

The background of the entire image is a stylized illustration. On the left, a church with a steeple and a cross on top is shown. The sky is a deep blue with a large, bright yellow sun rising in the center, casting long, thin rays across the sky. The sun is partially obscured by a large, dark blue cross. The foreground shows a field with rows of crops, and there are some trees and mountains in the distance.

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

2026年2月8日 主日崇拜

序乐；请就坐，手机关机，默祷预备

宣召 Call To Worship （诗Ps.45:1-2）

领：₁我心里涌出美辞；我论到我为王做的事，
我的舌头是快手笔。₂你比世人更美；在你
嘴里满有恩惠；所以神赐福给你，直到永远。

₁My heart overflows with a pleasing theme; I
address my verses to the king; my tongue is like the
pen of a ready scribe. ₂You are the most handsome
of the sons of men; grace is poured upon your lips;
therefore God has blessed you forever.

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

上行诗歌 Song of Ascents

拥戴我主为王

**Crown Him with Many
Crown**

十诫 The Decalogue (出Ex. 20:3-17)

领：除了我以外，不可有别的神 (v3)

众：不可为自己雕刻偶像，也不可敬拜或
事奉它们。 (vv4-6)

领：不可妄称耶和华你神的名。 (v7)

众：当纪念安息日，守为圣日。 (vv8-11)

众坐 Be Seated

十诫 COMMANDMENT (出Ex. 20:3-17)

领：当孝敬父母，使你在耶和华你神所赐的地上得以长久。 (v12)

众：不可杀人。不可奸淫。不可偷盗。 (vv13-15)

领：不可作假见证陷害人。 (v16)

众：不可贪恋人的房屋、妻子、仆婢、牛驴，并一切属他的。 (v17)

认罪/恳求施恩

**CONFESSION OF SIN AND
SUPPLICATION FOR GRACE**

确据Assurance (来Heb. 9:13-14)

众： 14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？

All : 14How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

诗歌颂赞Hymn

主治万方

**Jesus Shall Reign Where'er
the Sun**

诗歌颂赞 Hymn

成为我异象

Be Thou My Vision

认信宣告 **Confession** : 1689. 30. 7-8

七、配领主餐者，在此命礼中参与领受外部有形之物时，也在里面凭着信心，真实地、属灵地（不是凭着血肉之体）领受被钉十字架的基督及其受死的一切益处，以此为灵粮。

7.Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death;

认信宣告 **Confession** : 1689. 30. 7-8

在此命礼中，基督的身体和血没有以血肉之体的形式，而是以属灵的形式，使信徒藉着信心体会其同在，正如他们的外部感官体会到饼和酒一样。

the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

认信宣告 **Confession** : 1689. 30. 7-8

八、一切无知和不敬虔的人，因不适于与主相交，而不配来到主的桌前；他们若在此情形下依然故我地来领受这些圣洁的奥秘，

8. All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's table, and cannot, without great sin against him, while they remain such, partake of these holy mysteries,

认信宣告 **Confession** : 1689. 30. 7-8

或得准许参加，没有不大大得罪基督的；实际上，凡不按理领受的人，乃是干犯主的身和主的血，吃喝自己的罪了。

or be admitted thereunto; yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.

牧 禱

Pastoral Prayer

正统要理问答Orthodox Catechism 69–70问

问69：什么是浸礼？

Q69:What is Baptism?

答：浸礼是奉父、子、圣灵的名，给符合基督要求的人施行，将那人浸入或沉进水中的圣礼。

A: Immersion or dipping of the Person in Water in the Name of the Father, Son, and Holy Spirit, by such who are duly qualified by Christ.

正统要理问答Orthodox Catechism 69-70问

问70：谁是接受这命礼的合适对象？

Q69:Who are the proper Subjects of this Ordinance?

答：那些真实向神悔改，相信并顺服我们的主耶稣基督的人。

A: Those who do actually profess Repentance towards God, Faith in, and Obedience to our Lord Jesus Christ.

