

13/03/2011

主日事奉轮值表 Sunday Service Duty Rota

	13/03/2010	20/03/2010
主席 Chairman/Interpreter	Bro. Kevin Chueng/Ken	Bro. Victor Lee/ Sophie
敬拜 Worship/Interpreter	Bro. Kevin Chueng/Ken	Bro. Victor Lee/ Sophie
司琴 Pianist	Bro. Ben Law	Bro. Ben Law
讲道 Speaker/Interpreter	Sandy Lam/ Fung	Pastor Irene Chan/Fung
圣餐 Communion		
司事 Steward	Connie/Pauline	Grace Ho/Sophie
育婴室 Crèche	-	-
主日学幼儿班 Sunday School Infant	Christian/Jerry's Mum	Hui Hui/Jasmine's Mum
主日学中班 Sunday School Intermediate	Janet/Jim	Communion
圣经班 Bible Class	Andrew	
茶点主持 Tea Fellowship Chair	李家强弟兄/ 孙定福弟兄 Bro. Victor Lee/Bro. Johnny Sun	孙定福弟兄/房新民弟兄 Bro. Johnny Sun/Bro. Kenneth Fong
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	张日兴弟兄/ 叶凤枝姊妹 Bro. Kevin Zhang / Sis. Feng Zhi Ye

感恩与祷告 Thanksgiving and Prayers:

- 感谢主保守 Tiffany & Clare 在日本刚刚发生的地震和海啸中平安无恙。同时也为在日本的人们来祷告。Praise God for keeping Tiffany & Clare safe during the recent massive earthquake & tsunami in Japan. Pray also for the people in Japan at this time.
- 为李太太的健康大为好转来感谢主。李氏夫妇希望感谢教会的弟兄姊妹为他们的祷告和支持。Praise God that Mrs Li 's health has greatly improved. Mr & Mrs Li wish to thank the church for your prayers & support.
- 请为 Stephen 和 Crystal 祷告，希望医生为 Stephen 的病情找到有效地治疗手段。Pray for Stephen & Crystal that the doctors may find a right treatment for Stephen's condition.
- 继续为着 Kenneth Mould 的康复来向主祷告。他现在已经搬去了新家。Continue to pray for Kenneth Mould that he will have a steady & good recovery. He has now moved to a new home.
- 为着英国目前困难的经济局势和弟兄姐妹们的工作保障祷告，也为着那些正在找工作的弟兄姐妹向主献上托付。Pray for the difficult economic situation in UK & job security for brothers & sisters. Pray also for those who are looking for a job.
- 为着那些在世界各地遭受迫害的基督徒们祷告。将最近在阿拉伯和中东地区发生的政治冲突，特别是利比亚的局势来向主托付，。Pray for Christians facing persecution in various parts of the world. Pray also for the recent political events in the Arab world & Middle East particularly for the situation in Libya.
- 为着在新西兰基督城的最近经历了毁灭性的地震的人们向主祷告。Pray for the people in Christchurch New Zealand after the recent devastating earthquake.

八、这一点在其他先知中更为明显。我仅举几个例子而已，因为一一搜罗就太麻烦了。在以赛亚时代，犹大王国国运非常升平；他们甚至以为和迦勒底人联盟，自己可以安枕无忧，但以赛亚公开地说，他们的城市要被毁，百姓要被逐（参赛 39：6）。假如很早以前预言那当时似乎不可能，而后来却应验了的事，还不足以证明是出于灵感，那么，预言他们得拯救若不归之于神，又将归之于谁呢？他提到那将要征服迦勒底人，并恢复百姓自由的古列的名字（参赛 45：1）。在以赛亚说过这预言以后一百多年古列才出生，因为他的出生大约是在先知死后一百年。在那时候，没有人会料到有一个古列和巴比伦宣战，能克服那么一个强国，而救回被掳的以色列人。这种朴素无华的叙述岂非显明地证明以赛亚所讲的是神谕，而不是人的推测吗？再者，耶利米在百姓将被掳以前指定他们被掳的时间为七十年，而且预言他们将被释放回归故土，他的预言岂不是受上帝之灵所指导吗？（参耶 25：11，12）。先知的权威既然已经为这些证据所证明，而且他们为保证他们宣言的信誉起见，所宣布的既然也都应验了，若对先知的权威加以否认，这是何等的不敬！“看哪！先前的事已经成就，现在我将新事说明，此事未发以先，我就说给你们听”（赛 42：9）。我更用不着说耶利米和以西结了；他们两人住的地方相距甚远，但两人同时所说的预言却不约而同，仿佛他们彼此串同好的。关于但以理，我们又怎么说呢？他岂非预言六百年间的事，互相联贯，自成体系，有如写出众所熟知的历史一般吗？如果虔诚人合理地对这些事加以思考，他们必会遏制恶人的乖戾，因为这种证明实在是没有强辩之余地的。

8. In the case of the other prophets the evidence is even clearer. I will only select a few examples, for it were too tedious to enumerate the whole. Isaiah, in his own day, when the kingdom of Judah was at peace, and had even some ground to confide in the protection of the Chaldeans, spoke of the destruction of the city and the captivity of the people (Isaiah 55:1). Supposing it not to be sufficient evidence of divine inspiration to foretell, many years before, events which, at the time, seemed fabulous, but which ultimately turned out to be true, whence shall it be said that the prophecies which he uttered concerning their return proceeded, if it was not from God? He names Cyrus, by whom the Chaldeans were to be subdued and the people restored to freedom. After the prophet thus spoke, more than a hundred years elapsed before Cyrus was born, that being nearly the period which elapsed between the death of the one and the birth of the other. It was impossible at that time to guess that some Cyrus would arise to make war on the Babylonians, and after subduing their powerful monarchy, put an end to the captivity of the children of Israel. Does not this simple, unadorned narrative plainly demonstrate that what Isaiah spoke was not the conjecture of man, but the undoubted oracle of God? Again, when Jeremiah, a considerable time before the people were led away, assigned seventy years as the period of captivity, and fixed their liberation and return, must not his tongue have been guided by the Spirit of God? What effrontery were it to deny that, by these evidences, the authority of the prophets is established, the very thing being fulfilled to which they appeal in support of their credibility! "Behold, the former things are come to pass, an new things do I declare; before they spring forth I tell you of them," (Isaiah 42:9). I say nothing of the agreement between Jeremiah and Ezekiel, who, living so far apart, and yet prophesying at the same time, harmonise as completely in all they say as if they had mutually dictated the words to one another. What shall I say of Daniel? Did not he deliver prophecies embracing a future period of almost six hundred years, as if he had been writing of past events generally known? (Dan. 9,&c). If the pious will duly meditate on these things, they will be sufficiently instructed to silence the cavils of the ungodly. The demonstration is too clear to be gainsaid.

摘自<基督教教义>-卷一第八章 圣经之真确性的理性证据。 *Institutes of the Christianity Religion* Book1-Ch8- THE CREDIBILITY OF SCRIPTURE SUFFICIENTLY PROVED IN SO FAR AS NATURAL REASON ADMITS.