

18/04/2010

主日事奉轮值表 Sunday Service Duty Rota

	18/04/2010	25/04/2010
主席 Chairman	胡艳芬姊妹 Sis. YimFun Hu	Vivien Moss
敬拜 Worship	罗李元带姐妹 Sis. Yuen Tai Law	张日兴弟兄 Bro. Kevin Zhang
司琴 Pianist	罗智行弟兄 Bro. Ben Law	张结桃姊妹 Sis. Grace Cheung
讲道 Speaker	陈月明牧师 Rev. Irene Chan	陈月明牧师 Rev. Irene Chan
圣餐 Communion	韦信良弟兄/李家强弟兄 Bro. Bob Wei / Bro. Victor Lee	-
司事 Steward	Ching Belinda	Sze Ho Fung Lam
育婴室 Creche	Christina Yun Yun	Kevin Yuk Fun
主日学幼儿班 Sunday School Infant	Grace Cheung	Susan
主日学初班 Sunday School Junior	Lucy	Praise Time and Sharing
主日学中班 Sunday School Intermediate	Stella	Praise Time and Sharing
圣经班 Bible Class	-	-
茶点主持 Tea Fellowship Chair	韦信良弟兄/李家强弟兄 Bro. Bob Wei / Bro. Victor Lee	李家强弟兄/孙定福弟兄 Bro. Victor Lee / Bro. Johnny Sun
茶点预备 Tea Fellowship Preparation	李戊生弟兄/李黄洁玉姊妹 Bro. Mo Sang Li/Sis. Kit Yuk Li	何汉彬弟兄/王晶晶姊妹 Bro. Benjamin Ho/Sis. JingJing Wang

感恩与祷告 Thanksgiving and Prayers: 若有需要代祷的事项，请联络罗李元带姊妹，带到祷告小组一同代祷。Anyone who has prayer needs please contact the Prayer Meeting Group - Sis. Yuen Tai Law.

- Oliver 因皮肤感染现在已经住进医院，我们为他早日康复来祷告，也为 Kevin, Grace, Adrian 来祷告。
Pray for Oliver who has been admitted into hospital for treatment of skin infection. Pray that he will have a speedy recovery. Pray for Kevin, Grace & Adrian.
- 为近日中国青海所发生的地震的灾情，以及地震区的灾民祷告。Pray for the people in Qing Hai, China and the situation after the recent earthquake.
- 为 Roger 和 Margot 代祷，他们在深圳教会的行程异常忙碌。Pray for Roger & Margot as they have a very busy schedule at the church in Shenzhen.

罗1:3 论到祂儿子我主耶稣基督 这是一段非常重要的经文，从此我们可以知道全部的福音乃是包括在基督里，所以如果有人离开基督一步，他就是离弃了福音。因为祂是父神本体的真像，难怪基督成为我们信心惟一的对象与中心，那也是福音的定义，保罗借此简单说明福音所包含的究属为何。我可以用自己的话在下边这样说，我主耶稣基督，我以为这是与上下文最符合的。我们知道凡对基督有深切认识的人，他就已经得到了福音；反言之，凡想拒绝基督而自求聪明的人，不但是愚昧，而且完全是疯癫。

按肉体说，是从大卫后裔生的 若想从基督得救，我们在祂身上必须找到两件事：那就是祂的神性与人性。祂的神性具有权能、公义、生命，这些惟独凭祂的人性方能传递给我们。因此使徒在这里明明提到福音的纲：就是基督在肉身显现，声称祂自己是神的儿子。所以约翰说，**道成了肉身**，以后他又说，在这肉身中我们看见**父独生子的荣光**（约一14）。那么保罗特别提到基督由大卫而来的世系，并非是无用多余的；因为借此叫我们可以想到应许，就令我们毫无疑惑，知道这位就是从前先知所应许的那位救主。神对大卫的应许是人所共知的，以致在犹太人中间称大卫的后裔弥赛亚乃是司空见惯的事。基督果真由大卫后裔所生，这就足以坚固我们的信心。

保罗又加上**按肉体说**；他加上这句就是叫我们知道，基督尚有比肉身更优越的，那就是祂从天上带来的，并非由大卫承继的，那就是祂以后常提的基督神性的荣光。保罗借这几句话，不但在此声明基督有真肉身，他也清清楚楚把基督的人性从神性分开。如此反驳了色维图的亵渎狂妄，他说基督的肉身中有三个非被造的原素。

Rom 1: 3. Concerning his own Son, etc. — This is a remarkable passage, by which we are taught that the whole gospel is included in Christ, so that if any removes one step from Christ, he withdraws himself from the gospel. For since he is the living and express image of the Father, it is no wonder that he alone is set before us as one to whom our whole faith is to be directed and in whom it is to centre. It is then a definition of the gospel, by which Paul expresses what is summarily comprehended in it. I have rendered the words which follow, *Jesus Christ our Lord*, in the same case; which seems to me to be most agreeable with the context. We hence learn, that he who has made a due proficiency in the knowledge of Christ, has acquired everything which can be learned from the gospel; and, on the other hand, that they who seek to be wise without Christ, are not only foolish, but even completely insane.

Who was made, etc. — Two things must be found in Christ, in order that we may obtain salvation in him, even divinity and humanity. His divinity possesses power, righteousness, life, which by his humanity are conveyed to us. Hence the Apostle has expressly mentioned both in the Summary he gives of the gospel, that Christ was manifested in the flesh — and that in it he declared himself to be the Son of God. So John says; after having declared that the Word was made flesh, he adds, that in that flesh there was a glory as of the only-begotten Son of God. (John 1:14.) That he specially notices the descent and lineage of Christ from his ancestor David, is not superfluous; for by this he calls back our attention to the promise that we may not doubt but that he is the very person who had been formerly promised. So well known was the promise made to David that it appears to have been a common thing among the Jews to call the Messiah the Son of David. This then — that Christ did spring from David — was said for the purpose of confirming our faith.

He adds, **according to the flesh**; and he adds this, that we may understand that he had something more excellent than flesh, which he brought from heaven, and did not take from David, even that which he afterwards mentions, the glory of the divine nature. Paul does further by these words not only declare that Christ had real flesh, but he also clearly distinguishes his human from his divine nature; and thus he refutes the impious raving of *Servetus*, who assigned flesh to Christ, composed of three untreated elements.

<罗马书注释>1:3 Commentary on Romans by John Calvin