



扫描下载
主日程序

亚特兰大改革宗浸信会

Atlanta Reformed Baptist Church

2026年8月9日 主日崇拜

可怜罪人,怜悯的主

约7:53-8:11



扫描下载
主日程序

The background of the entire image is a stylized illustration. On the left, there is a church with a steeple and a cross on top. In the center, a large sun with a cross inside it is rising over a field, with rays of light extending across the sky. The sky is filled with clouds. The field in the foreground is dark blue, and there are some trees on the right side.

亞特蘭大改革宗浸信會 Atlanta Reformed Baptist Church

2026年8月9日 主日崇拜

序乐；请就坐，手机关机，默祷预备

宣召 Call to Worship (弥Mic7:18-20)

领：18 神啊，有何神像你，赦免罪孽，饶恕你产业之余民的罪过，不永远怀怒，喜爱施恩？ 19 必再怜悯我们，将我们的罪孽踏在脚下，

18 Who is a God like you, pardoning iniquity and passing over transgression for the remnant of his inheritance? He does not retain his anger forever, because he delights in steadfast love. 19 He will again have compassion on us; he will tread our iniquities underfoot.

请起立 Please stand

宣召 Call to Worship （弥Mic7:18-20）

又将我们的一切罪投于深海。²⁰祢必按古时起誓应许我们列祖的话，向雅各发诚实，向亚伯拉罕施慈爱。

You will cast all our sins into the depths of the sea.

²⁰You will show faithfulness to Jacob and steadfast love to Abraham, as you have sworn to our fathers from the days of old.

请起立 Please stand

荣耀颂 Gloria Patri

但愿荣耀，
归于父，子，圣灵，
父，子，圣灵，
起初这样 现在这样，
以后也这样，
永无穷尽，
阿们，阿们！

Glory be to the Father,
and to the Son,
and to the Holy Ghost;
as it was in the beginning,
is now, and ever shall be,
world without end.
Amen, amen.

仰望祷告

WORSHIP PRAYER

上行诗歌 Song of Ascents

深哉，天父的爱

**How Deep The Father's Love For
Us**

十诫 The Decalogue (出Ex. 20:3-17)

领：除了我以外，不可有别的神 (v3)

You shall have no other gods before me.

众：不可为自己雕刻偶像，也不可敬拜或
事奉它们。 (vv4-6)

You shall not make for yourself a carved image, You
shall not bow down to them or serve them.

众坐 Be Seated

十诫 The Decalogue (出Ex. 20:3-17)

领：不可妄称耶和华你神的名。 (v7)

You shall not take the name of the Lord your God in vain.

众：当纪念安息日，守为圣日。 (vv8-11)

Remember the Sabbath day, to keep it holy.

众坐 Be Seated

十诫 COMMANDMENT (出Ex. 20:3-17)

领：当孝敬父母，使你的日子在耶和华你 神所赐你的地上得以长久。 (v12)

Honor your father and your mother, that your days may be long in the land that the Lord your God is giving you.

众：不可杀人。不可奸淫。不可偷盗。 (vv13-15)

You shall not murder. You shall not commit adultery.
You shall not steal.

十诫 COMMANDMENT (出Ex. 20:3-17)

领：不可作假见证陷害人。_(v16)

You shall not bear false witness against your neighbor.

众：不可贪恋人的房屋；也不可贪恋人的妻子、
仆婢、牛驴，并他一切所有的。_(v17)

You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor's.

认罪/恳求施恩

**CONFESSION OF SIN AND
SUPPLICATION FOR GRACE**

确据Assurance (来Heb9:14)

众： 何况基督藉着永远的灵，将自己无瑕无疵献给神，祂的血岂不更能洗净你们的心，除去你们的死行，使你们侍奉那永生神吗？

How much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.

诗歌颂赞Hymn

唯有基督

In Christ Alone

诗歌颂赞 Hymn

玉漏沙残时将尽

**The Sands of Time Are
Sinking**

认信宣告 **Confession**：1689信条7章

一、神是人的创造者，人是有理性的受造物，所以，人本当顺服神。但是，神与受造物之间的不同如此巨大，以至于人绝不能得着永生这一赏赐，除非是神自愿俯就，这俯就乃是祂乐意用立约的方式显明的。

1. The distance between God and the creature is so great, that although reasonable creatures do owe obedience to Him as their creator, yet they could never have attained the reward of life but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant.

