - 哥林多前书

祷告会：星期四 9pm - 10pm					
日期	2	9	16	23	30
题目	活在父家中 (19)	活在父家中 (20)	活在父家中 (21)	活在父家中 (22)	活在父家中 (23)
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
负责人	刘建源	钱慕恒牧师	刘建源	王福娟
主题	认识基督 (11A)- 基督的阅读	全教会祷告日 10am - 3.30pm	认识基督 (11B)- 基督的阅读	婚姻的蓝图： 家庭的基础

(一) 教会事项

七月份教会聚会

- 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：教会祷告日 (11/7)



2026

全教会祷告日 神学信仰讲座

10.00am - 11.00am | 清教徒论祷告 1
11.00am - 12.00pm | 清教徒论祷告 2
1.00pm - 2.00pm | 《西敏公共崇拜指南》中的公众祷告
2.00pm - 3.00pm | 分组练习
3.00pm - 3.30pm | 联合祷告

讲员 | 钱慕恒牧师 改革宗神学院
代理教务主任及专任教师

11/7 saturday 檳城恩信生命堂 PENANG LIFE CHAPEL
2-2-421 Square, Tingkat Mahsuri 1, Bayan Baru, 11950 Bayan Lepas, Penang

(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)
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，耶和華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。
(因为国权是耶和華的，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48: 在生活中，基督是如何降卑自己的？

答：基督在祂的生活中降卑自己，是在于祂将自己服在律法（祂也完美地成全了这个律法）之下，并面对世上的各样侮辱、撒但的试探、自己肉身的软弱，这些或是常见于人的性情，或是特别因着降卑而有的光景。

Q. 48. How did Christ humble himself in his life?

A. Christ humbled himself in his life, by subjecting himself to the law, which he perfectly fulfilled; and by conflicting with the indignities of the world, temptations of Satan, and infirmities in his flesh, whether common to the nature of man, or particularly accompanying that his low condition.

我的仆人行事必有智慧（或译：行事通达），必被高举上升，且成为至高。许多人因他（原文是你）惊奇；他的面貌比别人憔悴；他的形容比世人枯槁。（赛52: 13-14）

Behold, my servant shall act wisely; he shall be high and lifted up, and shall be exalted. As many were astonished at you— his appearance was so marred, beyond human semblance, and his form beyond that of the children of mankind. (Isaiah 52: 13-14)

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。

But when the fullness of time had come, God sent forth his Son, ^(加4: 4-5) 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:

在我们之前的学习中，我们看到“基督在受孕和降生时如何谦卑自己”。但祂的谦卑并未止步于此。祂在一生中还从四个方面谦卑自己：

In our previous study, we saw how “Christ humbled Himself in His conception and birth.” But His humiliation did not end there. He humbled Himself also in His life in four areas:

首先，尽管祂作为神是律法的颁布者，因此超乎律法之上，但祂却甘愿顺服律法而活。祂这样做，是为了作为祂教会的盟约代表，代教会履行【行为之约】。正因如此，祂遵守了祂自己的律法。

First, although as God He was the Law-Giver and therefore above the Law, He subjected Himself to live under the Law. He did so in order to fulfil the covenant of works on the behalf of His Church as her covenant representative. As such, He kept His own Law.

其次，基督承受了“世人的羞辱”。我们的《要理问答》提到，我们的主经历了“冲突”，因为世人加诸于祂的羞辱——诸如责备、羞耻和嘲笑（诗篇 22:6；希伯来书 12:6）——与祂那完全圣洁、公义和正直的本性，以及祂所来自的天上那完全的平安、秩序与敬虔，是如此格格不入。

Secondly, Christ suffered the “indignities of the world.” Our catechism speaks of our Lord experiencing ‘conflict’ because the indignities of the world such as reproaches, shame, ridicule against Him (Ps 22:6; Heb 12:6) is so contrary to His nature of perfect holiness, righteousness and justice, and the perfect peace, order and reverence of heaven where He came.

