

伯克富《系統神學》V
教會和恩具的教義

Louis Berkhof, *Systematic Theology V*
**THE DOCTRINE
OF THE CHURCH AND
OF THE MEANS OF GRACE**

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教會

THE CHURCH

(Louis Berkhof, *Systematic Theology*, pp. 553-603.)

導言

INTRODUCTION

The doctrine of the application of the merits of Christ naturally leads on to the doctrine of the Church, for the Church consists of those who are partakers of Christ and of the blessings of salvation that are in Him. The Reformed conception is that Christ, by the operation of the Holy Spirit, unites men with Himself, endows them with true faith, and thus constitutes the Church as His body, the *communio fidelium* or *sanctorum*.

羅馬天主教會的觀念

In Roman Catholic theology, however, the discussion of the Church takes precedence over everything else, preceding even the discussion of the doctrine of God and of divine revelation. The Church, it is said, has been instrumental in producing the Bible and therefore takes precedence over it; it is moreover the dispenser of all supernatural graces. It is not Christ that leads us to the Church, but the Church that leads us to Christ. All the emphasis falls, not on the invisible Church as the *communio fidelium*, but on the visible Church as the *mater fidelium*.

改革宗的立場

The Reformation broke with this Roman Catholic view of the Church and centered attention once more on the Church as a spiritual organism. It emphasized the fact that there is no Church apart from the redemptive work of Christ and from the renewing operations of the Holy Spirit; and that, therefore, the discussion of these logically precedes the consideration of the doctrine of the Church.

教義著作中「教會論」的篇幅相對較少

It seems rather peculiar that practically all the outstanding Presbyterian dogmaticians of our country, such as the two Hodges, H. B. Smith, Shedd, and Dabney, have no separate locus on the Church in their dogmatical works and, in fact, devote very little attention to it. Only the works of Thornwell and Breckenridge form an exception to the rule. This might create the impression that, in their opinion, the doctrine of the Church should not have a place in dogmatics. But this is extremely unlikely, since none of them raise a single objection to its inclusion. Moreover, Turretin and their Scottish forbears, on whose foundation they are building, devote a great deal of attention to the Church. Walker says: "There is perhaps no country in the world in which all kinds of Church questions have been so largely discussed as in our own." (*Scottish Theology and*

Theologians, p.95; cf. also McPherson, *The Doctrine of the Church in Scottish Theology*, pp. 1 ff.) And, finally, Dr. A. A. Hodge informs us that his father lectured to his various classes on the subjects of Ecclesiology, practically covered the entire ground, and intended to complete his Systematic Theology by the publication of a fourth volume on the Church; but was prevented by the infirmities incident to his advanced age. (*Preface* to Hodge's work on *Church Polity*.) Dabney says that he omitted the doctrine of the Church, because this was ably treated in another department of the Seminary in which he labored. (*Lect. on Theol.*, p.726.) Shedd in giving his scheme asserts that the Church comes into consideration in connection with the means of grace. (*Dogm. Theol.* I, p. 10.) However, he devotes very little attention to the means of grace and does not discuss the doctrine of the Church. And the editor of Smith's *System of Christian Theology* incorporated into this work the author's views on the Church, as expressed in other works. (pp. 590 ff.)

I. 「教會」在《聖經》中的名字和「教會的教義」在歷史上的發展

SCRIPTURAL NAMES OF THE CHURCH AND THE DOCTRINE OF THE CHURCH IN HISTORY

(Louis Berkhof, *Systematic Theology*, pp. 555-561.)

A. 「教會」在《聖經》中的名字。

Scriptural Names for the Church.

1. 在舊約聖經。

In the Old Testament.

The Old Testament employs two words to designate the Church, namely *qahal* (or *kahal*), derived from an obsolete root *qal* (or *kal*), meaning "to call"; and *'edhah*, from *ya'adh*, "to appoint" or "to meet or come together at an appointed place." These two words are sometimes used indiscriminately, but were not, at first, strictly synonymous. *'Edhah* is properly a gathering by appointment, and when applied to Israel, denotes the society itself formed by the children of Israel or their representative heads, whether assembled or not assembled. *Qahal*, on the other hand, properly denotes the actual meeting together of the people. Consequently we find occasionally the expression *qahal 'edhah*, that is, "the assembly of the congregation" Ex. 12:6; Num. 14:5; Jer. 26:17. It seems that the actual meeting was sometimes a meeting of the representatives of the people, Deut. 4:10; 18:16, comp. 5:22,23; I Kings 8:1,2,3,5; II Chron. 5:2-6.

出 Exodus 12:6

要留到本月十四日，在黃昏的時候，以色列全會眾把羊羔宰了。

Take care of them until the fourteenth day of the month, when all the members of the community of Israel must slaughter them at twilight.

民 Numbers 14:5

摩西、亞倫就俯伏在以色列全會眾面前。

Then Moses and Aaron fell facedown in front of the whole Israelite assembly gathered there.

耶 Jeremiah 26:17

國中的長老就有幾個人起來，對聚會的眾民說：

Some of the elders of the land stepped forward and said to the entire assembly of people,

申 Deuteronomy 4:10

你在何烈山站在耶和華你神面前的那日，耶和華對我說：你為我招聚百姓，我要叫他們聽見我的話，使他們存活在世的日子，可以學習敬畏我，又可以教訓兒女這樣行。

Remember the day you stood before the Lord your God at Horeb, when he said to me, "Assemble the people before me to hear my words so that they may learn to revere me as long as they live in the land and may teach them to their children."

申 Deuteronomy 18:16

正如你在何烈山大會的日子求耶和華你神一切的話，說：求你不再叫我聽見耶和華我神的聲音，也不再叫我看見這大火，免得我死亡。

For this is what you asked of the Lord your God at Horeb on the day of the assembly when you said, "Let us not hear the voice of the Lord our God nor see this great fire anymore, or we will die."

申 Deuteronomy 5:22-23

22 這些話是耶和華在山上，從火中、雲中、幽暗中，大聲曉諭你們全會眾的；此外並沒有添別的話。他就把這話寫在兩塊石版上，交給我。

23 那時，火焰燒山，你們聽見從黑暗中出來的聲音；你們支派中所有的首領和長老都來就近我，

22 These are the commandments the Lord proclaimed in a loud voice to your whole assembly there on the mountain from out of the fire, the cloud and the deep darkness; and he added nothing more. Then he wrote them on two stone tablets and gave them to me.

23 When you heard the voice out of the darkness, while the mountain was ablaze with fire, all the leaders of your tribes and your elders came to me.

王上 I Kings 8:1-3,5

1 那時，所羅門將以色列的長老和各支派的首領，並以色列的族長，招聚到耶路撒冷，要把耶和華的約櫃從大衛城——就是錫安——運上來。

2 以他念月，就是七月，在節前，以色列人都聚集到所羅門王那裏。

3 以色列長老來到，祭司便抬起約櫃，

5 所羅門王和聚集到他那裏的以色列全會眾，一同在約櫃前獻牛羊為祭，多得不可勝數。

1 Then King Solomon summoned into his presence at Jerusalem the elders of Israel, all the heads of the tribes and the chiefs of the Israelite families, to bring up the ark of the Lord's covenant from Zion, the City of David.

2 All the Israelites came together to King Solomon at the time of the festival in the month of Ethanim, the seventh month

3 When all the elders of Israel had arrived, the priests took up the ark,

5 and King Solomon and the entire assembly of Israel that had gathered about him were before the ark, sacrificing so many sheep and cattle that they could not be recorded or counted.

代下 II Chronicles 5:2-6

2 那時，所羅門將以色列的長老、各支派的首領，並以色列的族長招聚到耶路撒冷，要把耶和華的約櫃從大衛城——就是錫安——運上來。

3 於是以色列眾人在七月節前都聚集到王那裏。

4 以色列眾長老來到，利未人便抬起約櫃。

5 祭司利未人將約櫃運上來，又將會幕和會幕的一切聖器具都帶上來。

6 所羅門王和聚集到他那裏的以色列全會眾都在約櫃前獻牛羊為祭，多得不可勝數。

2 Then Solomon summoned to Jerusalem the elders of Israel, all the heads of the tribes and the chiefs of the Israelite families, to bring up the ark of the Lord's covenant from Zion, the City of David.

3 And all the Israelites came together to the king at the time of the festival in the seventh month.

4 When all the elders of Israel had arrived, the Levites took up the ark,

5 and they brought up the ark and the tent of meeting and all the sacred furnishings in it. The Levitical priests carried them up;

6 and King Solomon and the entire assembly of Israel that had gathered about him were before the ark, sacrificing so many sheep and cattle that they could not be recorded or counted.

'*Edhah* is by far the more common word in Exodus, Leviticus, Numbers, and Joshua, but is wholly absent from Deuteronomy, and is found but rarely in the later books. *Qahal*, abounds in Chronicles, Ezra, and Nehemiah. *Sunagoge* is the usual, almost universal, rendering of the former in the Septuagint, and is also the usual rendering of the latter in the Pentateuch. In the later books of the Bible, however, *qahal* is generally rendered by *ekklesia*. Schuerer claims that later Judaism already pointed to the distinction between *sunagoge* as a designation of the congregation of Israel as an empirical reality, and *ekklesia* as the name of that same congregation ideally considered. He is followed in this by Dr. Bavinck. Cremer-Koegel, however, takes exception to this. Hort says that after the exile the word *qahal* seems to have combined the shades of meaning belonging to both it and '*edhah*'; and that consequently "*ekklesia*, as the primary Greek representative of *qahal*, would naturally, for Greek speaking Jews, mean the congregation of Israel quite as much as an assembly of the congregation." (*The Christian Ekklesia*, p.7.)

2. 在新約聖經。

In the New Testament.

The New Testament also has two words, derived from the Septuagint, namely, *ekklesia*, from *ek* and *kaleo*, "to call out," and *sunagoge*, from *sun* and *ago*, meaning "to come or to bring together." The latter is used exclusively to denote either the religious gatherings of the Jews or the buildings in which they assembled for public worship, Matt. 4:23; Acts 13:43; Rev. 2:9; 3:9. The term *ekklesia*, however, generally designates the Church of the New Testament, though in a few places it denotes common civil assemblies. Acts 19:32,39,41.

太 Matthew 4:23

耶穌走遍加利利，在各會堂裏教訓人，傳天國的福音，醫治百姓各樣的病症。

Jesus went throughout Galilee, teaching in their synagogues, proclaiming the good news of the kingdom, and healing every disease and sickness among the people.

徒 Acts 13:43

散會以後，猶太人和敬虔進猶太教的人多有跟從保羅、巴拿巴的。二人對他們講道，勸他們務要恆久在神的恩中。

When the congregation was dismissed, many of the Jews and devout converts to Judaism followed Paul and Barnabas, who talked with them and urged them to continue in the grace of God.

啟 Revelation 2:9

我知道你的患難，你的貧窮（你卻是富足的），也知道那自稱是猶太人所說的毀謗話，其實他們不是猶太人，乃是撒但一會的人。

I know your afflictions and your poverty—yet you are rich! I know about the slander of those who say they are Jews and are not, but are a synagogue of Satan.

啟 Revelation 3:9

那撒但一會的，自稱是猶太人，其實不是猶太人，乃是說謊話的，我要使他們來，在你腳前下拜，也使他們知道我是已經愛你了。

I will make those who are of the synagogue of Satan, who claim to be Jews though they are not, but are liars—I will make them come and fall down at your feet and acknowledge that I have loved you.

徒 Acts 19:32,39,41

32 聚集的人紛紛亂亂，有喊叫這個的，有喊叫那個的，大半不知道是為甚麼聚集。

39 你們若問別的事，就可以照常例聚集斷定。

41 說了這話，便叫眾人散去。

32 The assembly was in confusion: Some were shouting one thing, some another. Most of the people did not even know why they were there.

39 If there is anything further you want to bring up, it must be settled in a legal assembly.

41 After he had said this, he dismissed the assembly.

The preposition *ek* in *ekklesia* (*ekkaleo*) is often interpreted to mean "out from among the common mass of the people," and to indicate in connection with the Scriptural use of *ekklesia*, that the Church consists of the elect, called out of the world of humanity. This interpretation is rather doubtful, however, for the preposition originally simply denoted that the Greek citizens were called out of their houses. Now it would not have been unnatural if that entirely Scriptural idea had been put into the word in God's revelation. But, as a matter of fact, we have no proof that this was actually done. The compound verb *ekkaleo* is never so used, and the word *ekklesia* never occurs in a context which suggests the presence of that particular thought in the mind of the writer. Deissmann would simply render *ekklesia* as "the (convened) assembly," regarding God as the convener. Because the idea of the Church is a many-sided concept, it is quite natural that the word *ekklesia*, as applied to it, does not always have exactly the same connotation. Jesus was the first one to use the word in the New Testament, and He applied it to the company that gathered about Him, Matt. 16:18, recognized Him publicly as their Lord, and accepted the principles of the Kingdom of God. It was the *ekklesia* of the Messiah, the true Israel.

太 Matthew 16:18

我還告訴你，你是彼得，我要把我的教會建造在這磐石上；陰間的權柄（權柄：原文是門），不能勝過他。

And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it.

Later on, as a result of the extension of the Church, the word acquired various significations. Local churches were established everywhere, and were also called *ekklesiai*, since they were manifestations of the one universal Church of Christ. The following are the most important uses of the word:

- a. Most frequently the word *ekklesia* designates a circle of believers in some definite locality, a local church, irrespective of the question whether these believers are or are not assembled for worship. Some passages contain the added idea that they are assembled, Acts 5:11; 11:26; I Cor. 11:18; 14:19,28,35, while others do not, Rom. 16:4; I Cor. 16:1; Gal. 1:2; I Thess. 2:14, etc.

徒 Acts 5:11

全教會和聽見這事的人都甚懼怕。

Great fear seized the whole church and all who heard about these events.

徒 Acts 11:26

找著了，就帶他到安提阿去。他們足有一年的工夫和教會一同聚集，教訓了許多人。門徒稱為基督徒是從安提阿起首。

and when he found him, he brought him to Antioch. So for a whole year Barnabas and Saul met with the church and taught great numbers of people. The disciples were called Christians first at Antioch.

林前 I Corinthians 11:18

第一，我聽說，你們聚會的時候彼此分門別類，我也稍微的信這話。

In the first place, I hear that when you come together as a church, there are divisions among you, and to some extent I believe it.

林前 I Corinthians 14:19,28,35

19 但在教會中，寧可用悟性說五句教導人的話，強如說萬句方言。

28 若沒有人繙，就當在會中閉口，只對自己和神說就是了。

35 他們若要學甚麼，可以在家裏問自己的丈夫，因為婦女在會中說話原是可恥的。

19 But in the church I would rather speak five intelligible words to instruct others than ten thousand words in a tongue.

28 If there is no interpreter, the speaker should keep quiet in the church and speak to himself and to God.

35 If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church.

羅 Romans 16:4

也為我的命將自己的頸項置之度外。不但我感謝他們，就是外邦的眾教會也感謝他們。

They risked their lives for me. Not only I but all the churches of the Gentiles are grateful to them.

林前 I Corinthians 16:1

論到為聖徒捐錢，我從前怎樣吩咐加拉太的眾教會，你們也當怎樣行。

Now about the collection for the Lord's people: Do what I told the Galatian churches to do.

加 Galatians 1:2

和一切與我同在的眾弟兄，寫信給加拉太的各教會。

and all the brothers and sisters with me, To the churches in Galatia:

帖前 I Thessalonians 2:14

弟兄們，你們曾效法猶太中在基督耶穌裏神的各教會；因為你們也受了本地人的苦害，像他們受了猶太人的苦害一樣。

For you, brothers and sisters, became imitators of God's churches in Judea, which are in Christ Jesus: You suffered from your own people the same things those churches suffered from the Jews

- b. In some cases the word denotes what may be called a domestic *ekklesia*, the church in the house of some individual. It seems that in apostolic times wealthy or otherwise important persons often set aside a large room in their homes for divine worship. Instances of this use of the word are found in Rom. 16:23; I Cor. 16:19; Col. 4:15; Phm 1:2.

羅 Romans 16:23

那接待我、也接待全教會的該猶問你們安。

Gaius, whose hospitality I and the whole church here enjoy, sends you his greetings. Erastus, who is the city's director of public works, and our brother Quartus send you their greetings.

林前 I Corinthians 16:19

亞西亞的眾教會問你們安。亞居拉和百基拉並在他們家裏的教會，因主多多的問你們安。

The churches in the province of Asia send you greetings. Aquila and Priscilla greet you warmly in the Lord, and so does the church that meets at their house.

西 Colossians 4:15

請問老底嘉的弟兄和寧法，並他家裏的教會安。

Give my greetings to the brothers and sisters at Laodicea, and to Nympha and the church in her house.

門 Philemon 1:2

和妹子亞腓亞並與我們同當兵的亞基布，以及在你家的教會。

also to Apphia our sister and Archippus our fellow soldier—and to the church that meets in your home:

- c. If the reading of Tisichendorf is correct (as is now generally taken for granted), then the word is found at least once in the singular to denote a group of churches, namely, the churches of Judea, Galilee, and Samaria. The passage in which it is so used is Acts 9:31. Naturally, this does not yet mean that they together constituted an organization such as we now call a denomination. It is not impossible that the church of Jerusalem and the church of Antioch in Syria also comprised several groups that were accustomed to meet in different places.

徒 Acts 9:31

那時，猶太加利利、撒瑪利亞各處的教會都得平安，被建立；凡事敬畏主，蒙聖靈的安慰，人數就增多了。

Then the church throughout Judea, Galilee and Samaria enjoyed a time of peace and was strengthened. Living in the fear of the Lord and encouraged by the Holy Spirit, it increased in numbers.

- d. In a more general sense, the word serves to denote the whole body, throughout the world, of those who outwardly profess Christ and organize for purposes of worship, under the guidance of appointed officers. This meaning of the word is somewhat in the foreground in 1 Cor. 10:32; 11:22; 12:28, but was, it would seem, present also in the mind of Paul, when he wrote the letter to the Ephesians, though in that letter the emphasis is on the Church as a spiritual organism, cf. especially Eph. 4:11-16.

林前 1 Corinthians 10:32

不拘是猶太人，是希利尼人，是神的教會，你們都不要使他跌倒；
Do not cause anyone to stumble, whether Jews, Greeks or the church of God—

林前 1 Corinthians 11:22

你們要喫喝，難道沒有家麼？還是藐視神的教會，叫那沒有的羞愧呢？我向你們可怎麼說呢？可因此稱讚你們麼？我不稱讚！
Don't you have homes to eat and drink in? Or do you despise the church of God by humiliating those who have nothing? What shall I say to you? Shall I praise you? Certainly not in this matter!

林前 1 Corinthians 12:28

神在教會所設立的：第一是使徒，第二是先知，第三是教師，其次是行異能的，再次是得恩賜醫病的，幫助人的，治理事的，說方言的。
And God has placed in the church first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues.

弗 Ephesians 4:11-16

- 11 他所賜的，有使徒，有先知，有傳福音的，有牧師和教師，
 - 12 為要成全聖徒，各盡其職，建立基督的身體，
 - 13 直等到我們眾人在真道上同歸於一，認識神的兒子，得以長大成人，滿有基督長成的身量，
 - 14 使我們不再作小孩子，中了人的詭計和欺騙的法術，被一切異教之風搖動，飄來飄去，就隨從各樣的異端；
 - 15 惟用愛心說誠實話，凡事長進，連於元首基督，
 - 16 全身都靠他聯絡得合式，百節各按各職，照著各體的功用彼此相助，便叫身體漸漸增長，在愛中建立自己。
- 11 So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers,
 - 12 to equip his people for works of service, so that the body of Christ may be built up
 - 13 until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.
 - 14 Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of people in their deceitful scheming.

