



耶和華阿，諸天要稱贊你的奇事。在聖者的會中，要稱贊你的信實。在天空誰能比耶和華呢？神的眾子中，誰能像耶和華呢？他在聖者的會中，是大有威嚴的神，比一切在他四周的更可畏懼。耶和華萬軍之神阿，哪一个大能者像你耶和華？你的信實，是在你的四周。

詩篇 89：5-8

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

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

Email address : penanglifechapel@gmail.com

網址 : www.penanglifechapel.org

For internal circulation only

2026 年・八月份月讯・
八月份事奉表

主日敬拜					
日期	2	9	16	23	30
讲员	林慈信	林约瑟	陈文才	朱玮骏	黄振禾
讲题	以神为中心的 祷告 诗 74	福音书看 【耶稣如何爱我】 (9)：庄稼的主 太 9：35-38	求主教导我们 祷告 (2) 路 11：5-13	在风浪中与主 相遇 太 14：22-33	软弱中的恩典 林后 12
饼杯	苏敏荣	黄永奇	杨思敏	刘运祥	董志勤
奉献	曾焕恩/林新凯	苏圣源/朱玮康	严家洋/刘建源	李彦廷/苏敬源	苏敏荣/许治杰
司琴	陈家丽	刘美恩	Deborah	刘美恩	Deborah
招待	李芬媚/陈维真	苏敬源/张燕芳	李芬媚/陈维真	许治杰/唐佩珊	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	2	9	16	23	30
	儿童主日学：主题-圣经神学 - Jasmine				
题目	联合	受苦的仆人 (以赛亚书 53：6)	复活应许 (以西结 37；3-5)	复活应许 (以西结 37；3-5)	新天新地 (以赛亚书 65：17)
	成人主日学 — 林约瑟				
题目	圣约中的 敬拜与祷告	约翰三书默想 (1)	约翰三书默想 (1)	约翰三书默想 (1)	约翰三书默想(1)
	成人主日学 — 陈文才				
题目	联合	联合	11.4 国度的问题 - 哥林多前书	联合	12.1 国度的软弱 - 哥林多后书

祷告会：星期四 9pm - 10pm				
日期	6	13	20	27
题目	活在父家中 (26)	活在父家中 (27)	活在父家中 (28)	活在父家中 (29)
讲员	讲员：林约瑟			

青少年圣经团契：星期六 3pm - 4.30pm					
日期	1	8	15	22	29
负责人	黄振禾	黄振禾	刘建源	刘建源	王福娟
主题	默想圣经 撒母耳记上 1	默想圣经 撒母耳记上 2：1-11	认识基督 (12A) 基督的祷告	认识基督 (12B) 基督的祷告	单身时的预备： 圣经对教会 生活的教导

(一) 教会事项

八月份教会聚会

- 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. 记念作决策的政府，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)

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50：基督死后的降卑在于什么？

答：基督死后的降卑是在于祂被埋葬，且一直持续处于死亡的状态、死亡的权势之下，直到第三日；用另一种说法就是祂「下到阴间」。

Q.50. Wherein consisted Christ's humiliation after his death?

A. Christ's humiliation after his death consisted in his being buried; and continuing in the state of the dead and under the power of death till the third day, which hath been otherwise expressed in these words, He descended into hell.

约拿怎样三日三夜在大鱼的腹中，人子也要照样三日三夜在地里。（太12:40）

For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.
(Matt.12:40)

我从前领受了又传交给你们那最要紧的，就是基督照着圣经所记的，为我们的罪死了，又埋葬了，又照着圣经所记的，第三天复活了。（林前15: 3-4）

For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, 4 that he was buried, that he was raised on the third day according to the Scriptures.
(1 Cor. 15: 3-4)

虽然他从来没有行过强暴，他的口里也没有诡诈，人还是使他与恶人同埋，但死的时候与财主同葬。（赛53: 9）

And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth. (Isa. 53:9)

注Notes:

我们已经看到，在主受难前的种种事件中，祂是如何谦卑自己的。但祂的受辱尚未结束。在死亡中，祂还以两种方式谦卑了自己。

We have seen how the Lord humbled Himself in the events leading up to His death. But His humiliation was not yet completed. He humbled Himself in death in two ways yet.