第三，基督经历了“撒但的试探”。这对我们的救主而言是一种羞辱，因为被一个邪恶、诡诈且背叛上帝权威的受造物所试探，是对祂圣洁品格和尊严的侮辱。

Thirdly, Christ endured the “temptations of Satan.” This was a humiliation to our Saviour because it was an insult to His holy character and majesty to be tempted by a creature who is wicked, deceitful and in rebellion against God’s authority.

第四，基督所承受的“肉体上的软弱”，既包括人类共有的，也包括他当时所处“卑微境地”所特有的。例如，他经历了痛苦、悲伤、疲惫、饥饿、口渴和贫穷。他如此贫穷，以至于临终时，他唯一的财产就是身上穿的衣服。就连那件衣服也被士兵们夺取了。

Fourthly, Christ suffered the “infirmities in His flesh” both as common to man, and as particular to the “low condition” that He was in. He suffered, for example, pain, sorrow, weariness, hunger, thirst and poverty. He was so poor that at the time of His death, His only possession was what He was wearing on His back. And even that was confiscated by the soldiers.

当我们默想祂为我们所受的苦难时，愿我们的心中充满对祂的深切感恩与爱。同时，面对因基督的缘故所经历的试炼，我们也不要灰心丧气，更不要开始抱怨。让我们仰望那位我们信心的创始者与成全者，深知祂为我们所受的苦难，远超过我们所能想象的。

Let our hearts be filled with deep gratitude and love towards Him as we contemplate on what He has condescended to suffer for us. And let us also not be discouraged and begin to murmur at our trials which we experience for Christ’s sake. Let us look to Him who is the author and finisher of our faith knowing He endured much more for our sakes than we can ever imagine.

1

问49: 在祂的受死中，基督是如何降卑自己的？

答：祂为犹大所背叛，遭门徒离弃，受世人的嘲弄和弃绝，被彼拉多定罪，被官长、兵丁折磨；祂也为死亡的恐怖、黑暗的权势所苦，承受神忿怒的重压；祂将命倾倒，为罪献上自己，忍受了十字架上痛苦的、羞耻的、受咒诅的死亡。

Q.49.How did Christ humble himself in his death?

A. Christ humbled himself in his death, in that having been betrayed by Judas, forsaken by his disciples, scorned and rejected by the world, condemned by Pilate, and tormented by his persecutors; having also conflicted with the terrors of death, and the powers of darkness, felt and borne the weight of God’s wrath, he laid down his life an offering for sin, enduring the painful, shameful, and cursed death of the cross.

1

但这整件事的发生，是要应验先知书上的话。”那时，门徒都离开他逃跑了。

(太26: 56)

But all this has taken place that the Scriptures of the prophets might be fulfilled.” Then all the disciples left him and fled. (Matt. 26: 56)

耶稣非常伤痛，祷告更加恳切，汗如大血点滴在地上。(路22: 44)

And being in agony he prayed more earnestly; and his sweat became like great drops of blood falling down to the ground. (Luke 22: 44)

大约三点钟，耶稣大声呼叫：“以利，以利，拉马撒巴各大尼？”意思是“我的 神，我的 神，你为甚么离弃我？” (太27: 46)

And about the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lema sabachthani?” that is, “My God, my God, why have you forsaken me?” (Matt. 27: 46)

基督替我们受了咒诅，就救赎我们脱离了律法的咒诅，因为经上记着：“凡挂在木头上的，都是受咒诅的。” (加3: 13)

Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who is hanged on a tree”. (Gal 3:13)

耶和華却喜悅把他壓傷，使他受痛苦；耶和華若以他的性命作贖罪祭……

(賽53: 10)

Yet it was the will of the LORD to crush him; he has put him to grief……

(Isa. 53:10)

注Notes:

主不仅在降生和世上的生活中谦卑自己，在通往祂受难的种种事件中，祂也谦卑了自己。

The Lord did not only humble Himself in His birth and earthly life, He humbled Himself in the events leading up to His death too.