- 15 Instead, speaking the truth in love, we will grow to become in every respect the mature body of him who is the head, that is, Christ.
- 16 From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.

e. Finally, the word in its most comprehensive meaning signifies the whole body of the faithful, whether in heaven or on earth, who have been or shall be spiritually united to Christ as their Saviour. This use of the word is found primarily in the Epistles of Paul to the Ephesians and the Colossians, most frequently in the former, Eph. 1:22; 3:10,21; 5:23-25,27,32; Col. 1:18,24.

弗 Ephesians 1:22

又將萬有服在他的腳下，使他為教會作萬有之首。

And God placed all things under his feet and appointed him to be head over everything for the church,

弗 Ephesians 3:10,21

10 為要藉著教會使天上執政的、掌權的，現在得知神百般的智慧。

21 但願他在教會中，並在基督耶穌裏，得著榮耀，直到世世代代，永永遠遠。阿們！

10 His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms,

21 to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.

弗 Ephesians 5:23-25,27,32

23 因為丈夫是妻子的頭，如同基督是教會的頭；他又是教會全體的救主。

24 教會怎樣順服基督，妻子也要怎樣凡事順服丈夫。

25 你們作丈夫的，要愛你們的妻子，正如基督愛教會，為教會捨己。

27 可以獻給自己，作個榮耀的教會，毫無玷污、皺紋等類的病，乃是聖潔沒有瑕疵的。

32 這是極大的奧祕，但我是指著基督和教會說的。

23 For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior.

24 Now as the church submits to Christ, so also wives should submit to their husbands in everything.

25 Husbands, love your wives, just as Christ loved the church and gave himself up for her

27 and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless.

32 This is a profound mystery—but I am talking about Christ and the church.

西 Colossians 1:18,24

18 他也是教會全體之首。他是元始，是從死裏首先復生的，使他可以在凡事上居首位。

24 現在我為你們受苦，倒覺歡樂；並且為基督的身體，就是為教會，要在我肉身上補滿基督患難的缺欠。

18 And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy.

24 Now I rejoice in what I am suffering for you, and I fill up in my flesh what is still lacking in regard to Christ's afflictions, for the sake of his body, which is the church.

We should bear in mind that the names "Church," "Kerk" and "Kirche" are not derived from the word *ekklesia*, but from the word *kuriake*, which means "belonging to the Lord." They stress the fact that the Church is the property of God. The name *to kuriakon* or *he kuriake* first of all designated the place where the Church assembled. This place was conceived of as belonging to the Lord, and was therefore called *to kuriakon*. But the place itself was empty and did not really become manifest as *to kuriakon* until the Church gathered for worship. Consequently, the word was transferred to the Church itself, the spiritual building of God.

3. 在《聖經》中有關「教會」的其他用語。 **Other Biblical Designations of the Church.**

The New Testament contains several figurative designations of the Church, each one of which stresses some particular aspect of the Church. It is called:

a. 基督的身體。

The Body of Christ.

Some in our day seem to regard this appellation as a complete definition of the New Testament Church, but it is not so intended. The name is applied not only to the Church universal, as in Eph. 1:23; Col. 1:18, but also to a single congregation, I Cor. 12:27. It stresses the unity of the Church, whether local or universal, and particularly the fact that this unity is organic, and that the organism of the Church stands in vital relationship to Jesus Christ as her glorious head.

弗 Ephesians 1:23

教會是他的身體，是那充滿萬有者所充滿的。

which is his body, the fullness of him who fills everything in every way.

西 Colossians 1:18

他也是教會全體之首。他是元始，是從死裏首先復生的，使他可以在凡事上居首位。

And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy.

林前 I Corinthians 12:27

你們就是基督的身子，並且各自作肢體。

Now you are the body of Christ, and each one of you is a part of it.

b. 聖靈或上帝的殿。

The Temple of the Holy Spirit or of God.

The church of Corinth is called "a temple of God in which the Holy Spirit dwelleth", I Cor. 3:16. In Ephesians 2:21,22 Paul speaks of believers as growing into "a holy temple in the Lord," and as being built together for "a habitation of God in the Spirit." There the name is applied to the ideal Church of the future, which is the church universal. And Peter says that believers as living stones are built up "a spiritual house," I Pet. 2:5. The connection clearly shows that he is thinking of a temple. This figure emphasizes the fact that the Church is holy and inviolable. The indwelling of the Holy Spirit imparts to her an exalted character.

林前 I Corinthians 3:16

豈不知你們是神的殿，神的靈住在你們裏頭麼？

Don't you know that you yourselves are God's temple and that God's Spirit dwells in your midst?

弗 Ephesians 2:21-22

21 各（或作：全）房靠他聯絡得合式，漸漸成為主的聖殿。

22 你們也靠他同被建造，成為神藉著聖靈居住的所在。

21 In him the whole building is joined together and rises to become a holy temple in the Lord.

22 And in him you too are being built together to become a dwelling in which God lives by his Spirit.

彼前 I Peter 2:5

你們來到主面前，也就像活石，被建造成為靈宮，作聖潔的祭司，藉著耶穌基督奉獻神所悅納的靈祭。

you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.

c. 「在上的耶路撒冷」或「新耶路撒冷」或「天上的耶路撒冷」。

The Jerusalem that is above, or the new Jerusalem, or the heavenly Jerusalem.

All three of these forms are found in the Bible, Gal. 4:26; Heb. 12:22; Rev. 21:2, cf. the verses 9 and 10. In the Old Testament Jerusalem is represented as the place where God dwelt between the cherubim and where He symbolically established contact with His people. The New Testament evidently regards the Church as the spiritual counterpart of the Old Testament Jerusalem, and therefore applies to it the same name. According to this representation the Church is the dwelling place of God, in which the people of God are brought into communion with Him; and this dwelling place, while still in part on earth, belongs to the heavenly sphere.

加 Galatians 4:26

但那在上的耶路撒冷是自主的，他是我們的母。

But the Jerusalem that is above is free, and she is our mother.

來 Hebrews 12:22

你們乃是來到錫安山，永生神的城邑，就是天上的耶路撒冷。那裏有千萬的天使，

But you have come to Mount Zion, to the city of the living God, the heavenly Jerusalem. You have come to thousands upon thousands of angels in joyful assembly,

啟 Revelation 21:2,9-10

- 2 我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。
 - 9 拿著七個金碗、盛滿末後七災的七位天使中，有一位來對我說：你到這裏來，我要將新婦，就是羔羊的妻，指給你看。
 - 10 我被聖靈感動，天使就帶我到一座高大的山，將那由神那裏、從天而降的聖城耶路撒冷指示我。
- 2 I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband.
 - 9 One of the seven angels who had the seven bowls full of the seven last plagues came and said to me, "Come, I will show you the bride, the wife of the Lamb."
 - 10 And he carried me away in the Spirit to a mountain great and high, and showed me the Holy City, Jerusalem, coming down out of heaven from God.

d. 真理的柱石和根基。

Pillar and ground of the truth.

There is just one place in which that name is applied to the Church, namely, I Tim. 3:15. It clearly refers to the Church in general, and therefore also applies to every part of it. The figure is expressive of the fact that the Church is the guardian of the truth, the citadel of the truth, and the defender of the truth over against all the enemies of the Kingdom of God.

提前 I Timothy 3:15

倘若我耽延日久，你也可以知道在神的家中當怎樣行。這家就是永生神的教會，真理的柱石和根基。

if I am delayed, you will know how people ought to conduct themselves in God's household, which is the church of the living God, the pillar and foundation of the truth.

B. 「教會的教義」在歷史上的發展。

The Doctrine of the Church in History.

1. 在宗教改革之前

The Doctrine of the Church Before the Reformation.

a. 在教父時期

In the patristic period.

使徒後期教父

By the Apostolic Fathers and by the Apologetes the Church is generally represented as the *communio sanctorum*, the people of God which He has chosen for a possession. The necessity for making distinctions was not at once apparent.

二世紀後期

But as early as the latter part of the second century there was a perceptible change. The rise of heresies made it imperative to name some characteristics by which the true catholic Church could be known. This tended to fix the attention on the outward manifestation of the Church. The Church began to be conceived as an external institution, ruled by a bishop as a direct successor of the apostles, and in possession of the true tradition. The catholicity of the Church was rather strongly emphasized. Local churches were not regarded as so many separate units, but simply as parts of the one universal Church.

孟他努主義（二世紀）、諾窪天教派（三世紀）、多納徒主義（四世紀）興起之後

The increasing worldliness and corruption of the Church gradually led to reaction and gave rise to the tendency of various sects, such as Montanism in the middle of the second, Novatianism in the middle of the third, and Donatism at the beginning of the fourth century, to make the holiness of its members the mark of the true Church. The early Church Fathers, in combating these sectaries, emphasized ever increasingly the episcopal institution of the Church.

居普良的立場

Cyprian has the distinction of being the first to develop fully the doctrine of the episcopal Church. He regarded the bishops as the real successors of the apostles and ascribed to them a priestly character in virtue of their sacrificial work. They together formed a college, called the episcopate, which as such constituted the unity of the Church. The unity of the Church was thus based on the unity of the bishops. They who do not subject themselves to the bishop forfeit the fellowship of the Church and also their salvation, since there is no salvation outside of the Church.

奧古斯丁的立場

Augustine was not altogether consistent in his conception of the Church. It was his struggle with the Donatists that compelled him to reflect more deeply on the nature of the Church. On the one hand he shows himself to be the predestinarian, who conceives of the Church as the company of the elect, the *communio sanctorum*, who have the Spirit of God and are therefore characterized by true love. The important thing is to be a living member of the Church so conceived, and not to belong to it in a merely external sense. But on the other hand he is the Churchman, who adheres to the Cyprianic idea of the Church at least in its general aspects. The true Church is the catholic Church, in which the apostolic authority is

continued by episcopal succession. It is the depositary of divine grace, which it distributes through the sacraments. For the present this Church is a mixed body, in which good and evil members have a place. In his debate with the Donatists he admitted, however, that the two were not in the Church in the same sense. He also prepared the way for the Roman Catholic identification of the Church and the Kingdom of God.

b. 中世紀時期

In the Middle Ages.

經院哲學派大致繼承居普良和奧古斯丁的立場，卻更著重「教會」作為一個外顯的組織

The Scholastics have very little to say about the Church. The system of doctrine developed by Cyprian and Augustine was fairly complete and needed but a few finishing touches to bring it to its final development. Says Otten (Roman Catholic historian): "This system was taken over by the Scholastics of the Middle Ages, and then was handed down by them, practically in the same condition in which they had received it, to their successors who came after the Council of Trent." (*Manual of the History of Dogmas*, II, p. 214.)

Incidentally a few points were somewhat further developed. But if there was very little development in the doctrine of the Church, the Church itself actually developed more and more into a closeknit, compactly organized, and absolute hierarchy. The seeds of this development were already present in the Cyprianic idea of the Church and in one aspect of the Church as represented by Augustine. The other and more fundamental idea of that great Church Father, that of the Church as the *communio sanctorum*, was generally disregarded and thus remained dormant. This is not saying that the Scholastics denied the spiritual element altogether, but merely that they did not give it due prominence. The emphasis was very definitely on the Church as an external organization of institution.

笏哥（1096-1141）強調「教會和教宗」擁有較「國家和君王」更高的權力

Hugo of St. Victor speaks of the Church and the State as the two powers instituted by God for the government of the people. Both are monarchical in constitution, but the Church is the higher power, because she ministers to the salvation of men, while the State only provides for their temporal welfare. The king or emperor is the head of the state, but the Pope is the head of the Church. There are two classes of people in the Church with well defined rights and duties: the clerics, dedicated to the service of God, who constitute a unit; and the laics consisting of people from every domain of life, who constitute a separate class altogether. Step

by step the doctrine of the papacy came to development, until at last the Pope became virtually an absolute monarch.

將「外在有可見組織的大公教會」視為「上帝的國度」會產生不良後果

The growth of this doctrine was in no small measure aided by the development of the idea that the Catholic Church was the Kingdom of God on earth, and that therefore the Roman bishopric was an earthly kingdom. This identification of the visible and organized Church with the Kingdom of God had far-reaching consequences: (1) It required that everything be brought under the control of the Church: the home and the school, science and art, commerce and industry, and so on. (2) It involved the idea that all the blessings of salvation come to man only through the ordinances of the Church, particularly through the sacraments. (3) It led to the gradual secularization of the Church, since the Church began to pay more attention to politics than to the salvation of sinners, and the Popes finally claimed dominion also over secular rulers.

2. 在宗教改革期間及之後。

The Doctrine of the Church During and After the Reformation.

a. 在宗教改革期間

During the period of the Reformation.

The Reformers broke with the Roman Catholic conception of the Church, but differed among themselves in some particulars.

馬丁路德的立場

The idea of an infallible and hierarchical Church, and of a special priesthood, which dispenses salvation through the sacraments, found no favor with Luther. He regarded the Church as the spiritual communion of those who believe in Christ, and restored the Scriptural idea of the priesthood of all believers. He maintained the unity of the Church, but distinguished two aspects of it, the one visible and the other invisible. He was careful to point out that these are not two churches, but simply two aspects of the same Church. The invisible Church becomes visible, not by the rule of bishops and cardinals, nor in the headship of the Pope, but by the pure administration of the Word and of the sacraments. He admitted that the visible Church will always contain a mixture of pious and wicked members. However, in his reaction against the Roman Catholic idea of the domination of the Church over the State, he went to another extreme, and virtually made the Church subject to the State in everything except the preaching of the Word.

重洗派的立場

The Anabaptists were not satisfied with his position, and insisted on a Church of believers only. They, in many instances, even scorned the visible Church and the means of grace. Moreover, they demanded the complete separation of Church and State.

加爾文及改革宗神學家的立場

Calvin and Reformed theologians were at one with Luther in the confession that the Church is essentially a *communio sanctorum*, a communion of saints. However, they did not, like the Lutherans, seek the unity and the holiness of the Church primarily in the objective ordinances of the Church, such as the offices, the Word, and the sacraments, but most of all in the subjective communion of believers. They, too, distinguished between a visible and an invisible aspect of the Church, though in a slightly different way. Moreover, they found the true marks of the Church, not only in the true administration of the Word and of the sacraments, but also in the faithful administration of Church discipline. But even Calvin and the Reformed theologians of the seventeenth century in a measure fostered the idea of the subjection of the Church to the state. However, they established a form of government in the Church which made for a greater degree of ecclesiastical independence and power than was known in the Lutheran Church. But while both Lutheran and Reformed theologians sought to maintain the proper connection between the visible and the invisible Church, others lost sight of this.

蘇西尼派和亞米紐斯派側重「有形教會」的立場

The Socinians and the Arminians of the seventeenth century, though indeed speaking of an invisible Church, forgot all about it in actual life. The former conceived of the Christian religion simply as an acceptable doctrine, and the latter made the Church primarily a visible society and followed the Lutheran Church by yielding the right of discipline to the State and retaining for the Church only the right to preach the gospel and to admonish the members of the Church.

拉巴第派和敬虔派側重「無形教會」的立場

The Labadists and Pietists, on the other hand, manifested a tendency to disregard the visible Church, seeking a Church of believers only, showing themselves indifferent to the institutional Church with its mixture of good and evil, and seeking edification in conventicles.

b. 在十八世紀及其後

During and after the eighteenth century.

理性主義的立場

During the eighteenth century Rationalism made its influence felt also in the doctrine of the Church. It was indifferent in matters of faith and lacked

enthusiasm for the Church, which it placed on a par with other human societies. It even denied that Christ intended to found a church in the received sense of the word.

循道主義的立場

There was a pietistic reaction to Rationalism in Methodism, but Methodism did not contribute anything to the development of the doctrine of the Church. In some cases it sought strength in casting reflection on the existing Churches, and in others it adapted itself to the life of these Churches.

士來馬赫的立場

For Schleiermacher the Church was essentially the Christian community, the body of believers who are animated by the same spirit. He had little use for the distinction between the visible and the invisible Church, and found the essence of the Church in the spirit of Christian fellowship. The more the Spirit of God penetrates the mass of Christian believers, the fewer divisions there will be, and the more they will lose their importance.

立敕爾的立場

Ritschl substituted for the distinction between the invisible and the visible Church that between the Kingdom and the Church. He regarded the Kingdom as the community of God's people acting from the motive of love, and the Church as that same community met for worship. The name "Church" is therefore restricted to an external organization in the one function of worship; and this function merely enables believers to become better acquainted with one another. This is certainly far from the teaching of the New Testament. It leads right on to the modern liberal conception of the Church as a mere social center, a human institution rather than a planting of God.

II. 「教會」的性質 NATURE OF THE CHURCH

(Louis Berkhof, *Systematic Theology*, pp. 562-578.)

A. 「教會」的本質。

The Essence of the Church.

1. 羅馬天主教會的觀念。

The Roman Catholic Conception.

The early Christians spoke of the Church as the *communio sanctorum*, and thus already, though without having thought the matter through, gave expression to the essence of the Church. But even as early as the end of the second century, as the result of the rise of heresies, the question as to the true Church forced itself upon them and caused them to fix their attention upon certain characteristics of the Church as an external institution. From the days of Cyprian down to the Reformation the essence of the Church was sought ever increasingly in its external visible organization. The Church Fathers conceived of the catholic Church as comprehending all true branches of the Church of Christ, and as bound together in an external and visible unity, which had its unifying bond in the college of bishops. The conception of the Church as an external organization became more prominent as time went on. There was an ever growing emphasis on the hierarchical organization of it, and the capstone was added with the institution of the Papacy.

Roman Catholics now define the Church as: "**The congregation of all the Faithful, who, being baptized, profess the same faith, partake of the same sacraments, and are governed by their lawful pastors, under one visible head on earth.**" They make a distinction between the *ecclesia docens* and the *ecclesia audiens*, that is, between "the Church consisting of those who rule, teach, and edify" and "the Church which is taught, governed, and receives the sacraments." In the strictest sense of the word it is not the *ecclesia audiens* but the *ecclesia docens* that constitutes the Church. The latter shares **directly** in the glorious attributes of the Church, but the former is adorned with them only indirectly.

Catholics are willing to admit that there is an invisible side to the Church, but prefer to reserve the name "Church" for the visible communion of believers. They frequently speak of the "soul of the Church," but do not seem to be altogether agreed as to the exact connotation of the term. Devine defines the soul of the Church as "the society of those who are called to faith in Christ, and who are united to Christ by supernatural gifts and graces." (*The Creed Explained*, p. 259.) Wilmers,

however, finds it in "all those spiritual, supernatural graces which constitute the Church of Christ, and enable its members to attain their last end." Says he: "What we call **soul** in general is that pervading principle which gives life to a body and enables its members to perform their peculiar functions. To the soul of the Church belong faith, the common aspiration of all to the same end, the invisible authority of superiors, the inward grace of sanctification, the supernatural virtues, and other gifts of grace." (*Handbook of the Christian Religion*, p. 103.) The former writer finds the soul of the Church in certain qualified persons, while the latter regards it as an all-pervading principle, something like the soul in man.

But whatever Roman Catholics may be ready to grant, they will not admit that what may be called "the invisible Church" logically precedes the visible. Moehler says: "The Catholics teach: the visible Church is first,—then comes the invisible: the former gives birth to the latter." This means that the Church is a *mater fidelium* (mother of believers) before she is a *communio fidelium* (community of believers). Moehler grants, however, that there is one sense in which "the internal Church" is prior to "the exterior one," namely in the sense that we are not **living** members of the latter until we belong to the former. He discusses the whole subject of the relation of those two to each other in his *Symbolism or Doctrinal Differences*. (Chap. V, especially in the paragraphs XLVI-XLVIII.) He stresses the identity of the visible Church with Christ: "Thus, the visible Church, from the point of view here taken, is the Son of God, everlastingly manifesting himself among men in a human form, perpetually renovated, and eternally young — the permanent incarnation of the same, as in Holy Writ, even the faithful are called 'the body of Christ.' " (p. 59)

2. 希臘東正教會的觀念。

The Greek Orthodox Conception.