首先，祂谦卑地顺服，让自己的身体被埋葬。我们必须记住，主既是完全的神，也是完全的人。作为人，祂拥有不朽的灵魂和会死的身体。祂死后，祂的灵魂无疑已回到天上，正如祂对那个悔改的强盗所说：“今日你要同我在乐园里了”（路23:43）。另一方面，祂的身体被安葬在亚利马太的约瑟的坟墓中，从而应验了以赛亚的预言：“在死的时候与财主同葬”（赛53:9）。

First, He humbled Himself by condescending that His body be buried. The Lord, we must remember, is fully God and fully man. As man, He has an immortal soul and a mortal body. At His death, His soul would no doubt have returned to heaven as He told the penitent thief: “Today shalt thou be with me in paradise” (Lk 23:43). His body, on the other hand, was buried in the tomb of Joseph of Arimathaea, thus fulfilling the prophecy of Isaiah that: “he made his grave... with the rich in his death” (Isa 53:9).

其次，基督谦卑自己，“持续处于死亡的状态、死亡的权势之下，直到第三日，直到第三日”。因为“罪的工价乃是死”（罗6:23），所以主既要经历肉体之死，也要经历相当于灵性之死（他在那三小时的黑暗中以及随之而来的“我被离弃了”的呼喊中，便经历了这种灵性之死）。

Secondly, Christ humbled Himself in “continuing in the state of the dead, and under the power of death till the third day.” Because “the wages of sin is death” (Rom 6:23), it is essential that the Lord suffered both physical and the equivalent of spiritual death (which He experienced in the 3 hours of darkness and the resultant cry of dereliction).

《大要理问答》提到，主被安葬一事，在‘下到阴间’这句话中得到了另一种表述”。这指的是《使徒信经》中颇具争议的一句话，该句很可能是在公元650年才被添加进去的。

Now, our catechism speaks of how the Lord’s burial “hath been otherwise expressed in these words, He descended into hell.” This is with reference to the rather controversial phrase in the Apostle’s Creed, which was probably added only in A.D. 650.

《海德堡要理问答》对第44问的回答：“为何要加上‘他下到阴间’这一句？”回答说：好使我在极大的愁苦和试探中，可以确信我的主耶稣基督，藉着祂在一切苦难中所经历的，尤其是在十字架上所遭受的那无法言表的惨痛、苦楚和惊恐，已经拯救我脱离了地狱的惨痛和苦楚，并使我因此可以得着完全的安慰。

The Heidelberg Catechism, answering Question 44: “Why is there added, He descended into hell?” says: That in my greatest temptations, I may be assured, and wholly comfort myself in this, that my Lord Jesus Christ, by his inexpressible anguish, pains, terrors, and hellish agonies, in which he was plunged during all his sufferings, but especially on the cross, hath he delivered me from the anguish and torments of hell.

《威斯敏斯特信条》指出，“他下到阴间”一语是指基督被埋葬，并在死亡的权势之下停留了一段时间；此处“阴间”一词应理解为“死亡权势的领域”。

The WLC teaches that the words “He descended into hell” refer to Christ’s being buried, and continuing under the power of death for a time, the word hell being understood as “the realm of the power of death.”

问51: 基督的升高在于什么?

答: 基督的升高在于复活、升天、坐在父的右边, 并且再临要审判世界。

Q. 51. What was the estate of Christ's exaltation?

A. The estate of Christ's exaltation comprehendeth his resurrection, ascension, sitting at the right hand of the Father, and his coming again to judge the world.

我当日所领受又传给你们: 第一, 就是基督照圣经所说, 为我们的罪死了, 而且埋葬了; 又照圣经所说, 第三天复活了。

(林前15: 3-4)

For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, 4 that he was buried, that he was raised on the third day in accordance with the Scriptures. (1 Cor.15: 3-4)

主耶稣和他们说完了话, 后来被接到天上, 坐在神的右边。

(可16: 19)

So then the Lord Jesus, after he had spoken to them, was taken up into heaven and sat down at the right hand of God. (Mark 16:19)

照他在基督身上所运行的大能大力, 使他从死里复活, 叫他在天上坐在自己的右边, 远超过一切执政的、掌权的、有能的、主治的, 和一切有名的; 不但是今世的, 连来世的也都超过了。(弗1: 20-21)

that He worked in Christ when he raised him from the dead and seated him at His right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come. (Eph. 1: 20-21)

加利利人哪, 你们为甚麽站着望天呢? 这离开你们被接升天的耶稣, 你们见他怎样往天上去, 他还要怎样来。(徒1: 11)

"Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven."