认信宣告 Confession：1689信条7章

二、因着堕落的缘故，人就使他自己落在神律法的咒诅之下。神按着祂自己的美意，设立了恩典之约。在此约中，祂藉着耶稣基督白白地向罪人提出了得生命和救恩的邀约，要求他们归信耶稣，以致得救，并应许将圣灵赐给一切预定得永生的人，使他们愿意并且能够得救。

2. Moreover, man having brought himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace, wherein He freely offers unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved; and promising to give unto all those that are ordained unto eternal life, His Holy Spirit, to make them willing and able to believe.

认信宣告 **Confession**：1689信条7章

三、这一恩典之约启示在福音里，首先神把借着女人的后裔而得救的应许启示给亚当；然后，把这一圣约逐步显明，直至最后在新约中完全启示出来。此约的基础就是圣父与圣子之间为救赎选民所立的永恒之约。

3. This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman, and afterwards by farther steps, until the full discovery thereof was completed in the New Testament; and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;

认信宣告 **Confession**：1689信条7章

在堕落亚当所有后裔中，凡获得永生和不能朽坏之福的人，都是惟独借着此约的恩典而得救的。原因就在于：现在的人，要根据亚当无罪时的那些条件得蒙神悦纳，是完全没有这种能力的。

and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

牧 禱

Pastoral Prayer

正统要理问答Orthodox Catechism 133-134问

问133：然而，那些归向神的人能完全遵守这些诫命吗？

Q133: But can those converted to God obey these commandments perfectly?

答：不能。即使最圣洁的人，今生在这种顺服上也仅仅是刚刚起步而已。然而，他们确实真诚地立定心志，不仅照着神某些诫命，而是照着神一切的诫命开始生活。

A: No. In this life even the holiest have only a small beginning of this obedience. Nevertheless, with all seriousness of purpose, they do begin to live according to all, not only some, of God's commandments.

正统要理问答Orthodox Catechism 133-134问

问134：既然今生无人能完全遵守十诫，那么神为何命令我们如此严格宣讲呢？

Q134: No one in this life can obey the Ten Commandments perfectly: why then does God want them preached so pointedly?

答：第一，好叫我们一生不断地更深认识自己的罪性，从而更急切地仰望基督，以求得蒙罪的赦免和公义。

A: First, so that the longer we live the more we may come to know our sinfulness and the more eagerly look to Christ for forgiveness of sins and righteousness.

正统要理问答Orthodox Catechism 133-134问

第二，好叫我们不断努力，并向神祈求圣灵的恩典，使我们日益照着神的形像被更新，直到度尽此生，达到完全的目标。

Second, so that, while praying to God for the grace of the Holy Spirit, we may never stop striving to be renewed more and more after God's image, until after this life we reach our goal: perfection.

可怜罪人，怜悯的主

A Wretched Sinner, A Merciful Lord

约John7:53-8:11

经文： 约翰福音8:1-11（和合本） John7:53-8:11（ESV）

¹于是各人都回家去了。耶稣却往橄榄山去，²清早又回到殿里。众百姓都到祂那里去，祂就坐下，教训他们。
³文士和法利赛人带着一个行淫时被拿的妇人来，叫她站在当中，⁴就对耶稣说：“夫子，这妇人是正行淫之时被拿的。

^{7:53}They went each to his own house, ^{8:1}but Jesus went to the Mount of Olives. ²Early in the morning he came again to the temple. All the people came to him, and he sat down and taught them. ³The scribes and the Pharisees brought a woman who had been caught in adultery, and placing her in the midst ⁴they said to him. “Teacher, this woman has been caught in the act of adultery.

经文： 约翰福音8:1-11（和合本） John7:53-8:11（ESV）

⁵摩西在律法上吩咐我们把这样的妇人用石头打死。你说该把她怎么样呢？”⁶他们说这话，乃试探耶稣，要得着告祂的把柄。耶稣却弯着腰，用指头在地上画字。⁷他们还是不住地问祂，耶稣就直起腰来，对他们说：

5Now in the Law, Moses commanded us to stone such women. So what do you say?” 6This they said to test him, that they might have some charge to bring against him. Jesus bent down and wrote with his finger on the ground. 7And as they continued to ask him, he stood up and said to them,

经文： 约翰福音8:1-11（和合本） John7:53-8:11（ESV）

“你们中间谁是没有罪的，谁就可以先拿石头打她。”⁸于是又弯着腰，用指头在地上画字。⁹他们听见这话，就从老到少，一个一个地都出去了，只剩下耶稣一人，还有那妇人仍然站在当中。¹⁰耶稣就直起腰来，对她说：“妇人，那些人在哪里呢？没有人定你的罪吗？”¹¹她说：“主啊，没有。”耶稣说：“我也不定你的罪。去吧，从此不要再犯罪了！”

