

09/05/2010

主日事奉轮值表 Sunday Service Duty Rota

	09/05/2010	16/05/2010
主席 Chairman	蔡美华弟兄 Bro. Bobby Chai	韦信良弟兄 Bro. Bob Wei
敬拜 Worship	张国威弟兄 Bro. Kevin Cheung	罗李元带姊妹 Sis. Yuen Tai Law
司琴 Pianist	张结桃姊妹 Sis. Grace Cheung	张结桃姊妹 Sis. Grace Cheung
讲道 Speaker	陈月明牧师 Rev. Irene Chan	Vivien Moss
圣餐 Communion	-	何汉彬弟兄/韦信良弟兄 Bro. Benjamin Ho /Bro. Bob Wei
司事 Steward	Ah Mei Pauline	Ching Belinda
育婴室 Creche	Caley's parent Yuen Tai	Christina Yun Yun
主日学幼儿班 Sunday School Infant	Grace	Margot
主日学初班 Sunday School Junior	Lucy	Jim
主日学中 Sunday School Intermediate	Elizabeth	Stella
圣经班 Bible Class	Andrew Moss	-
茶点主持 Tea Fellowship Chair	何汉彬弟兄/房新民弟兄 Bro. Benjamin Ho/Bro. Kenneth Fong	房新民弟兄/韦信良弟兄 Bro. Kenneth Fong /Bro. Bob Wei
茶点预备 Tea Fellowship Preparation	罗房生弟兄/罗李元带姊妹 Bro. Gordon Law/Sis. Yuen Tai Law	孙定福弟兄/胡艳芬姊妹 Bro. Johnny Sun/Sis. Fun Hu

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.

1. 为所有在接下来的两个月里要复习考试的学生祷告。Pray for all the students as they prepare for exam next two months.
2. 为英国大选之后组建新政府并能廉正治理国家来祷告。Pray that a new UK government can be formed after the election and it will govern well with fairness.