The Greek Orthodox conception of the Church is closely related to that of the Roman Catholics, and yet differs from it in some important points. That Church does not recognize the Roman Catholic Church as the true Church, but claims that honor for itself. There is but one true Church, and that Church is the Greek Orthodox. While it acknowledges with greater frankness than the Roman Catholics the two different aspects of the Church, the visible and the invisible, it nevertheless places the emphasis on the Church as an external organization. It does not find the essence of the Church in her as the community of the saints, but in the Episcopal hierarchy, which it has retained, while rejecting the Papacy. The infallibility of the Church is maintained, but this infallibility resides in the bishops, and therefore in the ecclesiastical councils and synods. "As invisible," says Gavin, "she (the Church) is the bearer of divine gifts and powers, and is engaged in transforming mankind into the Kingdom of God. As visible, she is constituted of men professing a common faith, observing common customs, and using visible means of grace." At the same time the idea is rejected of "an invisible and ideal Church, of which the various bodies of

Christians formed into distinct organizations and calling themselves 'Churches', are partial and incomplete embodiments." The Church is "an actual, tangible, visible entity, not an unrealized and unrealizable ideal." (*Greek Orthodox Thought*, pp. 241-242.)

3. 更正教會的觀念。

The Protestant Conception.

路德和加爾文

The Reformation was a reaction against the externalism of Rome in general, and in particular, also against its external conception of the Church. It brought the truth to the foreground once more that the essence of the Church is not found in the external organization of the Church, but in the Church as the *communio sanctorum*. For both Luther and Calvin the Church was simply the community of the saints, that is, the community of those who believe and are sanctified in Christ, and who are joined to Him as their Head.

This is also the position taken in the Reformed confessional standards.

比利時信條

Thus the Belgic Confession says: "We believe and profess one catholic or universal Church, which is a holy congregation of true Christian believers, all expecting their salvation in Jesus Christ, being washed by His blood, sanctified and sealed by the Holy Spirit." (Art. XXVII.)

第二瑞士信條

The Second Helvetic Confession expresses the same truth by saying that the Church is "a company of the faithful, called and gathered out of the world; a communion of all saints, that is, of them who truly know and rightly worship and serve the true God, in Jesus Christ the Saviour, by the word of the Holy Spirit, and who by faith are partakers of all those good graces which are freely offered through Christ." (Chap. XVII.)

威敏斯特信條

And the Westminster Confession, defining the Church from the point of view of election, says: "The catholic or universal Church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the head thereof; and is the spouse, the body, the fulness of Him that filleth all in all." (Chap. XXV.)

The Church universal, that is, the Church as it exists in the plan of God, and as it is realized only in the course of the ages, was conceived as consisting of the whole

body of the elect, who are in course of time called unto life eternal. But the Church as it actually exists on earth was regarded as the community of the saints. And it was not only the invisible Church that was so regarded, but the visible Church as well. These are not two Churches but one, and therefore have but a single essence. The one as well as the other is **essentially** the *communio sanctorum*, but the invisible Church is the Church as God sees it, a Church which contains only believers, while the visible Church is the Church as man sees it, consisting of those who profess Jesus Christ with their children and therefore adjudged to be the community of the saints. This may and always does contain some who are not yet regenerated — there may be chaff among the wheat —, but may not tolerate public unbelievers and wicked persons. Paul addresses his Epistles to empirical churches, and does not hesitate to address them as "saints," but also insists on the necessity of putting away the wicked and those who give offense from among them, I Cor. 5; II Thess. 3:6,14; Tit. 3:10.

林前 I Corinthians 5:1-13

- 1 風聞在你們中間有淫亂的事。這樣的淫亂連外邦人中也沒有，就是有人收了他的繼母。
 - 2 你們還是自高自大，並不哀痛，把行這事的人從你們中間趕出去。
 - 3 我身子雖不在你們那裏，心卻在你們那裏，好像我親自與你們同在，已經判斷了行這事的人。
 - 4 就是你們聚會的時候，我的心也同在。奉我們主耶穌的名，並用我們主耶穌的權能，
 - 5 要把這樣的人交給撒但，敗壞他的肉體，使他的靈魂在主耶穌的日子可以得救。
 - 6 你們這自誇是不好的。豈不知一點麵酵能使全團發起來麼？
 - 7 你們既是無酵的麵，應當把舊酵除淨，好使你們成為新團；因為我們逾越節的羔羊基督已經被殺獻祭了。
 - 8 所以，我們守這節不可用舊酵，也不可用惡毒（或作：陰毒）、邪惡的酵，只用誠實真正的無酵餅。
 - 9 我先前寫信給你們說，不可與淫亂的人相交。
 - 10 此話不是指這世上一概行淫亂的，或貪婪的，勒索的，或拜偶像的；若是這樣，你們除非離開世界方可。
 - 11 但如今我寫信給你們說，若有稱為弟兄是行淫亂的，或貪婪的，或拜偶像的，或辱罵的，或醉酒的，或勒索的，這樣的人不可與他相交，就是與他喫飯都不可。
 - 12 因為審判教外的人與我何干？教內的人豈不是你們審判的麼？
 - 13 至於外人有神審判他們。你們應當把那惡人從你們中間趕出去。
- 1 It is actually reported that there is sexual immorality among you, and of a kind that even pagans do not tolerate: A man is sleeping with his father's wife.
 - 2 And you are proud! Shouldn't you rather have gone into mourning and have put out of your fellowship the man who has been doing this?
 - 3 For my part, even though I am not physically present, I am with you in spirit. As one who is present with you in this way, I have already passed judgment in the name of our Lord Jesus on the one who has been doing this.
 - 4 So when you are assembled and I am with you in spirit, and the power of our Lord Jesus is present,
 - 5 hand this man over to Satan for the destruction of the flesh, so that his spirit may be saved on the day of the Lord.
 - 6 Your boasting is not good. Don't you know that a little yeast leavens the whole batch of dough?

- 7 Get rid of the old yeast, so that you may be a new unleavened batch—as you really are. For Christ, our Passover lamb, has been sacrificed.
- 8 Therefore let us keep the Festival, not with the old bread leavened with malice and wickedness, but with the unleavened bread of sincerity and truth.
- 9 I wrote to you in my letter not to associate with sexually immoral people—
- 10 not at all meaning the people of this world who are immoral, or the greedy and swindlers, or idolaters. In that case you would have to leave this world.
- 11 But now I am writing to you that you must not associate with anyone who claims to be a brother or sister but is sexually immoral or greedy, an idolater or slanderer, a drunkard or swindler. Do not even eat with such people.
- 12 What business is it of mine to judge those outside the church? Are you not to judge those inside?
- 13 God will judge those outside. “Expel the wicked person from among you.”

帖後 II Thessalonians 3:6,14

- 6 弟兄們，我們奉主耶穌基督的名吩咐你們，凡有弟兄不按規矩而行，不遵守從我們所受的教訓，就當遠離他。
- 14 若有人不聽從我們這信上的話，要記下他，不和他交往，叫他自覺羞愧。
- 6 In the name of the Lord Jesus Christ, we command you, brothers and sisters, to keep away from every believer who is idle and disruptive and does not live according to the teaching you received from us.
- 14 Take special note of anyone who does not obey our instruction in this letter. Do not associate with them, in order that they may feel ashamed.

多 Titus 3:10

分門結黨的人，警戒過一兩次，就要棄絕他。

Warn a divisive person once, and then warn them a second time. After that, have nothing to do with them.

The Church forms a spiritual unity of which Christ is the divine Head. It is animated by one Spirit, the Spirit of Christ; it professes one faith, shares one hope, and serves one King. It is the citadel of the truth and God's agency in communicating to believers all spiritual blessings. As the body of Christ it is destined to reflect the glory of God as manifested in the work of redemption. The Church in its ideal sense, the Church as God intends it to be and as it will once become, is an object of faith rather than of knowledge. Hence the confession: "I believe one holy catholic Church."

B. 「教會」的多面性。

The Many-sided Character of the Church.

In speaking of the Church several distinctions come into consideration.

1. 「教會」既要「爭戰」、又已「得勝」

That of a Militant and a Triumphant Church.

The Church in the present dispensation is a militant Church, that is, she is called unto, and is actually engaged in, a holy warfare. This, of course, does not mean that she must spend her strength in self-destroying internecine struggles, but that she is duty bound to carry on an incessant warfare against the hostile world in every form in which it reveals itself, whether in the Church or outside of it, and against all the spiritual forces of darkness. The Church may not spend all her time in prayer and meditation, however necessary and important these may be, nor may she rest on her oars in the peaceful enjoyment of her spiritual heritage. She must be engaged with all her might in the battles of her Lord, fighting in a war that is both offensive and defensive.

If the Church on earth is the militant Church, the Church in heaven is the triumphant Church. There the sword is exchanged for the palm of victory, the battle cries are turned into songs of triumph, and the cross is replaced by the crown. The strife is over, the battle is won, and the saints reign with Christ forever and ever.

In these two stages of her existence the Church reflects the humiliation and exaltation of her heavenly Lord. Roman Catholics speak, not only of a militant and triumphant, but also of a **suffering** Church. This Church, according to them, includes all those believers who are no more on earth, but have not yet entered the joys of heaven, and are now being purified in purgatory of their remaining sins.

2. 「教會」既是「有形」、又是「無形」。

That Between a Visible and an Invisible Church.

This means that the Church of God is on the one hand visible, and on the other invisible. It is said that Luther was the first to make this distinction, but the other Reformers recognized and also applied it to the Church.

This distinction has not always been properly understood. The opponents of the Reformers often accused them of teaching that there are two separate Churches. Luther perhaps gave some occasion for this charge by speaking of an invisible *ecclesiola* within the visible *ecclesia*. But both he and Calvin stress the fact that, when they speak of a visible and an invisible Church, they do not refer to two different Churches, but to two aspects of the one Church of Jesus Christ.

The term "invisible" has been variously interpreted as applying (a) to the triumphant Church; (b) to the ideal and completed Church as it will be at the end of the ages; (c) to the Church of all lands and all places, which man cannot possibly see; and (d) to the Church as it goes in hiding in the days of persecution, and is deprived of the Word and the sacraments. Now it is undoubtedly true that the triumphant Church is invisible to those who are on earth, and that Calvin in his Institutes also conceives of this as included in the invisible Church, but the

distinction was undoubtedly primarily intended to apply to the militant Church. As a rule it is so applied in Reformed theology. It stresses the fact that the Church as it exists on earth is both visible and invisible. This Church is said to be invisible, because she is essentially spiritual and in her spiritual essence cannot be discerned by the physical eye; and because it is impossible to determine infallibly who do and who do not belong to her. The union of believers with Christ is a mystical union; the Spirit that unites them constitutes an invisible tie; and the blessings of salvation, such as regeneration, genuine conversion, true faith, and spiritual communion with Christ, are all invisible to the natural eye; — and yet these things constitute the real *forma* (ideal character) of the Church. That the term "invisible" should be understood in this sense, is evident from the historical origin of the distinction between the visible and the invisible Church in the days of the Reformation.

The Bible ascribes certain glorious attributes to the Church and represents her as a medium of saving and eternal blessings. Rome applied this to the Church as an external institution, more particularly to the *ecclesia representativa*, or the hierarchy as the distributor of the blessings of salvation, and thus ignored and virtually denied the immediate and direct communion of God with His children, by placing a human mediatorial priesthood between them. This is the error which the Reformers sought to eradicate by stressing the fact that the Church of which the Bible says such glorious things is not the Church as an external institution, but the Church as the spiritual body of Jesus Christ, which is essentially invisible at present, though it has a relative and imperfect embodiment in the visible Church and is destined to have a perfect visible embodiment at the end of the ages.

The invisible Church naturally assumes a visible form. Just as the human soul is adapted to a body and expresses itself through the body, so the invisible Church, consisting, not of mere souls but of human beings having souls and bodies, necessarily assumes a visible form in an external organization through which it expresses itself. The Church becomes visible in Christian profession and conduct, in the ministry of the Word and of the sacraments, and in external organization and government. By making this distinction between the invisible and the visible Church, McPherson says, "Protestantism sought to find the proper mean between the magical and supernatural externalism of the Romish idea and the extravagant depreciation of all outward rites, characteristic of fanatical and sectarian spiritualism." (*Chr. Dogmatics*, p. 417.)

It is very important to bear in mind that, though both the invisible and the visible Church can be considered as universal, the two are not in every respect commensurate. It is possible that some who belong to the invisible Church never become members of the visible organization, as missionary subjects who are converted on their deathbeds, and that others are temporarily excluded from it, as erring believers who are for a time shut out from the communion of the visible Church. On the other hand there may be unregenerated children and adults who,

while professing Christ, have no true faith in Him, in the Church as an external institution; and these, as long as they are in that condition, do not belong to the invisible Church. Good definitions of the visible and invisible Church may be found in the Westminster Confession.

3. 「教會」既是「有機體」、又是「組織架構」。

That Between the Church as an Organism and the Church as an Institution.

This distinction should not be identified with the preceding one, as is sometimes done. It is a distinction that applies to the **visible** Church and that directs attention to two different aspects of the Church considered as a visible body. (Cf. Kuyper, *Enc. III*, p.204; Bavinck, *Geref. Dogm. IV.*, p.331; Ten Hoor, *Afscheiding of Doleantie*, pp. 88 f.; Doekes, *De Moeder der Geloovigen*, pp. 10 f.; Steen, *De Kerk*, pp. 51 ff.)

It is a mistake to think that the Church becomes visible only in the offices, in the administration of the Word and the sacraments, and in a certain form of Church government. Even if all these things were absent, the Church would still be visible in the communal life and profession of the believers, and in their joint opposition to the world. But while emphasizing the fact that the distinction under consideration is a distinction within the visible Church, we should not forget that both the Church as an organism and the Church as an institution (also called *apparitio* and *institutio*) have their spiritual background in the invisible Church.

However, though it is true that these are two different aspects of the one visible Church, they do represent important differences. The Church as an organism is the *coetus fidelium*, the communion of believers, who are united in the bond of the Spirit, while the Church as an institution is the *mater fidelium*, the mother of believers, a *Heilsanstalt*, a means of salvation, an agency for the conversion of sinners and the perfecting of the saints. The Church as an organism exists charismatic: in it all kinds of gifts and talents become manifest and are utilized in the work of the Lord. The Church as an institution, on the other hand, exists in an institutional form and functions through the offices and means which God has instituted. The two are coordinate in a sense, and yet there is also a certain subordination of the one to the other. The Church as an institution or organization (*mater fidelium*) is a means to an end, and this is found in the Church as an organism, the community of believers (*coetus fidelium*).

C. 「教會」的各種定義。

Various Definitions of the Church.

The Church being a many-sided entity has naturally also been defined from more than one point of view.

1. 從「揀選」的角度來看。

From the Point of View of Election.

According to some theologians the Church is **the community of the elect**, the *coetus electorum*. This definition is apt to be somewhat misleading, however. It applies only to the Church **ideally considered**, the Church as it exists in the idea of God and as it will be completed at the end of the ages, and not to the Church as a present empirical reality. Election includes all those who belong to the body of Christ, irrespective of their present actual relation to it. But the elect who are yet unborn, or who are still strangers to Christ and outside of the pale of the Church, cannot be said to belong to the Church **realiter**.

2. 從「有效呼召」的角度來看。

From the Point of View of Effectual Calling.

To escape the objection raised to the preceding definition, it gradually became customary to define the Church from the point of view of some subjective spiritual characteristic of those who belong to it, especially effectual calling or faith, either by naming such a characteristic in addition to election, or by substituting it for election. Thus the Church was defined as the company of the elect who are called by the Spirit of God (*coetus electorum vocatorum*), as the body of those who are effectually called (*coetus vocatorum*), or, even more commonly, as the community of the faithful or believers (*coetus fidelium*). The first two of these definitions serve the purpose of designating the Church as to its invisible essence, but give no indication whatsoever of the fact that it also has a visible side. This is done, however, in the last named definition, for faith reveals itself in confession and conduct.

3. 從「受洗和認信」的角度來看。

From the Point of View of Baptism and Profession.

From the point of view of baptism and profession the Church has been defined as the community of those who are baptized and profess the true faith; or as the community of those who profess the true religion **together with their children**. It will readily be seen that this is a definition of the Church according to its external manifestation. Calvin defines the visible Church as "the multitude of men diffused through the world, who profess to worship one God in Christ; are initiated into this faith by baptism; testify their unity in doctrine and charity by participating in the Supper; have consent in the word of God, and for the preaching of that Word maintain the ministry ordained of Christ." (*Institutes* IV., 1,7.)

D. 「教會」與「上帝的國度」

The Church and the Kingdom of God.

1. 「上帝的國度」的觀念

The idea of the Kingdom of God.

The Kingdom of God is primarily an eschatological concept. The fundamental idea of the Kingdom in Scripture is not that of a restored theocratic kingdom of God in Christ — which is essentially a kingdom of Israel—, as the Premillenarians claim; neither is it a new social condition, pervaded by the Spirit of Christ, and realized by man through such external means as good laws, civilization, education, social reforms, and so on, as the Modernists would have us believe.

The primary idea of the Kingdom of God in Scripture is that of the rule of God established and acknowledged in the hearts of sinners by the powerful regenerating influence of the Holy Spirit, insuring them of the inestimable blessings of salvation, — a rule that is realized in principle on earth, but will not reach its culmination until the visible and glorious return of Jesus Christ. The present realization of it is spiritual and invisible. Jesus took hold of this eschatological concept and made it prominent in His teachings. He clearly taught the present spiritual realization and the universal character of the Kingdom. Moreover, He Himself effected that realization in a measure formerly unknown and greatly increased the present blessings of the Kingdom. At the same time He held out the blessed hope of the future appearance of that Kingdom in external glory and with the perfect blessings of salvation.

2. 「上帝的國度」在歷史上發展的觀念。

Historical conceptions of the Kingdom.

In the early Church Fathers the Kingdom of God, the greatest good, is primarily regarded as a future entity, the goal of the present development of the Church. Some of them regarded it as the coming millennial rule of the Messiah, though history does not bear out the exaggerated claims of Some Premillenarian writers as to their number. Augustine viewed the kingdom as a present reality and identified it with the Church. For him it was primarily identical with the pious and holy, that is, with the Church as a community of believers; but he used some expressions which seem to indicate that he also saw it embodied in the episcopally organized Church.

The Roman Catholic Church frankly identified the Kingdom of God with their hierarchical institution, but the Reformers returned to the view that it is in this dispensation identical with the invisible Church. Under the influence of Kant and especially of Ritschl it was robbed of its religious character and came to be regarded as an ethical kingdom of ends. It is often defined at present as a new principle

introduced into society and destined to transform it in all its relations, or as the moral organization of mankind through action from the motive of love, the final end of creation.

3. 「上帝的國度」與「無形教會」。

The Kingdom of God and the Invisible Church.

While the Kingdom of God and the invisible Church are in a measure identical, they should nevertheless be carefully distinguished. Citizenship in the one and membership in the other are equally determined by regeneration. It is impossible to be in the Kingdom of God without being in the Church as the mystical body of Jesus Christ. At the same time it is possible to make a distinction between the point of view from which believers are called the Kingdom and that from which they are called the Church. They constitute a Kingdom in their relation to God in Christ as their Ruler, and a Church in their separateness from the world in devotion to God, and in their organic union with one another. As a Church they are called to be God's instrument in preparing the way for, and in introducing, the ideal order of things; and as a Kingdom they represent the initial realization of the ideal order among themselves.

