

五旬节后的主日 SUNDAYS OF THE YEAR AFTER PENTECOST

22/05/16: 三一神主日，五旬节后的第一个主日
Trinity Sunday, The first Sunday after Pentecost

[非读经员所读 not for reading by the Reader]

宣招经文 A Call to Worship: 诗篇 Psalm 8

8:1	耶和華我們的主啊！你的名在全地是多麼威嚴，你把你的榮美彰顯在天上
8:2	因你仇敵的缘故，你从小孩和嬰兒的口中，得着了讚美。
8:3	我觀看你的手所造的天，和你所安置的月亮和星星。
8:4	啊！人算什麼，你竟記念他？世人算什麼，你竟眷顧他？
8:5	你使他比天使低微一點，却賜給他榮耀尊貴作冠冕。
8:6	你叫他管理你的手所造的，把萬物都放在他的腳下，
8:7	就是所有的牛羊、田間的走獸、
8:8	空中的飛鳥、海里的魚，和海里游行的水族。
8:9	耶和華我們的主啊！你的名在全地是多麼威嚴。
8:1	O Lord, our Lord, how majestic is your name in all the earth! You have set your glory above the heavens.
8:2	Out of the mouth of babies and infants, you have established strength because of your foes, to still the enemy and the avenger.
8:3	When I look at your heavens, the work of your fingers, the moon and the stars, which you have set in place,
8:4	what is man that you are mindful of him, and the son of man that you care for him
8:5	Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor.
8:6	You have given him dominion over the works of your hands; you have put all things under his feet,
8:7	all sheep and oxen, and also the beasts of the field,
8:8	the birds of the heavens, and the fish of the sea, whatever passes along the

	paths of the seas
8:9	O Lord, our Lord, how majestic is your name in all the earth

今天的经课主题是“三位一体”神。这一词没有出现在圣经里，但我们使用它来形容我们所敬拜的神。尽管神是一，圣经教导我们祂存在有三个位格：圣父，圣子，和圣灵。这就是称为“三位一体”的教义。我们的神是三位一体的神。在今天的诗文里，您是否发觉诗人在赞美父神？在接下来的经课里，我们会看到圣子耶稣基督被形容为智慧。The subject in today's lectionary reading is of the Trinity. This word does not appear in Scripture but we use it to refer to the Triune God we worship. Even though God is one, the Bible teaches that He exists in three persons: the Father, the Son, and the Holy Spirit. We call this the doctrine of the Trinity: God is the three in one. We have seen the psalmist praising God the Father in our reading from the Psalms. Now see God the Son, who is Christ personified as Wisdom in Proverbs.

请听旧约经课：

箴言 Prov. 8:1-4, 22-31:

8:1	智慧不是在呼唤，聪明不是在发声吗？
8:2	它在路旁高处的最高点，在十字路口站着；
8:3	在城门旁，在城门口，在进城门的空地上大声呼喊：
8:4	“众人哪！我向你们呼唤，对世人发声。

8:22	在耶和华创造的开始，在太初创造一切以先，就有了我。
8:23	在亘古、在太初，在未有大地之前，我已经被立；
8:24	没有深渊，没有大水的泉源以先，我已经出生。
8:25	大山未曾奠定，小山未有以先，我已经出生。
8:26	那时，耶和华还没有造大地和田野，也没有造地上的泥土。
8:27	他立定诸天的时候，我在那里；他在渊面上界划地平线的时候，我在那里
8:28	他上使穹苍坚固，下使深渊的水泉稳定；
8:29	他为海洋定出界限，海水不能越过他的命令，他又划定大地的根基；
8:30	那时，我在他身边作工匠，每天都充满喜乐，时常在他面前欢笑，
8:31	在他的大地上欢笑，和世人一同喜乐。