(Acts 1: 11)

注Notes:

我们先前看到，基督在“卑微与得荣的两个阶段中，都履行了他作为教会先知、祭司和君王的中保职分”（《威斯敏斯特大要理问答》第42问）。我们在第46至50问中，已经了解了他如何在卑微的阶段中受苦。在第51至56问中，我们将探讨主在得荣阶段的荣耀与作为。

We saw earlier that Christ executed his mediatorial “offices of prophet, priest, and king of His Church, in the estate both of His humiliation and exaltation” (WLC 42). And we have seen how He suffered in the estate of humiliation in WLC 46-50. From WLC 51 to 56, we shall be studying the glory and work of the Lord in His exaltation.

基督的升天包含四个事件。前两个事件，即祂从死里复活和升天，都发生在过去。它们分别发生在祂死后的第三天（林前15:4）和祂从死里复活后的第四十天（徒1:3）。

The exaltation of Christ comprises four events. The first two events, namely, His resurrection from the dead and His ascension into heaven happened in the past. They occurred on the third day after He died (1 Cor 15:4) and forty days after He rose from the dead (Acts 1:3), respectively.

注Notes:

第三个事件，即祂“坐在父的右边”，描述了主自升天以来（可16:19）的地位与工作。作为升天的救主，祂在神宝座右边的工作至今仍在继续（来7:24-25）。

The third event, namely, His “sitting at the right hand of the Father,” describes the Lord’s position and work since the time He ascended into heaven (Mk 16:19). His work at the right hand of the throne of God, as ascended Saviour continues today (Heb 7:24-25).

然而，最后一项事件，即“他再来审判世界”，仍属未来之事（使徒行传 1:11, 17:11）。

However, the last and final event, namely, “His coming again to judge the world” remains future (Acts 1:11, 17:11).

问52：在祂的复活中，基督是如何升高的？

Q.52. How was Christ exalted in his resurrection?

答：祂并没有在死亡中见朽坏，并且第三天，基督以祂受苦时的那个身体（但不再有今世这个生命都会面临的必死性，以及其他凡人必有的软弱），来与祂的灵魂联合，

- A. Christ was exalted in his resurrection, in that, not having seen corruption in death (of which it was not possible for him to be held) and having the very same body in which he suffered, with the essential properties thereof (but without mortality and other common infirmities belonging to this life) really united to his soul,

祂靠自己的权柄从死里复活；祂以此显明自己是神的儿子，满足了神的公义，征服了死亡、败坏了那掌死权的，成为活人死人的主。祂以教会元首的身分公开行这事，是为了使他们称义、在恩典中活过来、支持他们抵挡仇敌，并保证他们在末日时必能从死里复活。

he rose again from the dead the third day by his own power; whereby he declared himself to be the Son of God, to have satisfied divine justice, to have vanquished death, and him that had the power of it, and to be Lord of quick and dead: all which he did as a public person, the head of his church, for their justification, quickening in grace, support against enemies, and to assure them of their resurrection from the dead at the last day.

他照着 神的定旨和预知被交了出去，你们就藉不法之徒的手，把他钉死了。神却把死的痛苦解除，使他复活了，因为他不能被死亡拘禁。（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. 24 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)

他说：“你们为甚么惊慌，为甚么心里疑惑呢？你们看我的手、我的脚，就知道我是谁。摸我看看，灵没有骨，没有肉；你们看，我是有的。”（路24: 38-39）

And he said to them, "Why are you troubled, and why do doubts arise in your hearts? See my hands and my feet, that it is I myself. Touch me, and see. For a spirit does not have flesh and bones as you see that I have." (Luke 24: 38-39)

没有人能夺去我的生命，是我自己舍去的。我有权把生命舍去，也有权把它取回来；这是我从我的父所领受的命令。”（约10: 18）

No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father." (John 10: 18)