4. 「上帝的國度」與「有形教會」。

The Kingdom of God and the Visible Church.

Since the Roman Catholics insist indiscriminately on the identification of the Kingdom of God and the Church, their Church claims power and jurisdiction over every domain of life, such as science and art, commerce and industry, as well as social and political organizations. This is an altogether mistaken conception. It is also a mistake to maintain, as some Reformed Christians do, in virtue of an erroneous conception of the Church as an organism, that Christian school societies, voluntary organizations of younger or older people for the study of Christian principles and their application in life, Christian labor unions, and Christian political organizations, are manifestations of the Church as an organism, for this again brings them under the domain of the visible Church and under the direct control of its officers. Naturally, this does not mean that the Church has no responsibility with respect to such organizations. It does mean, however, that they are manifestations of the Kingdom of God, in which groups of Christians seek to apply the principles of the Kingdom to every domain of life.

The visible Church and the Kingdom, too, may be identified to a certain extent. The visible Church may certainly be said to belong to the Kingdom, to be a part of the Kingdom, and even to be the most important visible embodiment of the forces of

the Kingdom. It partakes of the character of the invisible Church (the two being one) as a means for the realization of the Kingdom of God. Like the visible Church, the Kingdom also shares in the imperfections to which a sinful world exposes it. This is quite evident from the parable of the wheat and the tares, and that of the fishnet. In so far as the visible Church is instrumental in the establishment and extension of the Kingdom, it is, of course, subordinate to this as a means to an end. The Kingdom may be said to be a broader concept than the Church, because it aims at nothing less than the complete control of all the manifestations of life. It represents the dominion of God in every sphere of human endeavor.

E. 在《聖經》不同階段的「教會」。

The Church in the Different Dispensations.

1. 族長時期。

In the Patriarchal period.

In the patriarchal period the families of believers constituted the religious congregations; the Church was best represented in the pious households, where the fathers served as priests. There was no regular cultus, though Gen. 4:26 seems to imply a public calling upon the name of the Lord. There was a distinction between the children of God and the children of men, the latter gradually gaining the upper hand. At the time of the flood the Church was saved in the family of Noah, and continued particularly in the line of Shem. And when true religion was again on the point of dying out, God made a covenant with Abraham, gave unto him the sign of circumcision, and separated him and his descendants from the world, to be His own peculiar people. Up to the time of Moses the families of the patriarchs were the real repositories of the true faith, in which the fear of Jehovah and the service of the Lord was kept alive.

創 Genesis 4:26

塞特也生了一個兒子，起名叫以挪士。那時候，人纔求告耶和華的名。

Seth also had a son, and he named him Enosh. At that time men began to call on the name of the LORD.

2. 摩西時期。

In the Mosaic period.

After the exodus the people of Israel were not only organized into a nation, but were also constituted the Church of God. They were enriched with institutions in which not only family devotion or tribal faith, but the religion of the nation could find expression. The Church did not yet obtain an independent organization, but had its institutional existence in the national life of Israel. The particular form which

it assumed was that of a Church-State. We cannot say that the two coalesced altogether. There were separate civil and religious functionaries and institutions within the bounds of the nation. But at the same time the whole nation constituted the Church; and the Church was limited to the one nation of Israel, though foreigners could enter it by being incorporated into the nation. In this period there was a marked development of doctrine, an increase in the quantity of the religious truth known, and greater clearness in the apprehension of the truth. The worship of God was regulated down to the minutest details, was largely ritual and ceremonial, and was centered in one central sanctuary.

3. 新約時期。

In the New Testament.

The New Testament Church is essentially one with the Church of the old dispensation. As far as their essential nature is concerned, they both consist of true believers, and of true believers only. And in their external organization both represent a mixture of good and evil. Yet several important changes resulted from the accomplished work of Jesus Christ. The Church was divorced from the national life of Israel and obtained an independent organization. In connection with this the national boundaries of the Church were swept away. What had up to this time been a national Church now assumed a universal character. And in order to realize the ideal of worldwide extension, it had to become a missionary Church, carrying the gospel of salvation to all the nations of the world. Moreover, the ritual worship of the past made place for a more spiritual worship in harmony with the greater privileges of the New Testament.

The representation given in the preceding proceeds on the assumption that the Church existed in the old dispensation as well as in the new, and was essentially the same in both, in spite of acknowledged institutional and administrative differences. This is in harmony with the teachings of our confessional standards. The Belgic Confession says in Art. XXVII: "This Church has been from the beginning of the world, and will be to the end thereof; which is evident from the fact that Christ is an eternal King, which without subjects He cannot be." In full agreement with this the Heidelberg Catechism says in Lord's Day XXI: "That the Son of God, out of the whole human race, from the beginning to the end of the world, gathers, defends, and preserves for Himself, by His Spirit and Word, in the unity of the true faith, a Church chosen to everlasting life." The Church is essentially, as was pointed out in the preceding, the community of believers, and this community existed from the beginning of the old dispensation right down to the present time and will continue to exist on earth until the end of the world. On this point we cannot agree with those Premillenarians who, under the influence of a divisive dispensationalism, claim that the Church is exclusively a New Testament institution, which did not

come into existence until the outpouring of the Holy Spirit on the day of Pentecost and will be removed from the earth before the beginning of the millennium. They like to define the Church as "the body of Christ," which is a characteristically New Testament name, and seem to forget that it is also called "the temple of God" and "Jerusalem," which are very decidedly names with an Old Testament flavor, cf. I Cor. 3:16,17; II Cor. 6:16; Eph. 2:21; Gal. 4:26; Heb. 12:22.

林前 I Corinthians 3:16-17

16 豈不知你們是神的殿，神的靈住在你們裏頭麼？

17 若有人毀壞神的殿，神必要毀壞那人；因為神的殿是聖的，這殿就是你們。

16 Don' t you know that you yourselves are God' s temple and that God' s Spirit dwells in your midst?

17 If anyone destroys God' s temple, God will destroy that person; for God' s temple is sacred, and you together are that temple.

林後 II Corinthians 6:16

神的殿和偶像有甚麼相同呢？因為我們是永生神的殿，就如神曾說：我要在他們中間居住，在他們中間來往；我要作他們的神；他們要作我的子民。

What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said: "I will live with them and walk among them, and I will be their God, and they will be my people."

弗 Ephesians 2:21

各（或作：全）房靠他聯絡得合式，漸漸成為主的聖殿。

In him the whole building is joined together and rises to become a holy temple in the Lord.

加 Galatians 4:26

但那在上的耶路撒冷是自主的，他是我們的母。

But the Jerusalem that is above is free, and she is our mother.

來 Hebrews 12:22

你們乃是來到錫安山，永生神的城邑，就是天上的耶路撒冷。那裏有千萬的天使，

But you have come to Mount Zion, to the city of the living God, the heavenly Jerusalem. You have come to thousands upon thousands of angels in joyful assembly,

We should not close our eyes to the patent fact that the name "Church" (Heb. *qahal*, rendered *ekklesia* in the Septuagint) is applied to Israel in the Old Testament repeatedly, Josh. 8:35; Ezra 2:65; Joel 2:16. The fact that in our translations of the Bible the Old Testament rendering of the original is "gathering," "assembly," or "congregation," while the New Testament rendering of it is "Church," may have given rise to misunderstanding on this point; but the fact remains that in the Old Testament, as well as in the New, the original word denotes a congregation or an assembly of the people of God, and as such serves to designate the essence of the Church.

書 Joshua 8:35

摩西所吩咐的一切話，約書亞在以色列全會眾和婦女、孩子，並他們中間寄居的外人面前，沒有一句不宣讀的。

There was not a word of all that Moses had commanded that Joshua did not read to the whole assembly of Israel, including the women and children, and the foreigners who lived among them.

拉 Ezra 2:64-65

64 會眾共有四萬二千三百六十名。

65 此外，還有他們的僕婢七千三百三十七名，又有歌唱的男女二百名。

64 The whole company numbered 42,360,

65 besides their 7,337 male and female slaves; and they also had 200 male and female singers.

珥 Joel 2:16

聚集眾民，使會眾自潔：招聚老者，聚集孩童和喫奶的；使新郎出離洞房，新婦出離內室。

Gather the people, consecrate the assembly; bring together the elders, gather the children, those nursing at the breast. Let the bridegroom leave his room and the bride her chamber.

Jesus on the one hand said that He would found the Church in the future, Matt. 16:18, but also recognized it as an already existing institution, Matt. 18:17. Stephen speaks of "the Church in the wilderness," Acts 7:38. And Paul clearly testifies to the spiritual unity of Israel and the Church in Rom. 11:17-21, and in Eph. 2:11-16. In essence Israel constituted the Church of God in the Old Testament, though its external institution differed vastly from that of the Church in the New Testament.

太 Matthew 16:18

我還告訴你，你是彼得，我要把我的教會建造在這磐石上；陰間的權柄（權柄：原文是門），不能勝過他。

And I tell you that you are Peter,[a] and on this rock I will build my church, and the gates of Hades will not overcome it.

太 Matthew 18:17

若是不聽他們，就告訴教會；若是不聽教會，就看他像外邦人和稅吏一樣。

If they still refuse to listen, tell it to the church; and if they refuse to listen even to the church, treat them as you would a pagan or a tax collector.

徒 Acts 7:38

這人曾在曠野會中和西乃山上，與那對他說話的天使同在，又與我們的祖宗同在，並且領受活潑的聖言傳給我們。

He was in the assembly in the wilderness, with the angel who spoke to him on Mount Sinai, and with our ancestors; and he received living words to pass on to us.

羅 Romans 11:17-21

17 若有幾根枝子被折下來，你這野橄欖得接在其中，一同得著橄欖根的肥汁，

18 你就不可向舊枝子誇口；若是誇口，當知道不是你托著根，乃是根托著你。

19 你若說，那枝子被折下來是特為叫我接上。

20 不錯！他們因為不信，所以被折下來；你因為信，所以立得住；你不可自高，反要懼怕。

21 神既不愛惜原來的枝子，也必不愛惜你。

- 17 If some of the branches have been broken off, and you, though a wild olive shoot, have been grafted in among the others and now share in the nourishing sap from the olive root,
 18 do not consider yourself to be superior to those other branches. If you do, consider this: You do not support the root, but the root supports you.
 19 You will say then, “Branches were broken off so that I could be grafted in.”
 20 Granted. But they were broken off because of unbelief, and you stand by faith. Do not be arrogant, but tremble.
 21 For if God did not spare the natural branches, he will not spare you either.

弗 Ephesians 2:11-16

- 11 所以你們應當記念：你們從前按肉體是外邦人，是稱為沒受割禮的；這名原是那些憑人手在肉身上稱為受割禮之人所起的。
 12 那時，你們與基督無關，在以色列國民以外，在所應許的諸約上是局外人，並且活在世上沒有指望，沒有神。
 13 你們從前遠離神的人，如今卻在基督耶穌裏，靠著他的血，已經得親近了。
 14 因他使我們和睦（原文作：因他是我們的和睦），將兩下合而為一，拆毀了中間隔斷的牆；
 15 而且以自己的身體廢掉冤仇，就是那記在律法上的規條，為要將兩下藉著自己造成一個新人，如此便成就了和睦。
 16 既在十字架上滅了冤仇，便藉這十字架使兩下歸為一體，與神和好了，
 11 Therefore, remember that formerly you who are Gentiles by birth and called “uncircumcised” by those who call themselves “the circumcision” (which is done in the body by human hands)—
 12 remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world.
 13 But now in Christ Jesus you who once were far away have been brought near by the blood of Christ.
 14 For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility,
 15 by setting aside in his flesh the law with its commands and regulations. His purpose was to create in himself one new humanity out of the two, thus making peace,
 16 and in one body to reconcile both of them to God through the cross, by which he put to death their hostility.

F. 教會的屬性。

The Attributes of the Church.

According to Protestants the attributes of the Church are ascribed primarily to the Church as an invisible organism, and only secondarily to the Church as an external institution. Roman Catholics, however, ascribe them to their hierarchical organization. The former speak of three attributes, but to these three the latter add a fourth.

1. 教會的「合一性」。

The Unity of the Church.

a. 羅馬天主教會的觀念。

The Roman Catholic conception.

Roman Catholics ordinarily recognize only the hierarchically organized *ecclesia* as the Church. The unity of this Church manifests itself in its imposing worldwide organization, which aims at including the Church of all nations. Its real center is not found in the believers, but in the hierarchy with its concentric circles. There is first of all the broad circle of the lower clergy, the priests and other inferior functionaries; then the smaller circle of the bishops; next the still narrower one of the archbishops; and, finally, the most restricted circle of the cardinals; — the entire pyramid being capped by the Pope, the visible head of the whole organization, who has absolute control of all those that are under him. Thus the Roman Catholic Church presents to the eye a very imposing structure.

b. 更正教會的觀念。

The Protestant conception.

Protestants assert that the unity of the Church is not primarily of an external, but of an internal and spiritual character. It is the unity of the mystical body of Jesus Christ, of which all believers are members. This body is controlled by one Head, Jesus Christ, who is also the King of the Church, and is animated by one Spirit, the Spirit of Christ. This unity implies that all those who belong to the Church share in the same faith, are cemented together by the common bond of love, and have the same glorious outlook upon the future. This inner unity seeks and also acquires, relatively speaking, outward expression in the profession and Christian conduct of believers, in their public worship of the same God in Christ, and in their participation in the same sacraments. There can be no doubt about the fact that the Bible asserts the unity, not only of the invisible, but also of the visible Church. The figure of the body, as it is found in I Cor. 12:12-31, implies this unity. Moreover, in Eph. 4:4-16, where Paul stresses the unity of the Church, he evidently also has the visible Church in mind, for he speaks of the appointment of office-bearers in the Church and of their labors in behalf of the ideal unity of the Church. Because of the unity of the Church one local church was admonished to supply the needs of another, and the council of Jerusalem undertook to settle a question that arose in Antioch.

林前 I Corinthians 12:12-31

- 12 就如身子是一個，卻有許多肢體；而且肢體雖多，仍是一個身子；基督也是這樣。
- 13 我們不拘是猶太人，是希利尼人，是為奴的，是自主的，都從一位聖靈受洗，成了一個身體，飲於一位聖靈。
- 14 身子原不是一個肢體，乃是許多肢體。
- 15 設若腳說：我不是手，所以不屬乎身子；他不能因此就不屬乎身子。
- 16 設若耳說：我不是眼，所以不屬乎身子；他也不能因此就不屬乎身子。
- 17 若全身是眼，從那裏聽聲呢？若全身是耳，從那裏聞味呢？
- 18 但如今，神隨自己的意思把肢體俱各安排在身上了。
- 19 若都是一個肢體，身子在那裏呢？
- 20 但如今肢體是多的，身子卻是一個。

- 21 眼不能對手說：我用不著你；頭也不能對腳說：我用不著你。
- 22 不但如此，身上肢體人以為軟弱的，更是不可少的。
- 23 身上肢體，我們看為不體面的，越發給他加上體面；不俊美的，越發得著俊美。
- 24 我們俊美的肢體，自然用不著裝飾；但神配搭這身子，把加倍的體面給那有缺欠的肢體，
- 25 免得身上分門別類，總要肢體彼此相顧。
- 26 若一個肢體受苦，所有的肢體就一同受苦；若一個肢體得榮耀，所有的肢體就一同快樂。
- 27 你們就是基督的身子，並且各自作肢體。
- 28 神在教會所設立的：第一是使徒，第二是先知，第三是教師，其次是行異能的，再次是得恩賜醫病的，幫助人的，治理事的，說方言的。
- 29 豈都是使徒麼？豈都是先知麼？豈都是教師麼？豈都是行異能的麼？
- 30 豈都是得恩賜醫病的麼？豈都是說方言的麼？豈都是繙方言的麼？
- 31 你們要切切的求那更大的恩賜。我現今把最妙的道指示你們。
- 12 Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ.
- 13 For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink.
- 14 Even so the body is not made up of one part but of many.
- 15 Now if the foot should say, “Because I am not a hand, I do not belong to the body,” it would not for that reason stop being part of the body.
- 16 And if the ear should say, “Because I am not an eye, I do not belong to the body,” it would not for that reason stop being part of the body.
- 17 If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be?
- 18 But in fact God has placed the parts in the body, every one of them, just as he wanted them to be.
- 19 If they were all one part, where would the body be?
- 20 As it is, there are many parts, but one body.
- 21 The eye cannot say to the hand, “I don’ t need you!” And the head cannot say to the feet, “I don’ t need you!”
- 22 On the contrary, those parts of the body that seem to be weaker are indispensable,
- 23 and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty,
- 24 while our presentable parts need no special treatment. But God has put the body together, giving greater honor to the parts that lacked it,
- 25 so that there should be no division in the body, but that its parts should have equal concern for each other.
- 26 If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.
- 27 Now you are the body of Christ, and each one of you is a part of it.
- 28 And God has placed in the church first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues.
- 29 Are all apostles? Are all prophets? Are all teachers? Do all work miracles?
- 30 Do all have gifts of healing? Do all speak in tongues? Do all interpret?
- 31 Now eagerly desire the greater gifts.

弗 Ephesians 4:4-16

- 4 身體只有一個，聖靈只有一個，正如你們蒙召同有一個指望。
- 5 一主，一信，一洗，
- 6 一神，就是眾人的父，超乎眾人之上，貫乎眾人之中，也住在眾人之內。
- 7 我們各人蒙恩，都是照基督所量給各人的恩賜。
- 8 所以經上說：他升上高天的時候，擄掠了仇敵，將各樣的恩賜賞給人。

- 9 (既說升上，豈不是先降在地下麼？
 10 那降下的，就是遠升諸天之上要充滿萬有的。)
 11 他所賜的，有使徒，有先知，有傳福音的，有牧師和教師，
 12 為要成全聖徒，各盡其職，建立基督的身體，
 13 直等到我們眾人在真道上同歸於一，認識神的兒子，得以長大成人，滿有基督長成的身量，
 14 使我們不再作小孩子，中了人的詭計和欺騙的法術，被一切異教之風搖動，飄來飄去，就隨從各樣的異端；
 15 惟用愛心說誠實話，凡事長進，連於元首基督，
 16 全身都靠他聯絡得合式，百節各按各職，照著各體的功用彼此相助，便叫身體漸漸增長，在愛中建立自己。
- 4 There is one body and one Spirit, just as you were called to one hope when you were called;
 5 one Lord, one faith, one baptism;
 6 one God and Father of all, who is over all and through all and in all.
 7 But to each one of us grace has been given as Christ apportioned it.
 8 This is why it says: "When he ascended on high, he took many captives and gave gifts to his people." [
- 9 (What does "he ascended" mean except that he also descended to the lower, earthly regions?
 10 He who descended is the very one who ascended higher than all the heavens, in order to fill the whole universe.)
 11 So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers,
 12 to equip his people for works of service, so that the body of Christ may be built up
 13 until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.
 14 Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of people in their deceitful scheming.
 15 Instead, speaking the truth in love, we will grow to become in every respect the mature body of him who is the head, that is, Christ.
 16 From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.

The Church of Rome strongly emphasized the unity of the visible Church and expressed it in its hierarchical organization. And when the Reformers broke with Rome, they did not deny the unity of the visible Church, but maintained it. However, they did not find the bond of union in the ecclesiastical organization of the Church, but in the true preaching of the Word and the right administration of the sacraments. This is also the case in the Belgic Confession. (Articles XXVII-XXIX.) We quote only the following statements from it: "We believe and profess one catholic or universal Church, which is a holy congregation of true believers, all expecting their salvation in Jesus Christ, being washed by His blood, sanctified and sealed by the Holy Spirit." (Art. XXVII.) The marks by which the true Church is known are these: "If the pure doctrine of the Gospel is preached therein; if it maintains the pure administration of the sacraments as instituted by Christ; if Church discipline is exercised in punishing sin; in short, if all things are managed according to the pure Word of God; all things contrary thereto rejected, and Jesus Christ acknowledged as the only Head of the Church. Hereby the true Church may

certainly be known, from which no man has a right to separate himself." (Art. XXIX.)