经文： 约翰福音8:1-11（和合本） John7:53-8:11（ESV）

“你们中间谁是没有罪的，谁就可以先拿石头打她。”⁸于是又弯着腰，用指头在地上画字。⁹他们听见这话，就从老到少，一个一个地都出去了，

“Let him who is without sin among you be the first to throw a stone at her.”⁸And once more he bent down and wrote on the ground.⁹But when they heard it, they went away one by one, beginning with the older ones, and Jesus was left alone with the woman standing before him.

文本问题Textual Issues

7:53 于是各人都回家去了。（*后期抄本才加上7:53-8:11*） **8:1**
耶稣往橄榄山去。……（新译本）

[The earliest manuscripts do not include 7:53–8:11.] **7:53** They
went each to his own house, **8:1** but Jesus went to the Mount of

~~Olives~~ 圣经文本的问题会不会影响我们对圣经的信心？

Do textual issues in the Bible affect our confidence in Scripture?

- 圣经原本是神所默示的，但抄本不是。

The original manuscripts of Scripture were inspired by God, but the copies were not.

- 神的护理为教会保存了丰富的抄本。

In His providence, God has preserved for the church a rich abundance of manuscript evidence.

文本问题Textual Issues

圣经文本差异非常少，并且，所有这些文本差异，没有一处影响基督教的核心真理。

The textual differences among the biblical manuscripts are very few, and not one of these variations affects any core truth of the Christian faith.

因为圣经原本是神所默示的，无谬无误的，权威的，文本问题不会削弱圣经的权威，也不会动摇我们的信心。

Because the original Scriptures were inspired by God, inerrant, and authoritative, textual issues do not diminish the authority of Scripture, nor should they shake our confidence in it.

文本问题Textual Issues

- 高等批判主要研究圣经的来源、作者和形成过程。传统高等批判常常以人的自主理性作为最终判断标准，先否认神迹和默示，再据此解释圣经，因此最终往往否认圣经无误和神的默示。

Higher criticism primarily studies the sources, authorship, and process by which the biblical books were formed. Traditional higher criticism has often made autonomous human reason the final standard of judgment. It begins by denying miracles and divine inspiration and then interprets Scripture on that basis; consequently, it often ends by denying biblical inerrancy and divine inspiration.

- 低等批判，也称经文鉴别学。研究原来的经文究竟写的是什麼。它通过比较大量古代抄本，尽可能恢复最接近使徒原来写下的文字。这项工作也是今天所有可靠圣经译本的重要基础。

Lower criticism, also called textual criticism, seeks to determine what the original text actually said. By comparing a vast number of ancient manuscripts, it seeks, as far as possible, to recover the wording closest to what the apostles originally wrote. This work also provides an important foundation for all reliable Bible translations today.

文本问题Textual Issues

我们应该怎样看待约翰福音7:53—8:11呢？

How should we understand John 7:53–8:11?

今天多数从事经文鉴别学研究的学者认为，这段经文很可能不是约翰福音最初经文。不过，也有不少学者认为，这个故事本身非常古老，真实记载了主耶稣生平中的一件事，因此很早就教会中流传。

Most textual scholars today believe this passage was probably not part of the original Gospel of John. However, many also believe the story is very ancient and records a real event in Jesus' life, so it circulated in the early church.

安波罗修、奥古斯丁认为人担心误解纵容奸淫而删除。

Ambrose and Augustine believed it was removed because some feared it might be misunderstood as condoning adultery.

¹⁵你们是以外貌判断人，我却不判断人。¹⁶就是判断人，我的判断也是真的；（8:15-16）

¹⁵You judge according to the flesh; I judge no one.¹⁶Yet even if I do judge, my judgment is true, for it is not I alone who judge, but I and the Father who sent me. (8:15-16)

可怜罪人，怜悯的主

A Wretched Sinner, A Merciful Lord

约Jn7:53-8:11

律法揭露人的罪，恩典赦免悔改的人；而在耶稣基督里，我们看见神的公义与慈爱完美相遇。

The Law exposes our sin; grace grants forgiveness to the repentant; and in Jesus Christ, we see the perfect meeting of God's justice and mercy.