祂必兴旺， 我必衰微

**He Must Increase, But I Must
Decrease**

约翰福音 John 3:22-36

经文Text: 约Jn3:22-36

22这事以后，耶稣和门徒到了犹太地，在那里居住，施洗。
23约翰在靠近撒冷的哀嫩也施洗；因为那里水多，众人都去受洗。**24**那时约翰还没有下在监里。

22After this Jesus and his disciples went into the Judean countryside, and he remained there with them and was baptizing. **23**John also was baptizing at Aenon near Salim, because water was plentiful there, and people were coming and being baptized **24**(for John had not yet been put in prison).

经文Text: 约Jn3:22-36

²⁵约翰的门徒和一个犹太人辩论洁净的礼，²⁶就来见约翰，说：“拉比，从前同你在约旦河外、你所见证的那位，现在施洗，众人都往祂那里去了。”²⁷约翰说：“若不是从天上赐的，人就不能得什么。²⁸我曾说：‘我不是基督，

²⁵Now a discussion arose between some of John's disciples and a Jew over purification. ²⁶And they came to John and said to him, “Rabbi, he who was with you across the Jordan, to whom you bore witness—look, he is baptizing, and all are going to him.” ²⁷John answered, “A person cannot receive even one thing unless it is given him from heaven. ²⁸You yourselves bear me witness, that I said, ‘I am not the Christ,

经文Text: 约Jn3:22-36

是奉差遣在祂前面的’，你们自己可以给我作见证。²⁹娶新妇的就是新郎；新郎的朋友站着，听见新郎的声音就甚喜乐。故此，我这喜乐满足了。³⁰祂必兴旺，我必衰微。”

but I have been sent before him.’²⁹ The one who has the bride is the bridegroom. The friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom’s voice. Therefore this joy of mine is now complete.³⁰ He must increase, but I must decrease.”

经文Text: 约Jn3:22-36

31 “从天上来的的是在万有之上；从地上来的的是属乎地，他所说的也是属乎地。从天上来的的是在万有之上。**32** 衞将所见所闻的见证出来，只是没有人领受衞的见证。**33** 那领受衞见证的，就印上印，证明神是真的。

31 He who comes from above is above all. He who is of the earth belongs to the earth and speaks in an earthly way. He who comes from heaven is above all. **32** He bears witness to what he has seen and heard, yet no one receives his testimony. **33** Whoever receives his testimony sets his seal to this, that God is true.

经文Text: 约Jn3:22-36

34神所差来的就说神的话，因为神赐圣灵给祂是没有限量的。**35**父爱子，已将万有交在祂手里。**36**信子的人有永生；不信子的人得不着永生（原文作“不得见永生”），神的震怒常在他身上。”。

34For he whom God has sent utters the words of God, for he gives the Spirit without measure. **35**The Father loves the Son and has given all things into his hand. **36**Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him.

22这事以后，耶稣和门徒到了犹太地，在那里居住，施洗。...

22After this Jesus and his disciples went into the Judean countryside, and he remained there with them and was baptizing. ...

23...有许多人看见祂所行的神迹，就信了祂的名。**24**耶稣却不将自己交托他们；...**25**...因祂知道人心里所存的。（2:23-25）

23...many believed in his name when they saw the signs that he was doing.

24But Jesus on his part did not entrust himself to them, ...**25**..., for he himself knew what was in man.(2:23-25)

“你们必须重生 You must be born again...”（3:7）

“人子也必照样被举起来，叫一切信祂的都得永生” “so must the Son of Man be lifted up, that whoever believes in him may have eternal life.”
（3:14-15）

22 这事以后，耶稣和门徒到了犹太地，在那里居住，施洗。...

22 After this Jesus and his disciples went into the Judean countryside, and he remained there with them and was baptizing. ...