The unity of the visible Church was also taught by Reformed theologians of the post-Reformation period, and was always very strongly emphasized in Scottish theology. Walker even says: "True Churches of Christ, side by side with one another, forming separate organizations, with separate governments, seemed to them (Scottish theologians) utterly inadmissible, unless it might be in a very limited way, and for some reason of temporary expediency." (*Scottish Theology and Theologians*, pp. 97 f.) In the Netherlands this doctrine was eclipsed in recent years in the measure in which the multi- or pluriformity of the Churches was emphasized in deference to the facts of history and the existing condition.

At present it is again stressed in some of the current discussions. In view of the present divisions of the Church, it is quite natural that the question should arise, whether these do not militate against the doctrine of the unity of the visible Church. In answer to this it may be said that some divisions, such as those caused by differences of locality or of language, are perfectly compatible with the unity of the Church; but that others, such as those which originate in doctrinal perversions or sacramental abuses, do really impair that unity. The former result from the providential guidance of God, but the latter are due to the influence of sin: to the darkening of the understanding, the power of error, or the stubbornness of man; and therefore the Church will have to strive for the ideal of overcoming these.

The question may still arise, whether the one invisible Church ought not to find expression in a single organization. It can hardly be said that the Word of God explicitly requires this, and history has shown this to be infeasible and also of questionable worth. The only attempt that was made so far to unite the whole Church in one great external organization, did not prove productive of good results, but led to externalism, ritualism, and legalism. Moreover, the multiformity of Churches, so characteristic of Protestantism, in so far as it resulted from the providential guidance of God and in a legitimate way, arose in the most natural manner, and is quite in harmony with the law of differentiation, according to which an organism in its development evolves from the homogeneous to the heterogeneous. It is quite possible that the inherent riches of the organism of the Church find better and fuller expression in the present variety of Churches than they would in a single external organization. This does not mean, of course, that the Church should not strive for a greater measure of external unity. The ideal should always be to give the most adequate expression to the unity of the Church.

At the present time there is a rather strong Church union movement, but this movement, as it has developed up to this time, though undoubtedly springing

from laudable motives on the part of some, is still of rather doubtful value. Whatever external union is effected must be the natural expression of an existing inner unity, but the present movement partly seeks to fabricate an external union where no inner unity is found, forgetting that "no artificial aggregation that seeks to unify natural disparities can afford a guarantee against the strife of parties within the aggregation." It is unscriptural in so far as it has been seeking unity at the expense of the truth and has been riding the wave of subjectivism in religion. Unless it changes colour and strives for greater unity in the truth, it will not be productive of real unity but only of uniformity, and while it may make the Church more efficient from a business point of view, it will not add to the true spiritual efficiency of the Church. Barth sounds the right note when he says: "The quest for the unity of the Church must in fact be identical with the quest for Jesus Christ as the concrete Head and Lord of the Church. The blessing of unity cannot be separated from Him who blesses, in Him it has its source and reality, through His Word and Spirit it is revealed to us, and only in faith can it become a reality among us." (*The Church and the Churches*, p. 28.)

2. 教會的「聖潔性」

The Holiness of the Church.

a. 羅馬天主教會的觀念。

The Roman Catholic conception.

The Roman Catholic conception of the holiness of the Church is also primarily of an external character. It is not the inner holiness of the members of the Church through the sanctifying work of the Holy Spirit, but the outer ceremonial holiness that is placed in the foreground. According to Father Devine the Church is holy first of all "in her dogmas, in her moral precepts, in her worship, in her discipline," in which "all is pure and irreproachable, all is of such a nature as is calculated to remove evil and wickedness, and to promote the most exalted virtue." (*The Creed Explained*, p.285.) Only secondarily is the holiness of the Church conceived of as moral. Father Deharbe says that the Church is also holy, "because there were in her at all times saints whose holiness God has also confirmed by miracles and extraordinary graces." (Catechism of the Catholic Religion, p.140.)

b. 更正教會的觀念。

The Protestant conception.

Protestants, however, have quite a different conception of the holiness of the Church. They maintain that the Church is absolutely holy in an objective sense, that is, as she is considered in Jesus Christ. In virtue of the mediatorial righteousness of Christ, the Church is accounted holy before God. In a relative

sense they also regard the Church as being subjectively holy, that is, as actually holy in the inner principle of her life and destined for perfect holiness. Hence she can truly be called a community of saints. This holiness is first of all a holiness of the inner man, but a holiness which also finds expression in the outer life. Consequently, holiness is also attributed, secondarily, to the visible Church. That Church is holy in the sense that it is separated from the world in consecration to God, and also in the ethical sense of aiming at, and achieving in principle, a holy conversation in Christ. Since visible local churches consist of believers and their seed, they are supposed to exclude all open unbelievers and wicked persons. Paul does not hesitate to address them as churches of the saints.

3. 教會的「大公性」

The Catholicity of the Church.

a. 羅馬天主教會的觀念。

The Roman Catholic conception.

The attribute of catholicity is appropriated by the Roman Catholic Church, as if it only has the right to be called catholic. Like the other attributes of the Church, it is applied by her to the visible organization. She claims the right to be considered as the one really catholic Church, because she is spread over the whole earth and adapts herself to all countries and to all forms of government; because she has existed from the beginning and has always had subjects and faithful children, while sects come and go; because she is in possession of the fulness of truth and grace, destined to be distributed among men; and because she surpasses in number of members all dissenting sects taken together.

b. 更正教會的觀念。

The Protestant conception.

Protestants, again, apply this attribute primarily to the invisible Church, which can be called catholic in a far truer sense than any one of the existing organizations, not even the Church of Rome excepted. They justly resent the arrogance of the Roman Catholics in appropriating this attribute for their hierarchical organization, to the exclusion of all other Churches. Protestants insist that the invisible Church is primarily the real catholic Church, because she includes all believers on earth at any particular time, no one excepted; because, consequently, she also has her members among all the nations of the world that were evangelized; and because she exercises a controlling influence on the entire life of man in all its phases.

Secondarily, they also ascribe the attribute of catholicity to the visible Church. In our discussion of the unity of the visible Church, it already became apparent that

the Reformers and the Reformed Confessions expressed their belief in a catholic visible Church, and this opinion has been reiterated by Dutch, Scottish, and American Reformed theologians right up to the present time, though in recent years some in the Netherlands expressed doubt about this doctrine. It must be admitted that this doctrine presents many difficult problems, which still call for solution. It is not easy to point out with precision just where this one catholic visible Church is. Furthermore, such questions as these arise: (1) Does this doctrine carry with it a wholesale condemnation of denominationalism, as Dr. Henry Van Dyke seems to think? (2) Does it mean that some one denomination is the true Church, while all others are false, or is it better to distinguish between Churches of more or less pure formation? (3) At what point does a local church or a denomination cease to be an integral part of the one visible Church? (4) Is a single external institution or organization essential to the unity of the visible Church, or not? These are some of the problems that still call for further study.

G. 教會的標記。

The Marks of the Church.

1. 「教會標記」的概論。

The Marks of the Church in General.

a. 「教會標記」的需求。

The need of such marks.

Little need was felt for such marks as long as the Church was clearly one. But when heresies arose, it became necessary to point to certain marks by which the true Church could be recognized. The consciousness of this need was already present in the early Church, was naturally less apparent in the Middle Ages, but became very strong at the time of the Reformation. At that time the one existing Church was not only divided into two great sections, but Protestantism itself was divided into several Churches and sects. As a result it was felt ever increasingly that it was necessary to point out some marks by which the true Church could be distinguished from the false. The very fact of the Reformation proves that the Reformers, without denying that God maintains His Church, were yet deeply conscious of the fact that an empirical embodiment of the Church may become subject to error, may depart from the truth, and may totally degenerate. They assumed the existence of a standard of truth to which the Church must correspond, and recognized as such the Word of God.

b. 改革宗神學家對「教會標記」的不同講法。

The marks of the Church in Reformed theology.

Reformed theologians differed as to the number of the marks of the Church. Some spoke of but one, the preaching of the pure doctrine of the Gospel (Beza, Alsted, Amesius, Heidanus, Maresius) ; others, of two, the pure preaching of the word and the right administration of the sacraments (Calvin, Bullinger, Zanchius, Junius, Gomarus, Mastricht, a Marck) and still others added to these a third, the faithful exercise of discipline (Hyperius, Martyr, Ursinus, Trelcatius, Heidegger, Wendelinus). These three are also named in our Confession; (Art. XXIX.) but after making mention of them, the Confession combines them all into one by saying: "in short, if all things are managed according to the pure Word of God."

In course of time a distinction was made, especially in Scotland, between those features which are absolutely necessary to the **being** of a Church, and those which are only necessary to its **well-being**. Some began to feel that, however necessary discipline might be to the health of the Church, it would be wrong to say that a church without discipline was no Church at all. Some even felt the same way about the right administration of the sacraments, since they did not feel free to unchurch either the Baptists or the Quakers.

The effect of this is seen in the Westminster Confession which mentions as the only thing that is indispensable to the being of the Church "the profession of the true religion," and speaks of other things, such as purity of doctrine or worship, and of discipline as excellent qualities of particular churches, by which the degree of their purity may be measured. (Chap. XXV, paragraphs 2, 4, 5.)

Dr. Kuyper recognizes only the *praedicatio verbi* and the *administratio sacramenti* as real marks of the Church, since they only: (1) are specific, that is, are characteristics of the Church and of no other body; (2) are instruments through which Christ works with His grace and Spirit in the Church; and (3) are formative elements that go into the constitution of the Church. Discipline is also found elsewhere and cannot be coordinated with these two. Bearing this in mind, he has no objection, however, to regard the faithful exercise of discipline as one of the marks of the Church.

Now it is undoubtedly true that the three marks usually named are not really coordinate. Strictly speaking, it may be said that the true preaching of the Word and its recognition as the standard of doctrine and life, is the one mark of the Church. Without it there is no Church, and it determines the right administration of the sacraments and the faithful exercise of Church discipline. Nevertheless, the right administration of the sacraments is also a real mark of the Church. And though the exercise of discipline may not be peculiar to the Church, that is, is not found in it exclusively, yet it is absolutely essential to the purity of the Church.

2. 「教會標記」的專論。

The Marks of the Church in Particular.

a. 「聖道」的傳講。

The true preaching of the Word.

This is the most important mark of the Church. While it is independent of the sacraments, these are not independent of it. The true preaching of the Word is the great means for maintaining the Church and for enabling her to be the mother of the faithful. That this is one of the characteristics of the true Church, is evident from such passages as John 8:31,32,47; 14:23; I John 4:1-3; II John 9. Ascribing this mark to the Church does not mean that the preaching of the Word in a Church must be perfect before it can be regarded as a true Church. Such an ideal is unattainable on earth; only relative purity of doctrine can be ascribed to any Church. A church may be comparatively impure in its presentation of the truth without ceasing to be a true church. But there is a limit beyond which a Church cannot go in the misrepresentation or denial of the truth, without losing her true character and becoming a false Church. This is what happens when fundamental articles of faith are publicly denied, and doctrine and life are no more under the control of the Word of God.

約 John 8:31-32,47

31 耶穌對信他的猶太人說：你們若常常遵守我的道，就真是我的門徒；

32 你們必曉得真理，真理必叫你們得以自由。

47 出於神的，必聽神的話；你們不聽，因為你們不是出於神。

31 To the Jews who had believed him, Jesus said, "If you hold to my teaching, you are really my disciples. 32 Then you will know the truth, and the truth will set you free."

47 Whoever belongs to God hears what God says. The reason you do not hear is that you do not belong to God."

約 John 14:23

耶穌回答說：人若愛我，就必遵守我的道；我父也必愛他，並且我們要到他那裏去，與他同住。

Jesus replied, "Anyone who loves me will obey my teaching. My Father will love them, and we will come to them and make our home with them."

約一 I John 4:1-3

1 親愛的弟兄阿，一切的靈，你們不可都信，總要試驗那些靈是出於神的不是，因為世上有許多假先知已經出來了。

2 凡靈認耶穌基督是成了肉身來的，就是出於神的；從此你們可以認出神的靈來。

3 凡靈不認耶穌，就不是出於神；這是那敵基督者的靈。你們從前聽見他要來，現在已經在世上了。

1 Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world.

2 This is how you can recognize the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God,

- 3 but every spirit that does not acknowledge Jesus is not from God. This is the spirit of the antichrist, which you have heard is coming and even now is already in the world.

約二 II John 1:9

凡越過基督的教訓、不常守著的，就沒有神；常守這教訓的，就有父又有子。

Anyone who runs ahead and does not continue in the teaching of Christ does not have God; whoever continues in the teaching has both the Father and the Son.

b. 「聖禮」的施行。

The right administration of the sacraments.

The sacraments should never be divorced from the Word, for they have no content of their own, but derive their content from the Word of God; they are in fact a visible preaching of the Word. As such they must also be administered by lawful ministers of the Word, in accordance with the divine institution, and only to properly qualified subjects, the believers and their seed. A denial of the central truths of the gospel will naturally affect the proper administration of the sacraments; and the Church of Rome certainly departs from the right mode, when it divorces the sacraments from the Word, ascribing to them a sort of magical efficacy; and when it allows midwives to administer baptism in time of need. That the right administration of the sacraments is a characteristic of the true Church, follows from its inseparable connection with the preaching of the Word and from such passages as Matt. 28:19; Mark 16:15,16; Acts 2:42; I Cor. 11:23-30.

太 Matthew 28:19

所以，你們要去，使萬民作我的門徒，奉父、子、聖靈的名給他們施洗（或作：給他們施洗，歸於父、子、聖靈的名）。

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

可 Mark 16:15-16

15 他又對他們說：你們往普天下去，傳福音給萬民（萬民：原文是凡受造的）聽。

16 信而受洗的，必然得救；不信的，必被定罪。

15 He said to them, "Go into all the world and preach the gospel to all creation.

16 Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.

徒 Acts 2:42

都恆心遵守使徒的教訓，彼此交接、擘餅、祈禱。

They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.

林前 I Corinthians 11:23-30

23 我當日傳給你們的，原是從主領受的，就是主耶穌被賣的那一夜，拿起餅來，

24 祝謝了，就擘開，說：這是我的身體，為你們捨（有古卷：擘開）的，你們應當如此行，為的是記念我。

- 25 飯後，也照樣拿起杯來，說：這杯是用我的血所立的新約，你們每逢喝的時候，要如此行，為的是記念我。
- 26 你們每逢喫這餅，喝這杯，是表明主的死，直等到他來。
- 27 所以，無論何人，不按理喫主的餅，喝主的杯，就是干犯主的身、主的血了。
- 28 人應當自己省察，然後喫這餅、喝這杯。
- 29 因為人喫喝，若不分辨是主的身體，就是喫喝自己的罪了。
- 30 因此，在你們中間有好些軟弱的與患病的，死（原文是睡）的也不少。
- 23 For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread,
- 24 and when he had given thanks, he broke it and said, “This is my body, which is for you; do this in remembrance of me.”
- 25 In the same way, after supper he took the cup, saying, “This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.”
- 26 For whenever you eat this bread and drink this cup, you proclaim the Lord’ s death until he comes.
- 27 So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord.
- 28 Everyone ought to examine themselves before they eat of the bread and drink from the cup.
- 29 For those who eat and drink without discerning the body of Christ eat and drink judgment on themselves.
- 30 That is why many among you are weak and sick, and a number of you have fallen asleep.

c. 「紀律」的執行。

The faithful exercise of discipline.

This is quite essential for maintaining the purity of doctrine and for guarding the holiness of the sacraments. Churches that are lax in discipline are bound to discover sooner or later within their circle an eclipse of the light of the truth and an abuse of that which is holy. Hence a Church that would remain true to her ideal in the measure in which this is possible on earth, must be diligent and conscientious in the exercise of Christian discipline. The Word of God insists on proper discipline in the Church of Christ, Matt. 18:18; I Cor. 5:1-5,13; 14:33,40; Rev. 2:14,15,20.

太 Matthew 18:18

我實在告訴你們，凡你們在地上所捆綁的，在天上也要捆綁；凡你們在地上所釋放的，在天上也要釋放。

“Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

林前 I Corinthians 5:1-5,13

- 1 風聞在你們中間有淫亂的事。這樣的淫亂連外邦人中也沒有，就是有人收了他的繼母。
- 2 你們還是自高自大，並不哀痛，把行這事的人從你們中間趕出去。
- 3 我身子雖不在你們那裏，心卻在你們那裏，好像我親自與你們同在，已經判斷了行這事的人。
- 4 就是你們聚會的時候，我的心也同在。奉我們主耶穌的名，並用我們主耶穌的權能，
- 5 要把這樣的人交給撒但，敗壞他的肉體，使他的靈魂在主耶穌的日子可以得救。
- 13 至於外人有神審判他們。你們應當把那惡人從你們中間趕出去。

- 1 It is actually reported that there is sexual immorality among you, and of a kind that even pagans do not tolerate: A man is sleeping with his father' s wife.
- 2 And you are proud! Shouldn' t you rather have gone into mourning and have put out of your fellowship the man who has been doing this?
- 3 For my part, even though I am not physically present, I am with you in spirit. As one who is present with you in this way, I have already passed judgment in the name of our Lord Jesus on the one who has been doing this.
- 4 So when you are assembled and I am with you in spirit, and the power of our Lord Jesus is present,
- 5 hand this man over to Satan for the destruction of the flesh,[a][b] so that his spirit may be saved on the day of the Lord.
- 13 God will judge those outside. “Expel the wicked person from among you.”

林前 I Corinthians 14:33,40

- 33 因為神不是叫人混亂，乃是叫人安靜。
- 40 凡事都要規規矩矩的按著次序行。
- 33 For God is not a God of disorder but of peace—as in all the congregations of the Lord' s people.
- 40 But everything should be done in a fitting and orderly way.

啟 Revelation 2:14-15,20

- 14 然而，有幾件事我要責備你：因為在你那裏有人服從了巴蘭的教訓；這巴蘭曾教導巴勒將絆腳石放在以色列人面前，叫他們喫祭偶像之物，行姦淫的事。
- 15 你那裏也有人照樣服從了尼哥拉一黨人的教訓。
- 20 然而，有一件事我要責備你，就是你容讓那自稱是先知的婦人耶洗別教導我的僕人，引誘他們行姦淫，喫祭偶像之物。
- 14 Nevertheless, I have a few things against you: There are some among you who hold to the teaching of Balaam, who taught Balak to entice the Israelites to sin so that they ate food sacrificed to idols and committed sexual immorality.
- 15 Likewise, you also have those who hold to the teaching of the Nicolaitans.
- 20 Nevertheless, I have this against you: You tolerate that woman Jezebel, who calls herself a prophet. By her teaching she misleads my servants into sexual immorality and the eating of food sacrificed to idols.

III. 「教會」的治理

THE GOVERNMENT OF THE CHURCH

(Louis Berkhof, *Systematic Theology*, pp. 579-592.)

A. 有關「教會治理」的不同理論。

Different Theories Respecting the Government of the Church.

1. 貴格會和達爾比的觀點。

The view of Quakers and Darbyites.

It is a matter of principle with the Quakers and Darbyites to reject all Church Government. According to them every external Church formation necessarily degenerates and leads to results that are contrary to the spirit of Christianity. It exalts the human element at the expense of the divine. It neglects the divinely given charisms and substitutes for them offices instituted by man, and consequently offers the Church the husk of human knowledge rather than the vital communications of the Holy Spirit. Therefore they regard it as not only unnecessary but decidedly sinful to organize the visible Church. Thus the offices fall by the way, and in public worship each simply follows the promptings of the Spirit. The tendency that becomes apparent in these sects, which gives clear evidence of the leaven of Mysticism, must be regarded as a reaction against the hierarchical organization and the formalism of the Established Church of England. In our country some of the Quakers have regularly ordained ministers and conduct their worship very much as other Churches do.