¹于是各人都回家去了。耶稣却往橄榄山去，²清早又回到殿里。众百姓都到祂那里去，祂就坐下，教训他们。

¹but Jesus went to the Mount of Olives. ²Early in the morning he came again to the temple. All the people came to him, and he *sat down* and taught them.

³文士和法利赛人带着一个行淫时被拿的妇人来，叫她站在当中，
⁴就对耶稣说：“夫子，这妇人是正行淫之时被拿的。”

³The scribes and the Pharisees brought a woman who had been caught in adultery, and placing her in the midst ⁴they said to him, “Teacher, this woman has been caught in the act of adultery.”

“行淫时被拿的”：原文直译“正在犯奸淫的时候被抓住”。

“Caught in adultery” literally means “caught in the act of adultery.”

这行淫被抓的奸夫在哪里？

Where is the man caught in adultery?

与邻舍之妻行淫的，奸夫淫妇都必治死。（利20:10；同参 申22:22）

If a man commits adultery with his neighbor's wife, both the adulterer and the adulteress must be put to death. (Lev. 20:10; cf. Deut. 22:22)

6他们说这话，乃试探耶稣，要得着告祂的把柄。

6This they said to test him, that they might have some charge to bring against him.

在这些宗教领袖眼里，她已经不是一个需要怜悯、需要悔改的人，而是一块可以拿来攻击耶稣的石头。

To these religious leaders, she was no longer a sinner needing mercy and repentance, but a stone to throw at Jesus.

³为什么看见你弟兄眼中有刺，却不想自己眼中有梁木呢？...⁵你这假冒为善的人！先去掉自己眼中的梁木，然后才能看得清楚，去掉你弟兄眼中的刺。(太7:3-5)

³Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye?...⁵You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye. (Matt7:3-5)

省察：我是因为神的名受羞辱而忧伤，还是因为终于抓住了别人的把柄而满足？我是盼望他悔改得生命，还是盼望他被羞辱、被定罪，好显得自己更加属灵？

Reflection: Am I grieved because God's name is dishonored, or pleased because I have found fault in someone? Do I long for their repentance and life, or for their shame and condemnation so that I may appear more spiritual?

5摩西在律法上吩咐我们把这样的妇人用石头打死。你说该把她怎么样呢？” 6他们说这话，乃试探耶稣，要得着告祂的把柄。

5Now in the Law, Moses commanded us to stone such women. So what do you say?” 6This they said to test him, that they might have some charge to bring against him.

“试探”：带有试验、陷害的意思。

“Test”: to test or trap.

他们要找什么控告耶稣的把柄呢？

按照罗马法律，犹太公会没有权自行执行死刑，必须经过罗马政府批准。

“照律法，用石头打死这个女人”：可以到罗马官府去控告祂

“不要用石头打死她”：到犹太公会控告祂，废弃摩西律法，违背神。

What charge were they trying to bring against Jesus?

Under Roman law, the Jewish council could not carry out the death penalty without Roman approval.

“Stone her according to the Law”: they could accuse Him before the Roman authorities.

“Do not stone her”: they could accuse Him before the Jewish council of rejecting the Law of Moses and disobeying God.

6...耶稣却弯着腰，用指头在地上画字。7他们还是不住地问祂，
6...Jesus bent down and wrote with his finger on the ground. 7And as they continued to ask him,

耶和华在西奈山和摩西说完了话，就把两块法版交给他，是神用指头写的石版。（出31:18）

And he gave to Moses, when he had finished speaking with him on Mount Sinai, the two tablets of the testimony, tablets of stone, written with the finger of God. (Ex. 31:18)
耶和华说：“离开我的，他们的名字必写在土里，因为他们离弃我这活水的泉源。”（耶17:13）

those who turn away from you shall be written in the earth, for they have forsaken the Lord, the fountain of living water. (Jer 17:13)

人制造压力，制造气氛，急着逼祂回答，但耶稣没有被人操控。

People pressured Him and demanded an answer, but Jesus was not

应用。我们如何对待人的压力？

Application: How do we respond to pressure from others?

7...耶稣就直起腰来，对他们说：“你们中间谁是没有罪的，谁就可以先拿石头打她。”

7...He stood up and said to them, “Let him who is without sin among you be the first to throw a stone at her.”

“没有罪的”：“没有犯过罪的，无罪的，没有过失的”

“Without sin”: “one who has not sinned; innocent; blameless.”