父神使耶稣复活（圣经中最常见的表述）。圣经多次提到是神使他复活：“神却将死的痛苦解释了，叫他复活。”（徒2:24），“你们杀了那生命的主，神却叫他从死里复活了”（徒3:15），“信神叫他从死里复活”（罗10:9）。改革宗神学认为，这是圣父对圣子顺服的肯定（腓 2:8-9）。

The Father raised Jesus (most common biblical wording) Scripture repeatedly says God raised Him: "God raised Him up, loosing the pangs of death" (Acts 2:24) "Whom God raised from the dead" (Acts 3:15) "God raised Him from the dead" (Rom 10:9) Reformed theology affirms this as the Father's vindication of the Son's obedience (Phil 2:8-9).

耶稣凭着自己的神圣权柄使自己复活。他对自己的生死拥有权柄：“你们拆毁这殿，我三日内要再建立起来。”（约 2:19）“我为羊舍命，好再取回来……我有权柄舍了，也有权柄取回来。”（约 10:17-18）。改革宗神学将此解释为基督是依据祂的神性行事，而非作为与父神分离的独立存在。

Jesus raised Himself by His own divine authority Jesus also says He has authority over His own life and death: "Destroy this temple, and I will raise it up in three days." (John 2:19) "I lay down my life that I may take it up again... I have authority to lay it down, and I have authority to take it up again." (John 10:17-18) Reformed theology explains this as Christ acting according to His divine nature, not as a separate being from the Father.

1

基督从死里复活，并非以私人身份，而是“公开的”为“祂教会的元首”（弗 1:20、22-23；西 1:18）。因此，祂复活带来的益处延伸到了祂的教会。我们的要理告诉我们，其中尤其有四项益处。

Christ rose from the dead "as a public person," being the "head of His Church" (Eph 1:20, 22-23; Col 1:18). Thus the benefits of His resurrection extend to His Church. Our answer teaches us that there are, particularly, four benefits.

首先，祂复活是为了使我们称义（参见《罗马书》4:25）。原因如下：（1）若祂仍留在坟墓中，就显然证明祂并非如祂所宣称的那样，因此信靠祂便毫无意义，称义也就无法实现；（2）唯有活着的救主才能为我们代求并为中保，确保祂牺牲的恩惠临到我们身上，而神已定意，一切恩典都必须通过一位中保赐下。

Firstly, He rose for our justification (see Rom 4:25). This is so because: (1) If He remained in the grave, it would be evident that He is not what He claimed to be, and therefore faith in Him would be meaningless, and therefore justification would not be effected; (2) Only a living Saviour can intercede and mediate for us to ensure that the benefits of His sacrifice is applied to us, and God has appointed that all such benefits must be given via a Mediator.

第四，基督复活的事实使我们确信，在末日我们必将从死里复活。既然作为教会元首的基督已作为我们的代表从死里复活，而我们既已借着盟约和祂的圣灵与祂联合，难道我们不也会从死里复活吗？

Fourthly, the fact of Christ's resurrection assures us of our resurrection from the dead at the last day. If Christ who is the head of the Church rose from the dead as our representative, will we not be raised also from the dead, seeing we are united to him covenantally and by His Spirit?

圣灵也使耶稣复活了。圣经将复活归功于圣灵：“叫耶稣从死里复活者的灵……”（罗8:11）。

The Holy Spirit also raised Jesus. Scripture attributes the resurrection to the Spirit: "If the Spirit of Him who raised Jesus from the dead..." (Rom 8:11)

因此，复活是三位一体的神所行的作为。

So the resurrection is a Trinitarian act.

圣子的权能与圣父的权能、圣灵的权能相同。这就是神的权能！神格中的三位格，他们在本质上相同，在权能和荣耀上平等。这充分证明了主耶稣基督既是完全的神，也是完全的人；并且确实是神的儿子。

The power of the Son is the same as the power of the Father, and the power of the

Spirit. It is the power of God! There are three Persons in the Godhead, who are the same in substance, equal in power and glory. Here is a tremendous proof that the Lord Jesus Christ is fully God as He is fully Man; and is truly the Son of God.