2. 因伊拉斯都（1524-1583）而命名的「伊拉斯都的體制」。

The Erastian system, named after Erastus, 1524-1583.

Erastians regard the Church as a society which owes its existence and form to regulations enacted by the State. The officers of the Church are merely instructors or preachers of the Word, without any right or power to rule, except that which they derive from the civil magistrates. It is the function of the State to govern the Church, to exercise discipline and to excommunicate. Church censures are civil punishments, though their application may be entrusted to the legal officers of the Church. This system has been variously applied in England, Scotland, and Germany (Lutheran Churches). It conflicts with the fundamental principle of the Headship of Jesus Christ, and does not recognize the fact that Church and State are distinct and independent in their origin, in their primary objects, in the power they exercise, and in the administration of that power.

3. 聖公宗教會的體制。

The Episcopalian system.

The Episcopalians hold that Christ, as the Head of the Church, has entrusted the government of the Church directly and exclusively to an order of prelates or bishops, as the successors of the apostles; and that He has constituted these bishops a separate, independent, and self-perpetuating order. In this system the *coetus fidelium* or community of believers has absolutely no share in the government of the Church. In the early centuries this was the system of the Roman Catholic Church. In England it is combined with the Eraslian system. But the Bible does not warrant the existence of such a separate class of superior officers, who have the inherent right of ordination and jurisdiction, and therefore do not represent the people nor, in any sense of the word, derive their office from them. Scripture clearly shows that the apostolic office was not of a permanent nature. The apostles did form a clearly distinct and independent class, but it was not their special task to rule and administer the affairs of the churches. It was their duty to carry the gospel to unevangelized districts, to found churches, and then to appoint others from among the people for the task of ruling these churches. Before the end of the first century the Apostolate had disappeared entirely.

4. 羅馬天主教會的體制。

The Roman Catholic system.

This is the Episcopal system carried to its logical conclusion. The Roman Catholic system pretends to comprise, not only successors of the apostles, but also a successor to Peter, who is said to have had the primacy among the apostles, and whose successor is now recognized as the special representative of Christ. The Church of Rome is of the nature of an absolute monarchy, under the control of an infallible Pope, who has the right to determine and regulate the doctrine, worship, and government, of the Church. Under him there are inferior classes and orders, to whom special grace is given, and whose duty it is to govern the Church in strict accountability to their superiors and to the supreme Pontiff. The people have absolutely no voice in the government of the Church. This system also conflicts with Scripture, which recognizes no such primacy of Peter as that on which the system is built, and distinctly recognizes the voice of the people in ecclesiastical affairs. Moreover, the claim of the Roman Catholic Church, that there has been an unbroken line of succession from the time of Peter down to the present day, is contradicted by history. The papal system is, both exegetically and historically, untenable.

5. 公理宗教會的體制。

The Congregational system.

This is also called the system of independency. According to it each church or congregation is a complete church, independent of every other. In such a church the governing power rests exclusively with the members of the church, who are entitled to regulate their own affairs. Officers are simply functionaries of the local church, appointed to teach and to administer the affairs of the church, and have no governing power beyond that which they possess as members of the church. If it is considered expedient that the various churches should exercise communion with one another, as is sometimes the case, this fellowship finds expression in ecclesiastical councils and in local or provincial conferences, for the consideration of their common interests. But the actions of such associated bodies are held to be strictly advisory or declarative, and are not binding on any particular church. This theory of popular government, making the office of the ministry altogether dependent on the action of the people, is certainly not in harmony with what we learn from the Word of God. Moreover, the theory that each church is independent of every other church, fails to express the unity of the Church of Christ, has a disintegrating effect, and opens the door for all kinds of arbitrariness in church government. There is no appeal from any of the decisions of the local church.

6. 國家教會的體制。

The National-Church system.

This system, also called the Collegial system (which supplanted the Territorial system) was developed in Germany especially by C. M. Pfaff (1686-1730), and was later on introduced into the Netherlands. It proceeds on the assumption that the Church is a voluntary association, equal to the State. The separate churches or congregations are merely sub-divisions of the one national Church. The original power resides in a national organization, and this organization has jurisdiction over the local churches. This is just the reverse of the Presbyterian system, according to which the original power has its seat in the consistory. The Territorial system recognized the inherent right of the State to reform public worship, to decide disputes respecting doctrine and conduct, and to convene synods, while the Collegial system ascribes to the State only the right of supervision as an inherent right, and regards all other rights, which the State might exercise in Church matters, as rights which the Church by a tacit understanding or by a formal pact conferred upon the State. This system disregards altogether the autonomy of the local churches, ignores the principles of self-government and of direct responsibility to Christ, engenders formalism, and binds a professedly spiritual Church by formal and geographical lines. Such a system as this, which is akin to the Erastian system, naturally fits in best with the present day idea of the totalitarian State.

B. 改革宗長老教會體制的基本原則。

The Fundamental Principles of the Reformed or Presbyterian System.

Reformed Churches do not claim that their system of Church government is determined in every detail by the Word of God, but do assert that its fundamental principles are directly derived from Scripture. They do not claim a *jus divinum* for the details, but only for the general fundamental principles of the system, and are quite ready to admit that many of its particulars are determined by expediency and human wisdom. From this it follows that, while the general structure must be rigidly maintained, some of the details may be changed in the proper ecclesiastical manner for prudential reasons, such as the general profit of the churches. The following are its most fundamental principles.

1. 基督是「教會的頭」及「教會一切權力的來源」。

Christ is the Head of the Church and the source of all its authority.

The Church of Rome considers it of the greatest importance to maintain the headship of the Pope over the Church. The Reformers maintained and defended the position, in opposition to the claims of the Papacy, that Christ is the only Head of the Church. They did not entirely avoid the danger, however, of recognizing, the one more and the other less, the supremacy of the State over the Church. Consequently the Presbyterian and Reformed Churches had to fight another battle later on, the battle for the Headship of Jesus Christ in opposition to the unwarranted encroachments of the State. This battle was fought first of all in Scotland, and later on also in The Netherlands. The very fact that it was fought against such external powers as the Papacy and the State or the King, both of whom claimed to be the head of the visible Church, clearly implies that they who were engaged in this battle were particularly interested in establishing and maintaining the position that Christ is the only lawful Head of the visible Church, and is therefore the only supreme Lawgiver and King of the Church. Naturally, they also recognized Christ as the organic Head of the invisible Church. They realized that the two could not be separated, but, since the Pope and the King could hardly claim to be the organic head of the invisible Church, this was not really the point in question. Respecting the Scottish teachers Walker says: "They meant that Christ is the real King and Head of the Church, as a visible organisation, ruling it by His statutes, and ordinances, and officers, and forces, as truly and literally as David or Solomon ruled the covenant people of old." (*Scottish Theology and Theologians*, p. 130.)

The Bible teaches us that Christ is Head over all things: He is the Lord of the universe, not merely as the second person of the Trinity, but in His mediatorial capacity, Matt. 28:18; Eph. 1:20-22; Phil. 2:10,11; Rev. 17:14; 19:16.

太 Matthew 28:18

耶穌進前來，對他們說：天上地下所有的權柄都賜給我了。

Then Jesus came to them and said, "All authority in heaven and on earth has been given to me.

弗 Ephesians 1:20-22

- 20 就是照他在基督身上所運行的大能大力，使他從死裏復活，叫他在天上坐在自己的右邊，
- 21 遠超過一切執政的、掌權的、有能的、主治的，和一切有名的；不但是今世的，連來世的也都超過了。
- 22 又將萬有服在他的腳下，使他為教會作萬有之首。
- 20 he exerted when he raised Christ from the dead and seated him at his right hand in the heavenly realms,
- 21 far above all rule and authority, power and dominion, and every name that is invoked, not only in the present age but also in the one to come.
- 22 And God placed all things under his feet and appointed him to be head over everything for the church,

腓 Philippians 2:10-11

- 10 叫一切在天上的、地上的，和地底下的，因耶穌的名無不屈膝，
- 11 無不口稱耶穌基督為主，使榮耀歸與父神。
- 10 that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,
- 11 and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father.

啟 Revelation 17:14

他們與羔羊爭戰，羔羊必勝過他們，因為羔羊是萬主之主、萬王之王。同著羔羊的，就是蒙召、被選、有忠心的，也必得勝。

They will wage war against the Lamb, but the Lamb will triumph over them because he is Lord of lords and King of kings—and with him will be his called, chosen and faithful followers."

啟 Revelation 19:16

在他衣服和大腿上有名寫著說：萬王之王，萬主之主。

On his robe and on his thigh he has this name written: king of kings and lord of lords.

In a very special sense, however, He is the Head of the Church, which is His body. He stands in a vital and organic relation to it, fills it with His life, and controls it spiritually, John 15:1-8; Eph. 1:10,22,23; 2:20-22; 4:15; 5:30; Col. 1:18; 2:19; 3:11.

約 John 15:1-8

- 1 我是真葡萄樹，我父是栽培的人。
- 2 凡屬我不結果子的枝子，他就剪去；凡結果子的，他就修理乾淨，使枝子結果子更多。
- 3 現在你們因我講給你們的道，已經乾淨了。
- 4 你們要常在我裏面，我也常在你們裏面。枝子若不常在葡萄樹上，自己就不能結果子；你們若不常在我裏面，也是這樣。
- 5 我是葡萄樹，你們是枝子。常在我裏面的，我也常在他裏面，這人就多結果子；因為離了我，你們就不能作甚麼。
- 6 人若不常在我裏面，就像枝子丟在外面枯乾，人拾起來，扔在火裏燒了。
- 7 你們若常在我裏面，我的話也常在你們裏面，凡你們所願意的，祈求，就給你們成就。
- 8 你們多結果子，我父就因此得榮耀，你們也就是我的門徒了。
- 1 "I am the true vine, and my Father is the gardener.

- 2 He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful.
- 3 You are already clean because of the word I have spoken to you.
- 4 Remain in me, as I also remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me.
- 5 “I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing.
- 6 If you do not remain in me, you are like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned.
- 7 If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you.
- 8 This is to my Father’s glory, that you bear much fruit, showing yourselves to be my disciples.

弗 Ephesians 1:10,22-23

- 10 要照所安排的，在日期滿足的時候，使天上、地上、一切所有的都在基督裏面同歸於一。
- 22 又將萬有服在他的腳下，使他為教會作萬有之首。
- 23 教會是他的身體，是那充滿萬有者所充滿的。
- 10 to be put into effect when the times reach their fulfillment—to bring unity to all things in heaven and on earth under Christ.
- 22 And God placed all things under his feet and appointed him to be head over everything for the church,
- 23 which is his body, the fullness of him who fills everything in every way.

弗 Ephesians 2:20-22

- 20 並且被建造在使徒和先知的根基上，有基督耶穌自己為房角石，
- 21 各（或作：全）房靠他聯絡得合式，漸漸成為主的聖殿。
- 22 你們也靠他同被建造，成為神藉著聖靈居住的所在。
- 20 built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone.
- 21 In him the whole building is joined together and rises to become a holy temple in the Lord.
- 22 And in him you too are being built together to become a dwelling in which God lives by his Spirit.

弗 Ephesians 4:15

- 惟用愛心說誠實話，凡事長進，連於元首基督，
- Instead, speaking the truth in love, we will grow to become in every respect the mature body of him who is the head, that is, Christ.

弗 Ephesians 5:30

- 因我們是他身上的肢體（有古卷在此有：就是他的骨他的肉）。
- for we are members of his body.

西 Colossians 1:18

- 他也是教會全體之首。他是元始，是從死裏首先復生的，使他可以在凡事上居首位。
- And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy.

西 Colossians 2:19

- 不持定元首。全身既然靠著他，筋節得以相助聯絡，就因神大得長進。
- They have lost connection with the head, from whom the whole body, supported and held together by its ligaments and sinews, grows as God causes it to grow.

西 Colossians 3:11

在此並不分希利尼人、猶太人，受割禮的、未受割禮的，化外人，西古提人，為奴的、自主的，惟有基督是包括一切，又住在各人之內。

Here there is no Gentile or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all.

Premillenarians claim that this is the only sense in which Christ is the Head of the Church, for they deny the very point for which our Reformed Fathers contended, namely, that Christ is the King of the Church, and therefore the only supreme authority to be recognized in it. Scripture plainly teaches, however, that Christ is the Head of the Church, not only in virtue of His vital relationship to it, but also as its Legislator and King. In the organic and vital sense He is the Head primarily, though not exclusively, of the invisible Church, which constitutes His spiritual body. But He is also the Head of the visible Church, not only in the organic sense, but also in the sense that He has authority and rule over it, Matt. 16:18,19; 23:8,10; John 13:13; I Cor. 12:5; Eph. 1:20-23; 4:4,5,11,12; 5:23,24. This Headship of Christ over the visible Church is the principal part of the dominion bestowed upon Him as the result of His sufferings.

太 Matthew 16:18-19

- 18 我還告訴你，你是彼得，我要把我的教會建造在這磐石上；陰間的權柄（權柄：原文是門），不能勝過他。
- 19 我要把天國的鑰匙給你，凡你在地上所捆綁的，在天上也要捆綁；凡你在地上所釋放的，在天上也要釋放。
- 18 And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it.
- 19 I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”

太 Matthew 23:8,10

- 8 但你們不要受拉比的稱呼，因為只有一位是你們的夫子；你們都是弟兄。
- 10 也不要受師尊的稱呼，因為只有一位是你們的師尊，就是基督。
- 8 “But you are not to be called ‘Rabbi,’ for you have one Teacher, and you are all brothers.
- 10 Nor are you to be called instructors, for you have one Instructor, the Messiah.

約 John 13:13

你們稱呼我夫子，稱呼我主，你們說的不錯，我本來是。
You call me “Teacher” and “Lord,” and rightly so, for that is what I am.

林前 I Corinthians 12:5

職事也有分別，主卻是一位。
There are different kinds of service, but the same Lord.

弗 Ephesians 1:20-23

- 20 就是照他在基督身上所運行的大能大力，使他從死裏復活，叫他在天上坐在自己的右邊，

- 21 遠超過一切執政的、掌權的、有能的、主治的，和一切有名的；不但是今世的，連來世的也都超過了。
- 22 又將萬有服在他的腳下，使他為教會作萬有之首。
- 23 教會是他的身體，是那充滿萬有者所充滿的。
- 20 he exerted when he raised Christ from the dead and seated him at his right hand in the heavenly realms,
- 21 far above all rule and authority, power and dominion, and every name that is invoked, not only in the present age but also in the one to come.
- 22 And God placed all things under his feet and appointed him to be head over everything for the church,
- 23 which is his body, the fullness of him who fills everything in every way.

弗 Ephesians 4:4-5,11-12

- 4 身體只有一個，聖靈只有一個，正如你們蒙召同有一個指望。
- 5 一主，一信，一洗，
- 11 他所賜的，有使徒，有先知，有傳福音的，有牧師和教師，
- 12 為要成全聖徒，各盡其職，建立基督的身體，
- 4 There is one body and one Spirit, just as you were called to one hope when you were called;
- 5 one Lord, one faith, one baptism;
- 11 So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers,
- 12 to equip his people for works of service, so that the body of Christ may be built up

弗 Ephesians 5:23-24

- 23 因為丈夫是妻子的頭，如同基督是教會的頭；他又是教會全體的救主。
- 24 教會怎樣順服基督，妻子也要怎樣凡事順服丈夫。
- 23 For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior.
- 24 Now as the church submits to Christ, so also wives should submit to their husbands in everything.

His authority is manifested in the following points:

- a. He instituted the Church of the New Testament, Matt. 16:18, so that it is not, as many regard it in our day, a mere voluntary society, which has its only warrant in the consent of its members.

太 Matthew 16:18

我還告訴你，你是彼得，我要把我的教會建造在這磐石上；陰間的權柄（權柄：原文是門），不能勝過他。

And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it.

- b. He instituted the means of grace which the Church must administer, namely, the Word and the sacraments, Matt. 28:19,20; Mark 16:15,16; Luke 22:17-20; I Cor. 11:23-29. In these matters no one else has the right to legislate.

太 Matthew 28:19-20

- 19 所以，你們要去，使萬民作我的門徒，奉父、子、聖靈的名給他們施洗（或作：給他們施洗，歸於父、子、聖靈的名）。
- 20 凡我所吩咐你們的，都教訓他們遵守，我就常與你們同在，直到世界的末了。
- 19 Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,
- 20 and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

可 Mark 16:15-16

- 15 他又對他們說：你們往普天下去，傳福音給萬民（萬民：原文是凡受造的）聽。
- 16 信而受洗的，必然得救；不信的，必被定罪。
- 15 He said to them, “Go into all the world and preach the gospel to all creation.
- 16 Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.

路 Luke 22:17-20

- 17 耶穌接過杯來，祝謝了，說：你們拿這個，大家分著喝。
- 18 我告訴你們，從今以後，我不再喝這葡萄汁，直等神的國來到。
- 19 又拿起餅來，祝謝了，就擘開，遞給他們，說：這是我的身體，為你們捨的，你們也應當如此行，為的是記念我。
- 20 飯後也照樣拿起杯來，說：這杯是我血所立的新約，是為你們流出來的。
- 17 After taking the cup, he gave thanks and said, “Take this and divide it among you.
- 18 For I tell you I will not drink again from the fruit of the vine until the kingdom of God comes.”
- 19 And he took bread, gave thanks and broke it, and gave it to them, saying, “This is my body given for you; do this in remembrance of me.”
- 20 In the same way, after the supper he took the cup, saying, “This cup is the new covenant in my blood, which is poured out for you.

林前 I Corinthians 11:23-29

- 23 我當日傳給你們的，原是從主領受的，就是主耶穌被賣的那一夜，拿起餅來，
- 24 祝謝了，就擘開，說：這是我的身體，為你們捨（有古卷：擘開）的，你們應當如此行，為的是記念我。
- 25 飯後，也照樣拿起杯來，說：這杯是用我的血所立的新約，你們每逢喝的時候，要如此行，為的是記念我。
- 26 你們每逢喫這餅，喝這杯，是表明主的死，直等到他來。
- 27 所以，無論何人，不按理喫主的餅，喝主的杯，就是干犯主的身、主的血了。
- 28 人應當自己省察，然後喫這餅、喝這杯。
- 29 因為人喫喝，若不分辨是主的身體，就是喫喝自己的罪了。
- 23 For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread,
- 24 and when he had given thanks, he broke it and said, “This is my body, which is for you; do this in remembrance of me.”
- 25 In the same way, after supper he took the cup, saying, “This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.”
- 26 For whenever you eat this bread and drink this cup, you proclaim the Lord’ s death until he comes.

- 27 So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord.
- 28 Everyone ought to examine themselves before they eat of the bread and drink from the cup.
- 29 For those who eat and drink without discerning the body of Christ eat and drink judgment on themselves.

c. He gave to the Church its constitution and officers, and clothed them with divine authority, so that they can speak and act in His name, Matt. 10:1; 16:19; John 20:21-23; Eph. 4:11,12.

太 Matthew 10:1

耶穌叫了十二個門徒來，給他們權柄，能趕逐污鬼，並醫治各樣的病症。

Jesus called his twelve disciples to him and gave them authority to drive out impure spirits and to heal every disease and sickness.