首先，他被犹太·伊斯卡里奥特出卖了，此人既是祂十二位亲选门徒之一，也是祂的至交好友。

First, He was betrayed by Judas Iscariot, who was one of His twelve chosen disciples and a familiar friend.

其次，其余的门徒都离弃了他。这对主来说，想必是特别令人难过的，因为这些本是他的忠心门徒，此前他们一直宣称对他的忠诚与友谊，甚至不惜为此舍命。

Secondly, He was forsaken by the rest of the disciples. This must have been particularly humbling for the Lord, for these were His faithful disciples who had hitherto professed their allegiance and friendship to Him to the point of laying down their lives

第三，主遭世人藐视和弃绝（赛53:2-3）。事实上，不仅遭世人藐视，也遭祂自己的子民弃绝：“祂到自己的地方来，自己的人倒不接待祂”（约1:11）。

Thirdly, the Lord was scorned and rejected by the world (Isa 53:2-3). Indeed, not only by the world, but by His own people: "He came unto his own, and his own received him not" (Jn 1:11).

第四，主谦卑自己，甘愿受彼拉多不公的定罪，并承受迫害者的折磨。彼拉多作为一位世俗总督，是受神所立，本应作行善的执政者。但彼拉多违背了自然公义和世俗公义，将主判处死刑。Fourthly, the Lord humbled Himself in submitting Himself to be unjustly condemned by Pilate and tormented by His persecutors. Pilate, as a civil governor was ordained of God to be a minister for good. But Pilate went against both natural justice and civil justice to condemn the Lord to death.

第五，基督在临近受难之时，“与死亡的恐怖和黑暗的势力进行了斗争”。这一点在客西马尼园尤为明显，当时他热切地祷告，祈求如果可能的话，能免去十字架的恐怖。

Fifthly, Christ "conflicted with the terrors of death, and the powers of darkness" as He neared the time of His death. This was especially so in the garden of Gethsemane, when He prayed earnestly according to a desire that if it were possible, He could be spared the terrors of the Cross.

1

第六，也是最关键的一点，主“感受并承担了上帝忿怒的重担”。这是他整个在世期间必定都感受到的，因为他担当了我们的痛苦，背负了我们的忧患（赛53:4），但他必定是在被挂在十字架上的那三个黑暗的小时里，对此感受尤为深刻。在这三个小时的尽头，主大声呼喊：“我的神，我的神，为什么离弃我？”（太27:46）。主耶稣就是神自己，但他正将选民的罪担在自己身上，并为我们的罪承受着神无限的忿怒。

Sixthly, and most significantly, the Lord "felt and borne the weight of God's wrath." This was something He must have felt throughout His earthly life for He bore our griefs and carried our sorrows (Isa 53:4), but He must have felt it particularly in the three hours of darkness as He hung on the cross. At the end of the three hours, the Lord cried out with a loud voice, "My God, my God, why hast thou forsaken me" (Mt 27:46). The Lord Jesus is God Himself, but He was bearing the sin of the elect upon Himself, and suffering the infinite wrath of God for our sin.

第七，主谦卑自己，在于祂“舍命作赎罪祭”。祂死于一种不光彩的罪犯之死——作为赎罪祭，不是为祂自己的罪，而是为祂所拣选之人的罪。不仅如此，这更是一种受咒诅的死，因为神的话语早已宣告：“凡挂在木头上都是被神咒诅的”（申命记 21:23）。

Seventhly, the Lord humbled Himself in that He "laid down His life an offering for sin." He died an inglorious criminal's death,—as a sin offering not for His own sin, but for the sin of His elect. And not only so, but it was a cursed death for the Word of God has already declared: "he that is hanged is accursed of God" (Deut 21:23).

1

林慈信牧师于六月份在教会的
讲道与讲座会



公开讲座: 17/6 -19/6





父亲节的献唱