问53：在升天中，基督是如何升高的？

答：祂复活之后，经常向门徒显现，与他们交谈——向他们讲说神国的事，并且把向万国传福音的使命交托给他们；

（二）四十天之后，祂带着与我们一样的性情，以教会元首（祂已掳掠了仇敌）的身分，在众目注视之下，登上高天，

Q. 53. How was Christ exalted in his ascension?

A. Christ was exalted in his ascension, in that having after his resurrection often appeared unto and conversed with his apostles, speaking to them of the things pertaining to the kingdom of God, and giving them commission to preach the gospel to all nations, forty days after his resurrection, he, in our nature and as our head, triumphing over enemies, visibly went up into the highest heavens,

1

将各样的恩赐赏给人，也把我们的情感、思念提升到彼处，并为我们预备地方，而祂也将一直留在那里，直等到世界的末了，祂将再次降临。

there to receive gifts for men, to raise up our affections thither, and to prepare a place for us, where himself is and shall continue till his second coming at the end of the world.

其次，基督从死里复活，是为了使我们“在恩典中复活”。保罗说，我们已经“与基督一同活过来”（弗 2:5）。那使我们复活并持续使我们成圣的大能，就是“基督复活的大能”（腓 3:10）。

Secondly, Christ rose from the dead, for our “quickenings in grace.” We have been “quickened... together with Christ” (Eph 2:5), says Paul. The power that raised us and continues to sanctify us is the “power of the resurrection” (Phil 3:10).

第三，基督从死里复活这一真理“使我们能抵挡一切仇敌”。保罗在《哥林多前书》15:25–27中提到了这一事实。关键在于，我们在今生为荣耀神并享受神而活的志向，会面临许多仇敌的阻挠。这些仇敌存在于看不见的世界中，存在于我们的败坏之中，也存在于死亡之中。因此，基督借着复活战胜了祂所有的仇敌这一事实，对我们而言是极大的鼓励，使我们确信自己终有一日也能战胜一切仇敌。

Thirdly, the knowledge that Christ rose from the dead “supports us against all our enemies.” Paul refers to this fact in 1 Corinthians 15:25–27. The point is that we face many enemies against our purpose of glorifying and enjoying God in this present life. The enemies are in the unseen world, in our corruption and in death. The fact, therefore, that Christ triumphed over all His enemies in His resurrection is a tremendous encouragement to us that we shall one day also triumph over all our enemies.

1

他受害之後，用许多的凭据将自己活活的显给使徒看，四十天之久向他们显现，讲说神国的事。（徒1:3）

He presented himself alive to them after his suffering by many proofs, appearing to them during forty days and speaking about the kingdom of God. (Acts 1: 3)

耶稣进前来，对他们说：天上地下所有的权柄都赐给我了。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（或作：给他们施洗，归於父、子、圣灵的名）。凡我所吩咐你们的，都教训他们遵守，我就常与你们同在，直到世界的末了。（太28: 18-20）

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: 18-20)

所以经上说：他升上高天的时候，掳掠了仇敌，将各样的恩赐赏给人。（弗4:8）

Therefore it says, "When he ascended on high he led a host of captives, and he gave gifts to men." (Eph. 4: 8)

说了这话，他们正看的时候，他就被取上升，有一朵云彩把他接去，便看不见他了。当他往上去，他们定睛望天的时候，忽然有两个人身穿白衣，站在旁边，说：加利利人哪，你们为甚麽站着望天呢？这离开你们被接升天的耶稣，你们见他怎样往天上去，他还要怎样来。（徒1:9-11）

And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight. And while they were gazing into heaven as he went, behold, two men stood by them in white robes, and said, "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven." (Acts 1: 9-11)

升天是主得荣耀的第二步。关于祂的升天，可以从七个方面来谈。

Ascension is the Lord's second step in His exaltation. Seven things may be said in regard to His ascension.

首先，关于祂升天的时间，圣经教导我们，这是在祂复活后第四十天发生的。在这四十天里，主多次向门徒显现，向他们讲论神的国（徒1:2-3），并嘱咐他们向万民传讲福音（太28:19-20）。

Firstly, as regards to the timing of His ascension, the Scripture teaches us that it occurred forty days after His resurrection. During these forty days, the Lord appeared to the disciples on numerous occasions, speaking to them about the kingdom of God (Acts 1:2-3) and charging them to preach the gospel to all nations (Mt 28:19-20).