太 Matthew 16:19

我要把天國的鑰匙給你，凡你在地上所捆綁的，在天上也要捆綁；凡你在地上所釋放的，在天上也要釋放。

I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”

約 John 20:21-23

21 耶穌又對他們說：願你們平安！父怎樣差遣了我，我也照樣差遣你們。

22 說了這話，就向他們吹一口氣，說：你們受聖靈！

23 你們赦免誰的罪，誰的罪就赦免了；你們留下誰的罪，誰的罪就留下了。

21 Again Jesus said, “Peace be with you! As the Father has sent me, I am sending you.”

22 And with that he breathed on them and said, “Receive the Holy Spirit.

23 If you forgive anyone’s sins, their sins are forgiven; if you do not forgive them, they are not forgiven.”

弗 Ephesians 4:11-12

11 他所賜的，有使徒，有先知，有傳福音的，有牧師和教師，

12 為要成全聖徒，各盡其職，建立基督的身體，

11 So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers,

12 to equip his people for works of service, so that the body of Christ may be built up

d. He is ever present in the Church when it meets for worship, and speaks and acts through its officers. It is Christ as King that warrants them in speaking and acting with authority, Matt. 10:40; II Cor. 13:3.

太 Matthew 10:40

人接待你們就是接待我；接待我就是接待那差我來的。

“Anyone who welcomes you welcomes me, and anyone who welcomes me welcomes the one who sent me.

林後 II Corinthians 13:3

你們既然尋求基督在我裏面說話的憑據，我必不寬容。因為，基督在你們身上不是軟弱的，在你們裏面是有大能的。

since you are demanding proof that Christ is speaking through me. He is not weak in dealing with you, but is powerful among you.

2. 基督透過祂的聖言來執行權柄。

Christ exercises His authority by means of His Royal Word.

The reign of Christ is not in all respects similar to that of earthly kings. He does not rule the Church by force, but subjectively by His Spirit, which is operative in the Church, and objectively by the Word of God as the standard of authority. All believers are unconditionally bound to obey the word of the King. As Christ is the only sovereign Ruler of the Church, His word is the only word that is law in the absolute sense. Consequently, all despotic power is contraband in the Church. There is no ruling power independent of Christ.

The Pope of Rome stands condemned in that he, while professing to be Christ's vicar on earth, virtually supplants Christ and supersedes His word by human innovations. He not only places tradition on an equal footing with Scripture, but also claims to be the infallible interpreter of both when speaking *ex cathedra* in matters of faith and morals. Scripture and tradition may be the mediate or remote rules of faith, the immediate rule is the teaching of the Church, which has its guarantee in papal infallibility. (Cf. Wilmers, *Handbook of the Christian Religion*, p. 134.) The word of the Pope is the word of God.

But while it is true that Christ exercises His authority in the Church through the officers, this is not to be understood in the sense that He **transfers** His authority to His servants. He Himself rules the Church through all the ages, but in doing this, He uses the officers of the Church as His organs. They have no absolute or independent, but only a derived and ministerial power.

3. 基督以王權授予教會權柄。

Christ as King has endowed the Church with power.

A rather delicate question arises at this point, namely, Who are the first and proper subjects of Church power? To whom has Christ committed this power in the first instance? Roman Catholics and Episcopalians answer: to the officers as a separate class, in contradistinction from the ordinary members of the Church. This view has also been held by some eminent Presbyterian divines, such as Rutherford and Baillie.

Diametrically opposed to this is the theory of the Independents, that this power is vested in the Church at large, and that the officers are merely the organs of the body as a whole. The great Puritan divine, Owen, adopts this view with some modifications. In recent years some Reformed theologians apparently favored this view, though without subscribing to the separatism of the Independents.

There is another view, however, representing a mean between these two extremes, which would seem to deserve preference. According to it ecclesiastical power is committed by Christ to the Church as a whole, that is to the ordinary members and the officers alike; but in addition to that the officers receive such an additional measure of power as is required for the performance of their respective duties in the Church of Christ. They share in the original power bestowed upon the Church, and receive their authority and power as officers directly from Christ. They are representatives, but not mere deputies or delegates of the people. Older theologians often say: "All Church power, in *actu primo*, or fundamentally, is in the Church itself; in *actu secundo*, or its exercise, in them that are specially called thereto." This is substantially the view held by Voetius, Gillespie (in his work on Ceremonies), Bannerman, Porteous, Bavinck, and Vos.

4. 基督委任「代表性組織」具體地行使教會的權力。

Christ provided for the specific exercise of this power by representative organs.

While Christ committed power to the Church as a whole, He also provided for it that this power should be exercised ordinarily and specifically by representative organs, set aside for the maintenance of doctrine, worship, and discipline. The officers of the Church are the representatives of the people chosen by popular vote. This does not mean, however, that they receive their authority from the people, for the call of the people is but the confirmation of the inner call by the Lord Himself; and it is from Him that they receive their authority and to Him that they are responsible. When they are called representatives, this is merely an indication of the fact that they were chosen to their office by the people, and does not imply that they derive their authority from them. Hence they are no deputies or tools that merely serve to carry out the wishes of the people, but rulers whose duty it is to apprehend and apply intelligently the laws of Christ. At the same time they are in duty bound to recognize the power vested in the Church as a whole by seeking its assent or consent in important matters.

5. 教會的權力基本上是屬於個別地方堂會的管治群體。

The power of the Church resides primarily in the governing body of the local Church.

It is one of the fundamental principles of Reformed or Presbyterian government, that the power or authority of the Church does not reside first of all in the most general assembly of any Church, and is only secondarily and by derivation from this assembly, vested in the governing body of the local Church; but that it has its original seat in the consistory or session of the local Church, and is by this transferred to the major assemblies, such as classes (presbyteries) and synods or general assemblies. Thus the Reformed system honors the autonomy of the local church, though it always regards this as subject to the limitations that may be put upon it as the result of its association with other churches in one denomination, and assures it the fullest right to govern its own internal affairs by means of its officers. At the same time it also maintains the right and duty of the local church to unite with other similar churches on a common confessional basis, and form a wider organization for doctrinal, judicial, and administrative purposes, with proper stipulations of mutual obligations and rights. Such a wider organization undoubtedly imposes certain limitations on the autonomy of the local churches, but also promotes the growth and welfare of the churches, guarantees the rights of the members of the Church, and serves to give fuller expression to the unity of the Church.

C. 教會的職份。

The Officers of the Church.

Different kinds of officers may be distinguished in the Church. A very general distinction is that between extraordinary and ordinary officers.

1. 特別的職份。

Extraordinary Officers.

a. 使徒。

Apostles.

Strictly speaking, this name is applicable only to the Twelve chosen by Jesus and to Paul; but it is also applied to certain apostolic men, who assisted Paul in his work, and who were endowed with apostolic gifts and graces, Acts 14:4,14; I Cor. 9:5,6; II Cor. 8:23; Gal. 1:19.

徒 Acts 14:4,14

4 城裏的眾人就分了黨，有附從猶太人的，有附從使徒的。

14 巴拿巴、保羅二使徒聽見，就撕開衣裳，跳進眾人中間，喊著說：

4 The people of the city were divided; some sided with the Jews, others with the apostles.

14 But when the apostles Barnabas and Paul heard of this, they tore their clothes and rushed out into the crowd, shouting:

林前 I Corinthians 9:5-6

- 5 難道我們沒有權柄娶信主的姊妹為妻，帶著一同往來，彷彿其餘的使徒和主的弟兄並磯法一樣麼？
- 6 獨有我與巴拿巴沒有權柄不作工麼？
- 5 Don' t we have the right to take a believing wife along with us, as do the other apostles and the Lord' s brothers and Cephas?
- 6 Or is it only I and Barnabas who lack the right to not work for a living?

林後 II Corinthians 8:23

論到提多，他是我的同伴，一同為你們勞碌的。論到那兩位兄弟，他們是眾教會的使者，是基督的榮耀。

As for Titus, he is my partner and co-worker among you; as for our brothers, they are representatives of the churches and an honor to Christ.

加 Galatians 1:19

至於別的使徒，除了主的兄弟雅各，我都沒有看見。

I saw none of the other apostles—only James, the Lord's brother.

The apostles had the special task of laying the foundation for the Church of all ages. It is only through their word that believers of all following ages have communion with Jesus Christ. Hence they are the apostles of the Church in the present day as well as they were the apostles of the primitive Church. They had certain special qualifications. They

- (1) received their commission directly from God or from Jesus Christ, Mark 3:14; Luke 6:13; Gal. 1:1;

可 Mark 3:14

他就設立十二個人，要他們常和自己同在，也要差他們去傳道，

He appointed twelve that they might be with him and that he might send them out to preach

路 Luke 6:13

到了天亮，叫他的門徒來，就從他們中間挑選十二個人，稱他們為使徒。

When morning came, he called his disciples to him and chose twelve of them, whom he also designated apostles:

加 Galatians 1:1

作使徒的保羅（不是由於人，也不是藉著人，乃是藉著耶穌基督，與叫他從死裏復活的父神）

Paul, an apostle—sent not from men nor by a man, but by Jesus Christ and God the Father, who raised him from the dead—

- (2) were witnesses of the life of Christ and especially of His resurrection, John 15:27; Acts 1:21,22; I Cor. 9:1;

約 John 15:27

你們也要作見證，因為你們從起頭就與我同在。

And you also must testify, for you have been with me from the beginning.

徒 Acts 1:21-22

21 所以，主耶穌在我們中間始終出入的時候，

22 就是從約翰施洗起，直到主離開我們被接上升的日子為止，必須從那常與我們作伴的人中立一位與我們同作耶穌復活的見證。

21 Therefore it is necessary to choose one of the men who have been with us the whole time the Lord Jesus was living among us,

22 beginning from John' s baptism to the time when Jesus was taken up from us. For one of these must become a witness with us of his resurrection.”

林前 I Corinthians 9:1

我不是自由的麼？我不是使徒麼？我不是見過我們的主耶穌麼？你們不是我在主裏面所作之工麼？

Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not the result of my work in the Lord?

(3) were conscious of being inspired by the Spirit of God in all their teaching, both oral and written, Acts 15:28; I Cor. 2:13; I Thess. 4:8; I John 5:9-12;

徒 Acts 15:28

因為聖靈和我們定意不將別的重擔放在你們身上；惟有幾件事是不可少的，

It seemed good to the Holy Spirit and to us not to burden you with anything beyond the following requirements:

林前 I Corinthians 2:13

並且我們講說這些事，不是用人智慧所指教的言語，乃是用聖靈所指教的言語，將屬靈的話解釋屬靈的事。（或作：將屬靈的事講與屬靈的人）

This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, explaining spiritual realities with Spirit-taught words.[a]

帖前 I Thessalonians 4:8

所以那棄絕的，不是棄絕人，乃是棄絕那賜聖靈給你們的神。

Therefore, anyone who rejects this instruction does not reject a human being but God, the very God who gives you his Holy Spirit.

約一 I John 5:9-12

9 我們既領受人的見證，神的見證更該領受了（該領受：原文作大），因神的見證是為他兒子作的。

10 信神兒子的，就有這見證在他心裏；不信神的，就是將神當作說謊的，因不信神為他兒子作的見證。

11 這見證就是神賜給我們永生；這永生也是在他兒子裏面。

12 人有了神的兒子就有生命，沒有神的兒子就沒有生命。

9 We accept human testimony, but God' s testimony is greater because it is the testimony of God, which he has given about his Son.

- 10 Whoever believes in the Son of God accepts this testimony. Whoever does not believe God has made him out to be a liar, because they have not believed the testimony God has given about his Son.
- 11 And this is the testimony: God has given us eternal life, and this life is in his Son.
- 12 Whoever has the Son has life; whoever does not have the Son of God does not have life.

(4) had the power to perform miracles and used this on several occasions to ratify their message, II Cor. 12:12; Heb. 2:4; and

林後 II Corinthians 12:12

我在你們中間，用百般的忍耐，藉著神蹟、奇事、異能，顯出使徒的憑據來。

I persevered in demonstrating among you the marks of a true apostle, including signs, wonders and miracles.

來 Hebrews 2:4

神又按自己的旨意，用神蹟、奇事和百般的異能，並聖靈的恩賜，同他們作見證。

God also testified to it by signs, wonders and various miracles, and by gifts of the Holy Spirit distributed according to his will.

(5) were richly blessed in their work as a sign of the divine approval of their labors, I Cor. 9:1,2; II Cor. 3:2,3; Gal. 2:8.

林前 I Corinthians 9:1-2

- 1 我不是自由的麼？我不是使徒麼？我不是見過我們的主耶穌麼？你們不是我在主裏面所作之工麼？
- 2 假若在別人，我不是使徒，在你們，我總是使徒，因為你們在主裏正是我作使徒的印證。
- 1 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not the result of my work in the Lord?
- 2 Even though I may not be an apostle to others, surely I am to you! For you are the seal of my apostleship in the Lord.

林後 II Corinthians 3:2-3

- 2 你們就是我們的薦信，寫在我們的心裏，被眾人所知道所念誦的。
- 3 你們明顯是基督的信，藉著我們修成的。不是用墨寫的，乃是用永生神的靈寫的；不是寫在石版上，乃是寫在心版上。
- 2 You yourselves are our letter, written on our hearts, known and read by everyone.
- 3 You show that you are a letter from Christ, the result of our ministry, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.

加 Galatians 2:8

（那感動彼得、叫他為受割禮之人作使徒的，也感動我，叫我為外邦人作使徒；）

For God, who was at work in Peter as an apostle to the circumcised, was also at work in me as an apostle to the Gentiles.

b. 先知。
Prophets.

The New Testament also speaks of prophets, [Acts 11:28](#); [13:1,2](#); [15:32](#); [I Cor. 12:10](#); [13:2](#); [14:3](#); [Eph. 2:20](#); [3:5](#); [4:11](#); [I Tim. 1:18](#); [4:14](#); [Rev. 11:6](#). Evidently the gift of speaking for the edification of the Church was highly developed in these prophets, and they were occasionally instrumental in revealing mysteries and predicting future events. The first part of this gift is permanent in the Christian Church, and was distinctly recognized by the Reformed Churches (prophesyings), but the last part of it was of a charismatic and temporary character. They differed from ordinary ministers in that they spoke under special inspiration.

徒 Acts 11:28

內中有一位，名叫亞迦布，站起來，藉著聖靈指明天下將有大饑荒。這事到革老丟年間果然有了。

One of them, named Agabus, stood up and through the Spirit predicted that a severe famine would spread over the entire Roman world. (This happened during the reign of Claudius.)

徒 Acts 13:1-2

- 1 在安提阿的教會中，有幾位先知和教師，就是巴拿巴和稱呼尼結的西面、古利奈人路求，與分封之王希律同養的馬念，並掃羅。
- 2 他們事奉主、禁食的時候，聖靈說：要為我分派巴拿巴和掃羅，去作我召他們所作的工。
- 1 Now in the church at Antioch there were prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod the tetrarch) and Saul.
- 2 While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them."

徒 Acts 15:32

猶大和西拉也是先知，就用許多話勸勉弟兄，堅固他們。

Judas and Silas, who themselves were prophets, said much to encourage and strengthen the believers.

林前 I Corinthians 12:10

又叫一人能行異能，又叫一人能作先知，又叫一人能辨別諸靈，又叫一人能說方言，又叫一人能繙方言。

to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues,[a] and to still another the interpretation of tongues.

林前 I Corinthians 13:2

我若有先知講道之能，也明白各樣的奧秘，各樣的知識，而且有全備的信，叫我能毀移山，卻沒有愛，我就算不得甚麼。

If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but do not have love, I am nothing.

林前 I Corinthians 14:3

但作先知講道的，是對人說，要造就、安慰、勸勉人。

But the one who prophesies speaks to people for their strengthening, encouraging and comfort.

弗 Ephesians 2:20

並且被建造在使徒和先知的根基上，有基督耶穌自己為房角石，

built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone.

弗 Ephesians 3:5

這奧祕在以前的世代沒有叫人知道，像如今藉著聖靈啟示他的聖使徒和先知一樣。

which was not made known to people in other generations as it has now been revealed by the Spirit to God's holy apostles and prophets.

弗 Ephesians 4:11

他所賜的，有使徒，有先知，有傳福音的，有牧師和教師，

So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers,

提前 I Timothy 1:18

我兒提摩太阿，我照從前指著你的豫言，將這命令交託你，叫你因此可以打那美好的仗。

Timothy, my son, I am giving you this command in keeping with the prophecies once made about you, so that by recalling them you may fight the battle well,

提前 I Timothy 4:14

你不要輕忽所得的恩賜，就是從前藉著豫言、在眾長老按手的時候賜給你的。

Do not neglect your gift, which was given you through prophecy when the body of elders laid their hands on you.

啟 Revelation 11:6

這二人有權柄，在他們傳道的日子叫天閉塞不下雨；又有權柄叫水變為血，並且能隨時隨意用各樣的災殃攻擊世界。

They have power to shut up the heavens so that it will not rain during the time they are prophesying; and they have power to turn the waters into blood and to strike the earth with every kind of plague as often as they want.

c. 傳福音的。

Evangelists.

In addition to apostles and prophets, evangelists are mentioned in the Bible, Acts 21:8; Eph. 4:11; II Tim. 4:5. Philip, Mark, Timothy, and Titus belonged to this class. Little is known about these evangelists. They accompanied and assisted the apostles, and were sometimes sent out by these on special missions. Their work was to preach and baptize, but also to ordain elders, Tit. 1:5; I Tim. 5:22, and to exercise discipline, Tit. 3:10. Their authority seems to have been more general and somewhat superior to that of the regular ministers.

徒 Acts 21:8

第二天，我們離開那裏，來到該撒利亞，就進了傳福音的腓利家裏，和他同住。他是那七個執事裏的一個。

Leaving the next day, we reached Caesarea and stayed at the house of Philip the evangelist, one of the Seven.

弗 Ephesians 4:11

他所賜的，有使徒，有先知，有傳福音的，有牧師和教師，

So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers,

提後 II Timothy 4:5

你卻要凡事謹慎，忍受苦難，作傳道的工夫，盡你的職分。

But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry.

多 Titus 1:5

我從前留你在革哩底，是要你將那沒有辦完的事都辦整齊了，又照我所吩咐你的，在各城設立長老。

The reason I left you in Crete was that you might put in order what was left unfinished and appoint elders in every town, as I directed you.

提前 I Timothy 5:22

給人行按手的禮，不可急促；不要在別人的罪上有分，要保守自己清潔。

Do not be hasty in the laying on of hands, and do not share in the sins of others. Keep yourself pure.

多 Titus 3:10

分門結黨的人，警戒過一兩次，就要棄絕他。

Warn a divisive person once, and then warn them a second time. After that, have nothing to do with them.

2. 平常的職份。

Ordinary Officers.

a. 長老

Elders.

Among the common officers of the Church the *presbuteroi* or *episkopoi* are first in order of importance. The former name simply means "elders," that is, older ones, and the latter, "overseers." The term *presbuteroi* is used in Scripture to denote old men, and to designate a class of officers somewhat similar to those who functioned in the synagogue. As a designation of office the name was gradually eclipsed and even superseded by the name *episkopoi*. The two terms are often used interchangeably, Acts 20:17,28; I Tim. 3:1; 4:14; 5:17,19; Tit. 1:5,7; I Pet. 5:1,2.

徒 Acts 20:17,28

- 17 保羅從米利都打發人往以弗所去，請教會的長老來。
- 28 聖靈立你們作全群的監督，你們就當為自己謹慎，也為全群謹慎，牧養神的教會，就是他用自己血所買來的（或作：救贖的）。
- 17 From Miletus, Paul sent to Ephesus for the elders of the church.
- 28 Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood.

提前 I Timothy 3:1

人若想要得監督的職分，就是羨慕善工。這話是可信的。

Here is a trustworthy saying: Whoever aspires to be an overseer desires a noble task.