见证人要先下手，然后众民也下手将他治死。这样，就把那恶从你们中间除掉。（申17:7）

The hand of the witnesses shall be first against him to put him to death, and afterward the hand of all the people. (Deut. 17:7)

你们不是说要遵行律法吗？那就按律法来。谁是真正公义的见证人？谁能够站在神面前，承认自己的手是洁净的？谁就先动手吧。

You say you follow the Law? Then follow it. Who is truly righteous? Who can stand before God and claim clean hands? Let that person cast the first

8于是又弯着腰，用指头在地上画字。9他们听见这话，就从老到少，一个一个地都出去了，

8And once more he bent down and wrote on the ground. 9But when they heard it, they went away one by one, beginning with the elders. 他们原本想借着律法定别人的罪，结果，律法却先定了他们自己的罪。

They sought to condemn others by the law, but the law condemned them first.
应用：良心受责备，并不等于真正悔改。

Application: A guilty conscience is not true repentance.

今天真正的问题不是：“我有没有罪疚感？”，而是“当神的话显明我的罪时，我是离开基督，还是来到基督面前？”

The real question is not, “Do I feel guilty?” but, “When God’s Word exposes my sin, do I turn away from Christ or come to Him?”

9...只剩下耶稣一人，还有那妇人仍然站在当中。10耶稣就直起腰来，对她说：“妇人，那些人在哪里呢？没有人定你的罪吗？”11她说：“主啊，没有。”耶稣说：“我也不定你的罪。去吧，从此不要再犯罪了！”

9...and Jesus was left alone with the woman standing before him.
10Jesus stood up and said to her, “Woman, where are they? Has no one condemned you?” 11She said, “No one, Lord.” And Jesus said, “Neither do I condemn you; go, and from now on sin no more.”

“主啊”：既可作尊敬的称呼，类似“先生”，也可用来称呼“主”。
“Lord”: a respectful address, like “Sir,” or a title for the Lord.

基督为什么说：“我也不定你的罪”呢？

Why did Christ say, “Neither do I condemn you”?

²⁵神设立耶稣作挽回祭，是凭着耶稣的血，藉着人的信，要显明神的义；因为祂用忍耐的心宽容人先时所犯的罪，²⁶好在今时显明祂的义，使人知道祂自己为义，也称信耶稣的人为义。”（罗3:25-26）

through the redemption that is in Christ Jesus, ²⁵whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. ²⁶It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.(Rom. 3:25-26)

如今，那些在基督耶稣里的就不定罪了。（罗8:1）

There is therefore now no condemnation for those who are in Christ Jesus.(Rom. 8:1)

¹这样，怎么说呢？我们可以仍在罪中、叫恩典显多吗？²断乎不可！
我们在罪上死了的人岂可仍在罪中活着呢？（罗6:1-2）

¹What shall we say then? Are we to continue in sin that grace may abound?

²By no means! How can we who died to sin still live in it?(Rom 6:1-2)

省察： Self-Examination:

1. 我们的自以为义：在爱中说符合真理的话

Our self-righteousness: Speak the truth in love.

2. 我们对罪的轻看：在恩典中真心认罪悔改

Our view of sin: Confess and repent sincerely in grace.

回应诗歌

主在十架
At The Cross

主祷文 The Lord's Prayer

我们在天上的父，愿人都尊祢的名为圣，
愿祢的国降临，愿祢的旨意行在地上，
如同行在天上。

我们日用的饮食，今日赐给我们。

免我们的债，如同我们免了人的债。

不要让我们陷入试探，救我们脱离那恶者。

因为国度、权柄、荣耀，全是祢的，
直到永远。阿们！

三一颂 Doxology

赞美真神万福之源，	Praise God, from Whom all
	blessings flow;
世上万民都当颂扬，	Praise Him, all creatures here
	below;
天使天军赞美主名，	Praise Him above, ye Heavenly
	Host;
赞美圣父圣子圣灵，	Praise Father, Son, and Holy
阿们！	Spirit. Amen.



祝 祷Benediction

²⁴愿耶和华赐福给你，保护你。²⁵愿耶和华使祂的脸光照你，赐恩给你。²⁶愿耶和华向你仰脸，赐你平安。（民6:24-26）

²⁴The Lord bless you and keep you; ²⁵the Lord make his face to shine upon you and be gracious to you; ²⁶the Lord lift up his countenance upon you and give you peace.

(Num. 6:24-26)



扫描下载
主日程序

亚特兰大改革宗浸信会

Atlanta Reformed Baptist Church

2026年8月9日 主日崇拜

可怜罪人,怜悯的主

约7:53-8:11