其次，关于祂升天的性质，我们知道祂是以我们的本性，并作为我们的盟约元首而升天的。《希伯来书》的作者强调，基督取了人的本性，为要成为我们的大祭司（2:17）。祂为我们拥有“永不改变的祭司职分”，因为祂在天上永远以我们的本性存留（7:24）。

Secondly, as regards to the nature of His ascension, we know that He ascended in our nature and as our covenant head. The writer of Hebrews insists that Christ took on human nature in order that He might be our great high priest (2:17). He has "an unchangeable priesthood" for our sakes as He continues forever in our nature in heaven (7:24).

第三，关于主的胜利，主在升天时战胜了仇敌。以弗所书4章8节说：“他升上高天的时候，掳掠了仇敌……”。用战争的比喻来说，“掳掠了仇敌”意味着胜利。基督战胜了那些在撒但领导下憎恨祂、并将祂钉在十字架上的仇敌——尽管他们竭尽全力，祂仍升入天堂，被加冕为万王之王、万主之主。“掳掠那被掳的”这一表述也隐喻性地说明，那些曾是撒但的臣民和神的仇敌的人，如今已被“掳掠”，成为甘心乐意侍奉神的仆人。

Thirdly, as regards to His victory, the Lord in His ascension triumph over enemies. Ephesians 4:8 says “When he ascended up on high, he led captivity captive...”. With the metaphor of war, the captivity of captive involves victory. Christ triumphed over His enemies who under the leadership of Satan, hated Him, and crucified Him, in that, despite all their efforts He ascended into heaven to be crowned King of kings and Lord of lords. The leading of captivity captive also speaks metaphorically of how those who were hitherto subjects of Satan and enemies of God are now ‘captured’ and become willing slaves of God.

第四，就外在表现而言，圣经教导我们，祂是以肉眼可见的方式升天的，因为经文告诉我们，门徒们目睹了祂升天的情景。当主从门徒眼前消失后，向他们说话的天使说：“加利利人哪，为甚么站着望天呢？这位被接升天离开你们的耶稣，你们看见他怎样往天上去，他也要怎样回来。”（使徒行传 1:9-11）。

Fourthly, in terms of appearance, the Scripture teaches us that He ascended visibly, for we are told that the disciples beheld as He ascended. The angels, which spoke to the disciples after the Lord went out of sight said: “Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven” (Acts 1:9-11).

第五，就恩惠而言，经文告诉我们，祂升天时，（1）将恩赐赐给世人（诗篇 68:18，以弗所书 4:8）。这指的是赐下圣灵的恩赐，“为要成全圣徒，各尽其职，建立基督的身体”（弗4:10-12）；以及（2）祂“把我们的情感、思念提升”。在这方面，使徒保罗劝勉道：“你们若与基督一同复活，就当求在上面的事，那里有基督坐在神的右边。你们要思念上面的事，不要思念地上的事。”（西3:1-2）。

Fifthly, in terms of benefits, we are told that in ascending to heaven, (1) He gave gifts to men (Ps 68:18, Eph 4:8). This refers to the giving of the gifts of the Holy Spirit “for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ” (Eph 4:10-12); and (2) He “raise up our affections thither.” In this regard, the apostle Paul exhorts: If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth (Col 3:1-2).

第六，就目的而言，主在即将上十字架之前为了安慰门徒而告诉他们的一点是，“祂去是为我们预备地方。”（约14:2-3）

Sixthly, in terms of purpose, one of the purposes which the Lord gave His disciples to comfort them just before He went to the cross was that He was going to prepare a place for us. (Jn 14:2-3).

最后，就时间长度而言，我们从圣经中得知，基督已经升天，坐在上帝宝座的右边，他将一直留在那里，直到世界末日，即“万物复兴的时候”（徒 3:21），届时他将作为万王之王、万民之审判者降临。

Finally, in terms of duration, we know from the Scripture that Christ is ascended and seated at the right hand of the throne of God, and He will be there until the end of the world or “the times of restitution of all things” (Acts 3:21) when He shall come as King and Judge over all.

2026 年 · 八月份月讯 ·

全教会祷告日

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