8:1	Does not wisdom call?
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	Does not understanding raise her voice?
8:2	On the heights beside the way, at the crossroads she takes her stand;
8:3	beside the gates in front of the town, at the entrance of the portals she cries aloud:
8:4	"To you, O men, I call, and my cry is to the children of man.
8:22	"The LORD possessed me at the beginning of his work, the first of his acts of old.
8:23	Ages ago I was set up, at the first, before the beginning of the earth.
8:24	When there were no depths I was brought forth, when there were no springs abounding with water.
8:25	Before the mountains had been shaped, before the hills, I was brought forth,
8:26	before he had made the earth with its fields, or the first of the dust of the world.
8:27	When he established the heavens, I was there; when he drew a circle on the face of the deep,
8:28	²⁸ when he made firm the skies above, when he established the fountains of the deep,
8:29	when he assigned to the sea its limit, so that the waters might not transgress his command, when he marked out the foundations of the earth,
8:30	then I was beside him, like a master workman, and I was daily his delight, rejoicing before him always,
8:31	rejoicing in his inhabited world and delighting in the children of man.

现在新约经课给我们介绍三位一体 神的第三位：就是圣灵。圣灵现在住在所有重生得救的信徒心里，又还要继续在真信徒的身上完成成圣的工作。The third person of the Trinity is now mentioned in our New Testament reading: God the Holy Spirit. The Holy Spirit of God now lives in the hearts of men who have been regenerated to life, and who will continue the work of sanctification in all true Believers.

请听新约经课 **Listen now to the reading from the New Testament:**

罗马书 Rom. 5:1-5:

5:1	所以，我们既然因信称义，就借着我们的主耶稣基督与 神和好；
5:2	我们也凭着信，借着他可以进入现在所站的这恩典中，并且以

	盼望得享 神的荣耀为荣。
5:3	不但这样，我们更以患难为荣；知道患难产生忍耐，
5:4	忍耐产生毅力，毅力产生盼望；
5:5	盼望是不会令人蒙羞的，因为 神借着所赐给我们的圣灵，把他的爱浇灌在我们的心里。
5:1	Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ.
5:2	Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God.
5:3	Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance,
5:4	and endurance produces character, and character produces hope,
5:5	and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.

三位一体的教义的重要是因为耶稣基督。他宣称他是神的儿子。如果他不是完全的神和完全的人，他就不能满足父神对公义的要求。父神曾说过：“犯罪的必定死”和“如果不流血断不能赎罪”。主耶稣必须是完全的人，所以他可以替代人的位置为他们的罪死。他同时也必须是完全的神（圣子），可以过一个无罪的生活，所以能够成为被接纳的无瑕疵的祭物。因此，他的顺服和牺牲才能有无限和永恒的价值。因此，他所做的可以献给父就是那位行公义的神。圣灵必须是另一位属神的位格，这样他才能作为基督的灵住在我们里面。圣经已把三位一体的教义启示给我们了。The doctrine of the trinity is important because of Jesus Christ. He claimed to be the Son of God, and, if He is not God and man, He could not satisfy God's (the Father) justice. For God (the Father) had said, "The soul that sins must die" and "Without the shedding of blood there is no remission of sin". Jesus had to be a man so that He could obey and die in the place of men. He had to be God (the Son) in order to live a sinless life so He could be an acceptable sacrifice and in order for His obedience and sacrifice to have an infinite and eternal value. Moreover His work needed to be offered to the Father, who justifies. The Spirit needs to be a distinct divine person so He can indwell us as the Spirit of Christ. The doctrine of the trinity is revealed to us in the Bible.

请听福音经课 **Listen now to the reading from the Gospels:**

约翰福音 John 16:12-15:

12	“我还有许多事要告诉你们，可是你们现在担当不了；
13	只等真理的灵来了，他要引导你们进入一切真理。他不是凭着自己说话，而是把他听见的都说出来，并且要把将来的事告诉你们。
14	他要荣耀我，因为他要把从我那里所领受的告诉你们。

15	父所有的一切，都是我的；所以我说，他要把从我那里所领受的告诉你们。
12	"I still have many things to say to you, but you cannot bear them now.
13	When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come.
14	He will glorify me, for he will take what is mine and declare it to you.
15	All that the Father has is mine; therefore I said that he will take what is mine and declare it to you.