其实不是耶稣亲自施洗，乃是祂的门徒施洗。（4:2）

although Jesus himself did not baptize, but only his disciples.(4:2)

- 连续性：救赎历史不是“断裂式切割”，而是“成全式推进”
- Continuity: Redemptive history is not a “rupture by abrupt severing,” but an “advancing fulfillment.”
- 超越性：耶稣以独一的身份与属天权柄带来天国丰盛的救恩
- Transcendence: Jesus brings the kingdom’s abundant salvation through His unique identity and heavenly authority.

23 约翰在靠近撒冷的哀嫩也施洗；因为那里水多，众人都去受洗。 23 John also was baptizing at Aenon near Salim, because water was plentiful there, and people were coming and being baptized.

“因为那里水多 because water was plentiful there”

“然而‘受洗’原文的意思是浸入水中，且古时候的教会也采用这种方式。 although it is evident that the term baptise means to immerse, and that this was the form used by the primitive Church” --加尔文 Calvin, 《要义》 Inst. 4.15.19

24那时约翰还没有下在监里。(for John had not yet been put in prison).

救赎历史的交接方式：不是靠人策划的交接，而是神主权推动的交接。

The transition in redemptive history does not happen by human planning, but by God's sovereign initiative.

当神在推进祂的国时，最大的张力常常不是外邦的逼迫，而是我们里面的比较、焦虑与不甘心。

And when God advances His kingdom, the greatest tension is often not persecution from outsiders, but the comparison, anxiety, and unwillingness within our own hearts.

²⁵约翰的门徒和一个犹太人辩论洁净的礼，²⁶就来见约翰，说：“拉比，从前同你在约旦河外、你所见证的那位，现在施洗，众人都往祂那里去了。”²⁵Now a discussion arose between some of John’s disciples and a Jew over purification. ²⁶And they came to John and said to him, “Rabbi, he who was with you across the Jordan, to whom you bore witness—look, he is baptizing, and all are going to him.”

“你所见证的那位”：“曾经被你抬举的，现在反而把你盖过去的那位。”

“whom you bore witness”：“the one you once elevated, who has now eclipsed you.”

试探：把事工当成自己的“舞台”。

Temptation: treating ministry as our own “stage.”

27 约翰说：“若不是从天上赐的，人就不能得什么。…”

27 John answered, “A person cannot receive even one thing unless it is given him from heaven. ...

“不能得” [οὐ δύναται...λαμβάνειν] 没有能力领受

“cannot receive” [οὐ δύναται...λαμβάνειν] unable to receive

使你与人不同的是谁呢？你有什么不是领受的呢？若是领受的，为何自夸，仿佛不是领受的呢？（林前4:7）

For who sees anything different in you? What do you have that you did not receive? If then you received it, why do you boast as if you did not receive it? (1 Cor. 4:7)

28我曾说：‘我不是基督，是奉差遣在祂前面的’，你们自己可以给我作见证。 ...

28 You yourselves bear me witness, that I said, ‘I am not the Christ, but I have been sent before him.’

若人必须重生（3:1-10），就说明人不是救主；我们最深的需要不是“更好一点的自己”，而是从上头来的生命。 If a person must be born again (3:1-10), it shows that man is not the Savior; our deepest need is not “a slightly better version of ourselves,” but life from above.

若人必须信祂（3:11–21），就表明焦点在“祂是谁”，而非“我能做什么”；救恩不是人的成就，乃是基督的赐下。 If we must believe in Him (3:11–21), it shows that the focus is on who He is, not on what I can do; salvation is not a human achievement, but a gift bestowed by Christ.

29 娶新妇的就是新郎；新郎的朋友站着，听见新郎的声音就甚喜乐。故此，我这喜乐满足了。 ...

29 The one who has the bride is the bridegroom. The friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom's voice. Therefore this joy of mine is now complete. ...

婚礼：主角永远是新郎——教会属于基督

Wedding: The Groom Is Always the Center – The Church Belongs to Christ

服事基督最大的奖赏，就是我有**特权**能够服事基督，这带来喜乐。

The greatest reward of serving Christ is the joy that comes from the PRIVILEGE of being able to serve Him.

