

06/06/2010

主日事奉轮值表 Sunday Service Duty Rota

	06/06/2010	13/06/2010
主席 Chairman	Bro. Andrew Moss	胡艳芬姊妹 Sis. Yim Fun Hu
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 Pastor Irene	Vivien Moss
圣餐 Communion	-	-
司事 Steward	Ah Mei Pauline	Ching Belinda
育婴室 Creche	Kevin Susan	Jasmine's mum Li Zhu
主日学幼儿班 Sunday School Infant	Grace	Margot
主日学初班 Sunday School Junior	Jim	Stella
主日学中班 Sunday School Intermediate	Margot	Janet
圣经班 Bible Class	-	Roger
茶点主持 Tea Fellowship Chair	孙定福弟兄/房新民弟兄 Bro. Johnny Sun/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	李戌生弟兄/李黄洁玉姊妹 Bro. Mo Sang Li/ Sis. Kit Yuk Li

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. 婆婆几天前中风，现在还在医院，请为她早日康复祷告。Old Grandma, Mrs Chan, had a stroke a few days ago. She is still in hospital. Pray for her speedy recovery.
2. 为何汉彬和晶晶能够顺利移居 Warwick 并且在新环境中尽快安定下来而代祷。Pray that Benjamin & Jingjing would be able to move down to Warwick smoothly and they can settle well in a new environment.
3. 阿妹将要回国，求神引导她的前程。Pray for God's guidance for Ah Mei as she returns to China for good.
4. 为近期在 Cumbria 发生的悲惨事件祷告，纪念受害者及其家人并且整个社区。Pray for the recent tragic events in Cumbria. Remember the victims, those who have lost loved ones & the whole community in this difficult time.
5. 为巴勒斯坦与以色列之间的和平与和解祷告。Pray for peace & reconciliation among the Palestinians & Israeli.

2. 大卫在诗篇十四1中说到：愚顽的人和不敬虔的人心里说没有神（诗十四1；五三1），大多所指的就是那些泯灭大自然的启示和自欺之人（这在以后会再详细讨论）。因此我们经常看到许多人在大胆和习惯犯罪之后，心更刚硬、顽梗地拒绝纪念神，虽然对神存在的意识是与生俱来的。当大卫描述他们彻底否认神的存在时，便叫他们的狂傲更为可憎；这并不是说他们不承认神的存在，而是因为他们否认神的审判和护理之工，心里以为神在天上袖手旁观。我们若说神忽略管理祂的宇宙并让它自生自灭，且故意不看人的恶行，以至他们虽放纵私欲却不受罚，则没有比这种想法更违背神的属性。据此，不拘何人若大胆地放纵自己，则他对天上审判之惧怕便消失了，自然也就否认了神的存在。恶人被油蒙了心，以至于他们闭上眼睛之后，看似能看见却看不明白，正是神对恶人公义的审判（太十三14-15；赛六9-10；诗十七10）。大卫在另一处经文中维妙维肖地描绘恶人的想法：“恶人的罪过在他心里说：我眼中不怕神！”（诗三六1）。同样，因他们说服自己说神没有看到，所以他们便自夸自耀，以自己的罪孽为荣（诗十11）。尽管他们不得不承认某一种神的存在，但他们仍否定祂的全能而窃取了祂的荣耀。就像保罗断言：“神不能背乎自己”（“背乎”拉丁文作“否定”），因“祂一直”永远像祂自己（提后二13），因此他们捏造一个没有生命、虚空的偶像就是在否定神。我们应该特别注意，不论他们多么强烈地与自己的感觉搏斗，恨不得将神从心里赶走，甚至将祂从天堂赶走，虽然他们的愚昧如此之甚，有时神仍使他们知觉到他们将受审判。但因他们不惧怕神，也就没有什么能拦阻他们粗鲁、野蛮地与神作对，然而只要这种盲目的激情仍控制他们，我们便可以肯定：因为他们不理睬神，故而这愚钝将一直辖制他们。

3. 以上充分反驳了许多人用来掩饰他们迷信的虚空辩护。因他们以为任何对宗教的热诚，不管有多么荒谬，也足以蒙神悦纳。但他们不明白真宗教应该服从神的旨意 – 绝对的标准；神是永不改变的，而且也不是人按己意所能捏造的幽灵。由此可见，迷信表面上似乎讨神喜悦，其实只是极虚伪地嘲弄神。

2. The expression of David (Psalm xiv 1, liii. 1), "The fool hath said in his heart, There is no God," is primarily applied to those who, as will shortly farther appear, stifle the light of nature, and intentionally stupify themselves. We see many, after they have become hardened in a daring course of sin, madly banishing all remembrance of God, though spontaneously suggested to them from within, by natural sense. To show how detestable this madness is, the Psalmist introduces them as distinctly denying that there is a God, because, although they do not disown his essence, they rob him of his justice and providence, and represent him as sitting idly in heaven. Nothing being less accordant with the nature of God' than to cast off the government of the world, leaving it to chance, and so to wink at the crimes of men that they may wanton with impunity in evil courses; it follows, that every man who indulges in security, after extinguishing all fear of divine judgment, virtually denies that there is a God. As a just punishment of the wicked, after they have closed their own eyes, God makes their hearts dull and heavy, and hence, seeing, they see not. David, indeed, is the best interpreter of his own meaning, when he says elsewhere, the wicked has " no fear of God before his eyes" (Psalm xxxvi. 1); and, again, "He hath said in his heart, God hath forgotten; he hideth his face; he will never see it." Thus, although they are forced to acknowledge that there is some God, they however, rob him of his glory by denying his power. For, as Paul declares, " If we believe not, he abideth faithful, he cannot deny himself" (2 Tim. ii. 13); so those who feign to themselves a dead and dumb idol, are truly said to deny God It is, moreover, to be observed, that though they struggle with their own convictions, and would fain not only banish God from their minds, but from heaven also, there stupefaction is never so complete as to secure them from being occasionally dragged before the divine tribunal. Still, as no fear restrains them from rushing violently in the face of God, so long as they are hurried on by that blind impulse, it cannot be denied that their prevailing state of mind in regard to him is brutish oblivion.

3. In this way, the vain pretext which many employ to clothe their superstition is overthrown. They deem it enough that they have some kind of zeal for religion, how preposterous soever it may be, not observing that true religion must be conformable to the will of God as its unerring standard; that he can never deny himself, and is no spectre or phantom, to be metamorphosed at each individual's caprice. It is easy to see how superstition, with its false glosses, mocks God, while it tries to please him. 摘自<基督教教义>-卷一第四章 – 这种知识因无知和恶毒被压抑或败坏了 *Institutes of the Christianity Religion Book1-Ch4-The Knowledge of GOD Stifled or Corrupted, Ignorantly or Maliciously*