

26/09/2010

主日事奉轮值表 Sunday Service Duty Rota

	26/09/2010	03/10/2010
主席 Chairman/Interpreter	Bro. Andrew Moss/Esther	Sis. YimFun Hu/Kenneth
敬拜 Worship/Interpreter	Bro. Kevin Cheung/Kevin Zhang	Sis. Yuen Tai/Kenneth
司琴 Pianist	Sis. Grace Cheung	Bro. Ben Law
讲道 Speaker/Interpreter	Pastor Irene Chan	Pastor Irene Chan
圣餐 Communion	孙定福弟兄/房新民弟兄 Bro. Johnny Sun /Bro. Kenneth Fong	-
司事 Steward	Qing / Grace Ho	Fung Lam / Sze Ho
育婴室 Crèche	Jerry's Mum / Sophie	Kevin
主日学幼儿班 Sunday School Infant	Grace	Hui Hui
主日学初班 Sunday School Junior	-	-
主日学中班 Sunday School Intermediate	Janet/Margot	Margot / Stella
圣经班 Bible Class	Eizabeth	-
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. YuenTai Law	孙定福弟兄/胡艳芬姊妹 Bro. Johnny Sun/Sis. YimFun 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

- 为恐怖分子威胁英国的事件祷告, 祈求神赐和平在英国。 Pray for the terrorist threat in England. Pray that there may be peace.
- 为教会退修会祷告, 祈求神藉欧洲希望之泉事工团祝福我们教会。 Pray for the Church Retreat. Pray that God will bless us through the ministry of Hope Springs Europe.
- 为我们在新生中作工祷告, 也为新来的基督徒能够尽快适应在百福教会的生活祷告。 Pray that we could outreach new students and for those who are Christians to quickly settle into church life in Bradford.
- 为 10 月 24 号洗礼祷告; 祷告那些将要受洗的弟兄姐妹与神关系能够茁壮成长。 Pray for the Baptismal service on 24 Oct. Pray that brothers and sisters who are preparing for Baptism to grow in their relationship with the Lord.
- 为 Vivien Lee 的健康代祷, 也为 Pauline 在中国的假期祷告。 Pray for the health of Vivien Lee and Pauline who is having her holiday in China.

13. 圣灵不接受一切人所捏造的旁门

的确, 最优秀的律法官顶多教导宗教是以民为主。事实上季诺(Xenophon)说: 苏格拉底赞美阿波罗(Apollo)的神谕, 这神谕吩咐各人要照他祖先的方式和他自己城市的习俗敬拜众神。然而人凭什么以为他们能随意决定那超乎万有的真理? 或人为何降服于他祖先的吩咐, 或多数人的意见, 甚至毫不犹豫地接受人所教导的神? 难道人不是宁愿坚持己见也不要听从别人的决定吗? 既然不管是当地的习俗或是传统都不足以成为敬虔敬拜神的根基, 那我们就应当等候神从天上向我们启示祂自己。

14. 神大自然的启示对我们而言是枉然的

由此可见, 在创造宇宙的事工上, 有众多的受造物闪烁出造物者的荣耀, 但这一切竟都是枉然的。虽然众受造物四面照着我们, 却仍无法引领我们走上正道。虽然它们闪现微光, 但在它们更明亮地照耀之前, 就熄灭了。因这缘故, 使徒称宇宙是看不见的影像, 有说藉着信心, 我们才知道它们是藉神的话所造的(来11: 3)。他的意思是这些景象将那位看不见的神显明出来, 但除非神藉着信心向我们启示、照亮我们的心眼, 否则我们便无法领悟。虽然保罗教导: 神创造宇宙的事工清楚地彰显神性(罗1: 19), 但他的意思并不是说人能靠自己的辨别力明白这启示, 而是说这启示叫人无可推诿。虽然他在一处经文中说, 人毋须从远处寻求神, 因为神离我们各人都不远(徒17: 27), 但他也在另一处教导说, 神如此靠近我们, 对我们有何益处? 他说: “神在从前的世代, 任凭万国各行其道, 然而为自己未尝不显出证据来, 就如常施恩惠、从天降雨、赏赐丰年, 叫你们饮食得饱足、满心喜乐。”(徒14: 16-17)因此, 虽然神以充分的证据、用各样的恩慈, 甘甜地吸引人认识祂自己, 但人却没有因这缘故停止偏行己路, 即偏行自己致命的谬误。

13. Nay, even Socrates in Xenophon (lib. i. Memorabilia) lauds the response of Apollo enjoining every man to worship the gods according to the rites of his country, and the particular practice of his own city. But what right have mortals thus to decide of their own authority in a matter which is far above the world; or who can so acquiesce in the will of his forefathers, or the decrees of the people, as unhesitatingly to receive a god at their hands? Every one will adhere to his own judgment sooner than submit to the dictation of others. Since, therefore, in regulating the worship of God, the custom of a city, or the consent of antiquity, is a too feeble and fragile bond of piety: it remains that God himself must bear witness to himself from heaven.

14. In vain for us, therefore, does Creation exhibit so many bright lamps lighted up to show forth the glory of its Author. Though they beam upon us from every quarter, they are altogether insufficient of themselves to lead us into the right path. Some sparks, undoubtedly, they do throw out; but these are quenched before they can give forth a brighter effulgence. Wherefore, the apostle, in the very place where he says that the worlds are images of invisible things, adds that it is by faith we understand that they were framed by the word of God (Heb. xi. 3); thereby intimating that the invisible Godhead is indeed represented by such displays, but that we have no eyes to perceive it until they are enlightened through faith by internal revelation from God. When Paul says that that which may be known of God is manifested by the creation of the world, he does not mean such a manifestation as may be comprehended by the wit of man (Rom. i. 19); on the contrary, he shows that it has no further effect than to render us inexcusable (Acts xvii. 27). And though he says, elsewhere, that we have not far to seek for God, inasmuch as he dwells within us, he shows, in another passage, to what extent this nearness to God is availing. God, says he, "in times past, suffered all nations to walk in their own ways. Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts xiv. 16, 17). But though God is not left without a witness, while, with numberless varied acts of kindness, he woos men to the knowledge of himself, yet they cease not to follow their own ways, in other words, deadly errors.

摘自<基督教教义>-卷一第五章-有关神的知识也彰显着宇宙的创造和护理之中 *Institutes of the Christianity Religion Book1-Ch5-The Knowledge of GOD Conspicuous in the Creation and Continual Government of the World*