神是什么？提出这个问题的人不过是在玩弄文字游戏。对我们而言，认识神是怎样的神以及祂的属性是更重要的。因为，若像伊比鸠鲁（Epicurus）那样相信一位已不管理世界而只顾寻欢作乐的神，有什么益处呢？简言之，认识与我们无关的神有什么用呢？反而，我们对神的认识应当先教导我们敬畏祂，然后作为我们的指引和教师，我们应当学习在祂里面寻求一切的好处，并在领受之后将荣耀归给祂。难道你能想到祂但却没有立刻意识到 -- 既然你是神的工作，那么因着神创造的主权，你必须服从祂的命令？或甚至连你的生命也是欠祂的？或你所做的一切都应该与神有关吗？既是如此，无疑地祂的旨意应该作为我们生活的准则，所以我们若没有顺服、服事神，就是邪恶、败坏的人。而除非你承认神是一切美善的源头，否则你便无法清楚地认识神。你若承认（神是一切美善的源头），就会专靠神并信靠祂，然而因着人的堕落，使人用不正当的方式寻求神。首先，敬虔的人不会为自己想像任何一种取悦自己的神，乃是仰望独一无二的真神，并且祂也不会按自己的愿望描述这位神，而是满心相信神自己的启示。这样的人总是恐惧战兢，深怕自己远离神，或任意妄为地违背神的旨意。这种人认识的乃是真神，因为他深信神掌管万事，也相信神带领并保护他，因此他完全献上自己专靠神。他知道神是一切美善的源头，若他遭遇苦难或缺乏时，他便立刻投靠神的保护、等候神的帮助。因为他深信神是良善和怜悯人的，所以他以单纯的信心依靠祂，并不怀疑神以祂的慈爱救他脱离一切困苦，因祂承认神是主和天父。敬虔之人也认为，承认神在万事上有主权、敬畏神的威严、把荣耀神当作他的目标、顺服神一切都命令，是正当的。因祂视神为公义的法官，相信神会严厉地惩罚一切犯罪，祂永不要忘记神审判的宝座就是祂面前，并因惧怕神而约束自己免得激怒神。然而祂对神审判的惧怕并不至于使祂想要逃脱，即使可以逃脱。祂接受神是敬畏之人的施恩者，同样地，祂也接受神是刑法恶人的法官。因为敬畏的人知道，神惩罚恶人和赏赐义人永生同样地荣耀神自己。此外，这人遏止自己犯罪，不只是因为惧怕神的惩罚，也是因为他爱和敬畏天父，就敬拜祂为主。即使没有地狱，他仍然不敢激怒祂。相信并真诚地惧怕神，这惧怕使我们甘心乐意地敬畏祂，且伴随敬畏在律法里合法地敬拜，这就是纯洁和真实的基督教信仰。我们应当更加留意：所有的人对神只有一般的、笼统的尊敬，很少人真正地敬畏祂，而且在过分强调仪式之地，真正敬畏神的人更稀有。Those, therefore, who, in considering this question, propose to inquire what the essence of God is, only delude us with frigid speculations, — it being much more our interest to know what kind of being God is, and what things are agreeable to his nature. For, of what use is it to join Epicurus in acknowledging some God who has cast off the care of the world, and only delights himself in ease? What avails it, in short, to know a God with whom we have nothing to do? The effect of our knowledge rather ought to be, *first*, to teach us reverence and fear; and, *secondly*, to induce us, under its guidance and teaching, to ask every good thing from him, and, when it is received, ascribe it to him. For how can the idea of God enter your mind without instantly giving rise to the thought, that since you are his workmanship, you are bound, by the very law of creation, to submit to his authority? —that your life is due to him? —that whatever you do ought to have reference to him? If so, it undoubtedly follows that your life is sadly corrupted, if it is not framed in obedience to him, since his ought to be the law of our lives. On the other hand, your idea of his nature is not clear unless you acknowledge him to be the origin and fountain of all goodness. Hence would arise both confidence in him, and a desire of cleaving to him, did not the depravity of the human mind lead it away from the proper course of investigation. For, first of all, the pious mind does not devise for itself any kind of God, but looks alone to the one true God; nor does it feign for him any character it pleases, but is contented to have him in the character in which he manifests himself, always guarding, with the utmost diligence, against transgressing his will, and wandering, with daring presumption, from the right path. He by whom God is thus known, perceiving how he governs all things, confides in him as his guardian and protector, and casts himself entirely upon his faithfulness,— perceiving him to be the source of every blessing, if he is in any strait or feels any want, he instantly recurs to his protection and trusts to his aid,—persuaded that he is good and merciful, he reclines upon him with sure confidence, and doubts not that, in the divine clemency, a remedy will be provided for his every time of need,— acknowledging him as his Father and his Lord, he considers himself bound to have respect to his authority in all things, to reverence his majesty, aim at the advancement of his glory, and obey his commands, —regarding him as a just judge, armed with severity to punish crimes, he keeps the judgment-seat always in his view. Standing in awe of it, he curbs himself, and fears to provoke his anger. Nevertheless, he is not so terrified by an apprehension of judgment as to wish he could withdraw himself, even if the means of escape lay before him; nay, he embraces him not less as the avenger of wickedness than as the rewarder of the righteous; because he perceives that it equally appertains to his glory to store up punishment for the one, and eternal life for the other. Besides, it is not the mere fear of punishment that restrains him from sin. Loving and revering God as his father, honouring and obeying him as his master, although there were no hell, he would revolt at the very idea of offending" him. Such is pure and genuine religion, namely, confidence in God coupled with serious fear—fear, which both includes in it willing reverence, and brings along with it such legitimate worship as is prescribed by the law. And it ought to be more carefully considered, that all men promiscuously do homage to God, but very few truly reverence him. On all hands there is abundance of ostentatious ceremonies, but sincerity of heart is rare. <基督教教义>-卷一第二章-对上帝的认识之性质及趋势 Institutes of the Christian Religion-Book I-What is to know GOD by John Calvin