30 祂必兴旺，我必衰微。 He must increase, but I must decrease.

你们必须重生（7节）：揭开人的绝望与需要--你自己救不了自己。

You *must* be born again...”(v7): Unveils our desperation and need — you cannot save yourself.

“人子也必照样被举起来”（14节）：揭开救恩的核心--基督并祂钉十字架
“so *must* the Son of Man be lifted up”(v14): Unveils the heart of salvation — Christ, and Him crucified.

“祂必兴旺，我必衰微”（30节）：人蒙恩后，唯基督居中，被高举。
“He *must* increase, but I *must* decrease”(v30): After regeneration, through true faith, Christ alone is central and exalted.

31 “从天上来的的是在万有之上；从地上来的的是属乎地，他所说的也是属乎地。从天上来的的是在万有之上。

31 He who comes from above is above all. He who is of the earth belongs to the earth and speaks in an earthly way. He who comes from heaven is above all.

“从天上来的”（ἄνωθεν / ἐκ τοῦ οὐρανοῦ）：是在万有之上；
“from above/ from heaven”：is above all.

“从地上来的”：是属乎地，所说的也是属乎地；
“from the earth”：belongs to the earth and speaks in an earthly way

32 祂将所见所闻的见证出来，只是没有人领受祂的见证。 33 那领受祂见证的，就印上印，证明神是真的。

32 He bears witness to what he has seen and heard, yet no one receives his testimony. 33 Whoever receives his testimony sets his seal to this, that God is true.

“世人因自己的行为是恶的，不爱光，倒爱黑暗，...”（3:19）

“and people loved the darkness rather than the light because their works were evil.”(3:19)

信心是一种敬拜：承认神是真的，承认祂的话可信，承认祂在子里所说的一切是最终的。

Faith is an act of worship: it confesses that God is true, that His word is trustworthy, and that everything He has spoken in the Son is final.

34 神所差来的就说神的话，因为神赐圣灵给祂是没有限量的。

35 父爱子，已将万有交在祂手里。

34 For he whom God has sent utters the words of God, for he gives the Spirit without measure. 35 The Father loves the Son and has given all things into his hand.

“祂必兴旺”的根基：“父爱子，已将万有交在祂手里。”

The foundation of “He must increase”: “The Father loves the Son and has given all things into His hand.”

真正的谦卑是活在基督面前，在万有之上的子面前。

True humility is living before Christ—before the Son who is above all.

Coram Deo!

“谦卑不是直接刻意栽培出来的产品，反而是一种副产品。我越是努力想要谦卑，就越得不着谦卑；但如果我真被那位‘心里柔和谦卑’者所占据，如果我不断在神话语的镜子里注视祂的荣耀，那么我就要‘变成主的形状，荣上加荣，乃是从主的灵变成的’（林后3:18）。” —A.W.宾克

“Humility is not the product of direct cultivation, rather it is a by-product. The more I try to be humble, the less shall I attain unto humility. But if I am truly occupied with that One who was ‘meek and lowly in heart,’ if I am constantly beholding His glory in the mirror of God’s Word, then shall I be ‘changed into the same image from glory to glory, even as by the Spirit of the Lord’ (2 Cor. 3:18).”-- A. W. Pink

36 信子的人有永生；不信子的人得不着永生（原文作“不得见永生”），神的震怒常在他身上。”。

36 Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him.

“神的震怒” [ἡ ὀργὴ τοῦ θεοῦ]：神的审判；
“the wrath of God”：God’s judgment.

回应诗歌

非我唯主

Not I, But Christ

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)

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. The church has a brown roof and white walls. In the center, a large, bright sun is rising, with a large black cross superimposed over it. The sun's rays are depicted as thin, curved lines. The sky is filled with large, puffy clouds. In the foreground, there is a field with rows of crops, and in the distance, there are mountains and a few trees.

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

主日崇拜

主后2026年2月8日