提前 I Timothy 4:14

你不要輕忽所得的恩賜，就是從前藉著豫言、在眾長老按手的時候賜給你的。

Do not neglect your gift, which was given you through prophecy when the body of elders laid their hands on you.

提前 I Timothy 5:17,19

- 17 那善於管理教會的長老，當以為配受加倍的敬奉；那勞苦傳道教導人的，更當如此。
- 19 控告長老的呈子，非有兩三個見證就不要收。
- 17 The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching.
- 19 Do not entertain an accusation against an elder unless it is brought by two or three witnesses.

多 Titus 1:5,7

- 5 我從前留你在革哩底，是要你將那沒有辦完的事都辦整齊了，又照我所吩咐你的，在各城設立長老。
- 7 監督既是神的管家，必須無可指責，不任性，不暴躁，不因酒滋事，不打人，不貪無義之財；
- 5 The reason I left you in Crete was that you might put in order what was left unfinished and appoint elders in every town, as I directed you.
- 7 Since an overseer manages God' s household, he must be blameless—not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain.

彼前 I Peter 5:1-2

- 1 我這作長老、作基督受苦的見證、同享後來所要顯現之榮耀的，勸你們中間與我同作長老的人：
- 2 務要牧養在你們中間神的群羊，按著神旨意照管他們；不是出於勉強，乃是出於甘心；也不是因為貪財，乃是出於樂意；
- 1 To the elders among you, I appeal as a fellow elder and a witness of Christ' s sufferings who also will share in the glory to be revealed:
- 2 Be shepherds of God' s flock that is under your care, watching over them—not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve;

Presbuteroi are first mentioned in Acts 11:30, but the office was evidently well known already when Paul and Barnabas went to Jerusalem, and may have been in existence even before the institution of the diaconate. At least the term *hoi*

neoteri in Acts 5 seems to point to a distinction between these and the *presbuteri*.

徒 Acts 11:30

他們就這樣行，把捐項託巴拿巴和掃羅送到眾長老那裏。

This they did, sending their gift to the elders by Barnabas and Saul.

徒 Acts 5:6

有些少年人起來，把他包裹，抬出去埋葬了。

Then some young men came forward, wrapped up his body, and carried him out and buried him.

Frequent mention is made of them in the book of Acts, 14:23; 15:6,22; 16:4; 20:17,28; 21:18. Probably the presbyterial or episcopal office was first instituted in the churches of the Jews, Jas. 5:14; Heb. 13:7,17, and then, shortly after, also in those of the Gentiles.

徒 Acts 14:23

二人在各教會中選立了長老，又禁食禱告，就把他們交託所信的主。

Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust.

徒 Acts 15:6,22

6 使徒和長老聚會商議這事；

22 那時，使徒和長老並全教會定意從他們中間揀選人，差他們和保羅、巴拿巴同往安提阿去；所揀選的就是稱呼巴撒巴的猶大和西拉。這兩個人在弟兄中是作首領的。

6 The apostles and elders met to consider this question.

22 Then the apostles and elders, with the whole church, decided to choose some of their own men and send them to Antioch with Paul and Barnabas. They chose Judas (called Barsabbas) and Silas, men who were leaders among the believers.

徒 Acts 16:4

他們經過各城，把耶路撒冷使徒和長老所定的條規交給門徒遵守。

As they traveled from town to town, they delivered the decisions reached by the apostles and elders in Jerusalem for the people to obey.

徒 Acts 20:17,28

17 保羅從米利都打發人往以弗所去，請教會的長老來。

28 聖靈立你們作全群的監督，你們就當為自己謹慎，也為全群謹慎，牧養神的教會，就是他用自己血所買來的（或作：救贖的）。

17 From Miletus, Paul sent to Ephesus for the elders of the church.

28 Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God,[a] which he bought with his own blood.

徒 Acts 21:18

第二天，保羅同我們去見雅各；長老們也都在那裏。

The next day Paul and the rest of us went to see James, and all the elders were present.

雅 James 5:14

你們中間有病了的呢，他就該請教會的長老來；他們可以奉主的名用油抹他，為他禱告。
Is anyone among you sick? Let them call the elders of the church to pray over them and anoint them with oil in the name of the Lord.

來 Hebrews 13:7,17

- 7 從前引導你們、傳神之道給你們的人，你們要想念他們，效法他們的信心，留心看他們為人的結局。
- 17 你們要依從那些引導你們的，且要順服；因他們為你們的靈魂時刻儆醒，好像那將來交賬的人。你們要使他們交的時候有快樂，不至憂愁；若憂愁就與你們無益了。
- 7 Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith.
- 17 Have confidence in your leaders and submit to their authority, because they keep watch over you as those who must give an account. Do this so that their work will be a joy, not a burden, for that would be of no benefit to you.

Several other names are applied to these officers, namely, *proistamenoι*, Rom. 12:8; I Thes. 5:12; *kuberneseis*, I Cor. 12:28; *hegoumenoi*, Heb. 13:7,17,24; and *poimenes*, Eph. 4:11. These officers clearly had the oversight of the flock that was entrusted to their care. They had to provide for it, govern it, and protect it, as the very household of God.

羅 Romans 12:8

或作勸化的，就當專一勸化；施捨的，就當誠實；治理的，就當殷勤；憐憫人的，就當甘心。

if it is to encourage, then give encouragement; if it is giving, then give generously; if it is to lead, do it diligently; if it is to show mercy, do it cheerfully.

帖前 I Thessalonians 5:12

弟兄們，我們勸你們敬重那在你們中間勞苦的人，就是在主裏面治理你們、勸戒你們的。

Now we ask you, brothers and sisters, to acknowledge those who work hard among you, who care for you in the Lord and who admonish you.

林前 I Corinthians 12:28

神在教會所設立的：第一是使徒，第二是先知，第三是教師，其次是行異能的，再次是得恩賜醫病的，幫助人的，治理事的，說方言的。

And God has placed in the church first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues.

來 Hebrews 13:7,17,24

- 7 從前引導你們、傳神之道給你們的人，你們要想念他們，效法他們的信心，留心看他們為人的結局。
- 17 你們要依從那些引導你們的，且要順服；因他們為你們的靈魂時刻儆醒，好像那將來交賬的人。你們要使他們交的時候有快樂，不至憂愁；若憂愁就與你們無益了。
- 24 請你們問引導你們的諸位和眾聖徒安。從義大利來的人也問你們安。

- 7 Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith.
- 17 Have confidence in your leaders and submit to their authority, because they keep watch over you as those who must give an account. Do this so that their work will be a joy, not a burden, for that would be of no benefit to you.
- 24 Greet all your leaders and all the Lord's people. Those from Italy send you their greetings.

弗 Ephesians 4:11

他所賜的，有使徒，有先知，有傳福音的，有牧師和教師，
So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers,

b. 教師。
Teachers.

It is clear that the elders were not originally teachers. There was no need of separate teachers at first, since there were apostles, prophets, and evangelists. Gradually, however, the *didaskalia* was connected more closely with the episcopal office; but even then the teachers did not at once constitute a separate class of officers. Paul's statement in Eph. 4:11, that the ascended Christ also gave "pastors and teachers," mentioned as a single class, to the Church, clearly shows that these two did not constitute two different classes of officers, but one class having two related functions. I Tim. 5:17 speaks of elders who labor in the Word and in teaching, and according to Heb. 13:7 the *hegoumenoi* were also teachers. Moreover, in II Tim. 2:2 Paul urges upon Timothy the necessity of appointing to office faithful men who shall also be able to teach others.

弗 Ephesians 4:11

他所賜的，有使徒，有先知，有傳福音的，有牧師和教師，
So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers,

提前 I Timothy 5:17

那善於管理教會的長老，當以為配受加倍的敬奉；那勞苦傳道教導人的，更當如此。
The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching.

來 Hebrews 13:7

從前引導你們、傳神之道給你們的人，你們要想念他們，效法他們的信心，留心看他們為人的結局。
Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith.

提後 II Timothy 2:2

你在許多見證人面前聽見我所教訓的，也要交託那忠心能教導別人的人。
And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others.

In course of time two circumstances led to a distinction between the elders or overseers that were entrusted only with the government of the Church, and those that were also called upon to teach:

- (1) when the apostles died and heresies arose and increased, the task of those who were called upon to teach became more exacting and demanded special preparation, II Tim. 2:2; Tit. 1:9; and

提後 II Timothy 2:2

你在許多見證人面前聽見我所教訓的，也要交託那忠心能教導別人的人。

And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others.

多 Titus 1:9

堅守所教真實的道理，就能將純正的教訓勸化人，又能把爭辯的人駁倒了。

He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it.

- (2) in view of the fact that the laborer is worthy of his hire, those who were engaged in the ministry of the Word, a comprehensive task requiring all their time, were set free from other work, in order that they might devote themselves more exclusively to the work of teaching.

In all probability the *aggeloi* who were addressed in the letters to the seven churches of Asia Minor, were the teachers or ministers of those churches. Rev. 2:1,8,12,18; 3:1,7,14. In Reformed circles the ministers now rule the churches together with the elders, but in addition to that administer the Word and the sacraments. Together they make the necessary regulations for the government of the Church.

啟 Revelation 2:1,8,12,18

1 你要寫信給以弗所教會的使者，說：那右手拿著七星、在七個金燈臺中間行走的，說：

8 你要寫信給士每拿教會的使者，說：那首先的、末後的、死過又活的，說：

12 你要寫信給別迦摩教會的使者，說：那有兩刃利劍的，說：

18 你要寫信給推雅推喇教會的使者，說：那眼目如火燄、腳像光明銅的神之子說：

1 “To the angel of the church in Ephesus write:

These are the words of him who holds the seven stars in his right hand and walks among the seven golden lampstands.

8 “To the angel of the church in Smyrna write:

These are the words of him who is the First and the Last, who died and came to life again.

12 “To the angel of the church in Pergamum write:

These are the words of him who has the sharp, double-edged sword.

18 “To the angel of the church in Thyatira write:

These are the words of the Son of God, whose eyes are like blazing fire and whose feet are like burnished bronze.

啟 Revelation 3:1,7,14

- 1 你要寫信給撒狄教會的使者，說：那有神的七靈和七星的，說：我知道你的行為，按名你是活的，其實是死的。
- 7 你要寫信給非拉鐵非教會的使者，說：那聖潔、真實、拿著大衛的鑰匙、開了就沒有人能關、關了就沒有人能開的，說：
- 14 你要寫信給老底嘉教會的使者，說：那為阿們的，為誠信真實見證的，在神創造萬物之上為元首的，說：
 - 1 “To the angel of the church in Sardis write:
These are the words of him who holds the seven spirits of God and the seven stars. I know your deeds; you have a reputation of being alive, but you are dead.
 - 7 “To the angel of the church in Philadelphia write: These are the words of him who is holy and true, who holds the key of David. What he opens no one can shut, and what he shuts no one can open.
 - 14 “To the angel of the church in Laodicea write: These are the words of the Amen, the faithful and true witness, the ruler of God’s creation.

c. 執事。

Deacons.

Besides the *presbuteroi* the *diakonoi* are mentioned in the New Testament, Phil. 1:1; I Tim. 3:8,10,12. According to the prevailing opinion Acts 6:1-6 contains the record of the institution of the diaconate. Some modern scholars doubt this, however, and regard the office mentioned in Acts 6, either as a general office in which the functions of elders and deacons were combined, or as a merely temporal office serving a special purpose. They call attention to the fact that some of the seven chosen, as Philip and Stephen, evidently engaged in teaching; and that the money collected at Antioch for the poor in Judea was delivered into the hands of the elders. No mention is made of deacons whatsoever in Acts 11:30, though these, if they had existed as a separate class, would have been the natural recipients of that money.

腓 Philippians 1:1

基督耶穌的僕人保羅和提摩太寫信給凡住腓立比、在基督耶穌裏的眾聖徒，和諸位監督，諸位執事。

Paul and Timothy, servants of Christ Jesus, To all God’s holy people in Christ Jesus at Philippi, together with the overseers and deacons:

提前 I Timothy 3:8,10,12

- 8 作執事的，也是如此：必須端莊，不一口兩舌，不好喝酒，不貪不義之財；
 - 10 這等人也要先受試驗，若沒有可責之處，然後叫他們作執事。
 - 12 執事只要作一個婦人的丈夫，好好管理兒女和自己的家。
- 8 In the same way, deacons are to be worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain.

- 10 They must first be tested; and then if there is nothing against them, let them serve as deacons.
- 12 A deacon must be faithful to his wife and must manage his children and his household well.

徒 Acts 6:1-6

- 1 那時，門徒增多，有說希利尼話的猶太人向希伯來人發怨言，因為在天天的供給上忽略了他們的寡婦。
 - 2 十二使徒叫眾門徒來，對他們說：我們撇下神的道去管理飯食，原是不合宜的。
 - 3 所以弟兄們，當從你們中間選出七個有好名聲、被聖靈充滿、智慧充足的人，我們就派他們管理這事。
 - 4 但我們要專心以祈禱、傳道為事。
 - 5 大眾都喜悅這話，就揀選了司提反，乃是大有信心、聖靈充滿的人，又揀選腓利、伯羅哥羅、尼迦挪、提門、巴米拿，並進猶太教的安提阿人尼哥拉，
 - 6 叫他們站在使徒面前。使徒禱告了，就接手在他們頭上。
- 1 In those days when the number of disciples was increasing, the Hellenistic Jews[a] among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food.
 - 2 So the Twelve gathered all the disciples together and said, “It would not be right for us to neglect the ministry of the word of God in order to wait on tables.
 - 3 Brothers and sisters, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them
 - 4 and will give our attention to prayer and the ministry of the word.”
 - 5 This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit; also Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism.
 - 6 They presented these men to the apostles, who prayed and laid their hands on them.

徒 Acts 11:30

他們就這樣行，把捐項託巴拿巴和掃羅送到眾長老那裏。
This they did, sending their gift to the elders by Barnabas and Saul.

And yet in all probability Acts 6 does refer to the institution of the diaconate, for:

- (1) The name *diakonoi*, which was, previous to the event narrated in Acts 6, always used in the general sense of servant, subsequently began to be employed, and in course of time served exclusively, to designate those who were engaged in works of mercy and charity. The only reason that can be assigned for this is found in Acts 6.
- (2) The seven men mentioned there were charged with the task of distributing properly the gifts that were brought for the *agapae*, a ministry that is elsewhere more particularly described by the word *diakonia*, Acts 11:29, Rom. 12:7; II Cor. 8:4; 9:1,12,13; Rev. 2:19.

徒 Acts 11:29

於是門徒定意照各人的力量捐錢，送去供給住在猶太的弟兄。

The disciples, as each one was able, decided to provide help for the brothers and sisters living in Judea.

羅 Romans 12:7

或作執事，就當專一執事；或作教導的，就當專一教導；
if it is serving, then serve; if it is teaching, then teach;

林後 II Corinthians 8:4

再三的求我們，准他們在這供給聖徒的恩情上有分；
they urgently pleaded with us for the privilege of sharing in this service to the Lord's people.

林後 II Corinthians 9:1,12-13

- 1 論到供給聖徒的事，我不必寫信給你們；
 - 12 因為辦這供給的事，不但補聖徒的缺乏，而且叫許多人越發感謝神。
 - 13 他們從這供給的事上得了憑據，知道你們承認基督順服他的福音，多多的捐錢給他們和眾人，便將榮耀歸與神。
- 1 There is no need for me to write to you about this service to the Lord' s people.
 - 12 This service that you perform is not only supplying the needs of the Lord' s people but is also overflowing in many expressions of thanks to God.
 - 13 Because of the service by which you have proved yourselves, others will praise God for the obedience that accompanies your confession of the gospel of Christ, and for your generosity in sharing with them and with everyone else.

啟 Revelation 2:19

我知道你的行為、愛心、信心、勤勞、忍耐，又知道你末後所行的善事，比起初所行的更多。
I know your deeds, your love and faith, your service and perseverance, and that you are now doing more than you did at first.

(3) The requirements for the office, as mentioned in Acts 6, are rather exacting, and in that respect agree with the demands mentioned in I Tim. 3:8-10,12.

提前 I Timothy 3:8-10,12

- 8 作執事的，也是如此：必須端莊，不一口兩舌，不好喝酒，不貪不義之財；
 - 9 要存清潔的良心，固守真道的奧祕。
 - 10 這等人也要先受試驗，若沒有可責之處，然後叫他們作執事。
 - 12 執事只要作一個婦人的丈夫，好好管理兒女和自己的家。
- 8 In the same way, deacons are to be worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain.
 - 9 They must keep hold of the deep truths of the faith with a clear conscience.
 - 10 They must first be tested; and then if there is nothing against them, let them serve as deacons.
 - 12 A deacon must be faithful to his wife and must manage his children and his household well.

- (4) Very little can be said in favor of the pet idea of some critics that the diaconate was not developed until later, about the time when the episcopal office made its appearance.

3. 任職者的蒙召和授職。

The Calling of the Officers and Their Induction into Office.

A distinction should be made between the calling of the extraordinary officers, such as apostles, and that of the ordinary officers. The former were called in an extraordinary way with an immediate calling from God, and the latter, in the ordinary manner and through the agency of the Church. We are concerned more particularly with the calling of the ordinary officers.

a. 「平常職份」的蒙召。

The calling of the ordinary officers.

This is twofold:

(1) 內在呼召。

Internal calling.

It is sometimes thought that the internal calling to an office in the Church consists in some extraordinary indication of God to the effect that one is called, — a sort of special revelation. But this is not correct. It consists rather in certain ordinary providential indications given by God, and includes especially three things:

- (a) the consciousness of being impelled to some special task in the Kingdom of God, by love to God and His cause;
- (b) the conviction that one is at least in a measure intellectually and spiritually qualified for the office sought; and
- (c) the experience that God is clearly paving the way to the goal.

(2) 外在呼召。

External calling.

This is the call that comes to one through the instrumentality of the Church. It is not issued by the Pope (Roman Catholic), nor by a bishop or a college of bishops (Episcopalian), but by the local church. Both the officers and the ordinary

members of the church have a part in it. That the officers have a guiding hand in it, but not to the exclusion of the people, is evident from such passages as Acts 1:15-26; 6:2-6; 14:23. The people were recognized even in the choice of an apostle, according to Acts 1:15-26. It would seem that in the apostolic age the officers guided the choice of the people by calling attention to the necessary qualifications that were required for the office, but allowed the people to take part in the choosing, Acts 1:15-26; 6:1-6; I Tim. 3:2-13. Of course, in the case of Matthias God Himself made the final choice.

徒 Acts 1:15-26

- 15 那時，有許多人聚會，約有一百二十名，彼得就在弟兄中間站起來，說：
16 弟兄們！聖靈藉大衛的口，在聖經上豫言領人捉拿耶穌的猶大，這話是必須應驗的。
17 他本來列在我們數中，並且在使徒的職任上得了一分。
18 這人用他作惡的工價買了一塊田，以後身子仆倒，肚腹崩裂，腸子都流出來。
19 住在耶路撒冷的眾人都知道這事，所以按著他們那裏的話給那塊田起名叫亞革大馬，就是血田的意思。
20 因為詩篇上寫著，說：願他的住處變為荒場，無人在內居住；又說：願別人得他的職分。
21 所以，主耶穌在我們中間始終出入的時候，
22 就是從約翰施洗起，直到主離開我們被接上升的日子為止，必須從那常與我們作伴的人中立一位與我們同作耶穌復活的見證。
23 於是選舉兩個人，就是那叫作巴撒巴，又稱呼猶士都的約瑟，和馬提亞。
24-25 眾人就禱告說：主阿，你知道萬人的心，求你從這兩個人中，指明你所揀選的是誰，叫他得這使徒的位分。這位分猶大已經丟棄，往自己的地方去了。
26 於是眾人為他們搖籤，搖出馬提亞來；他就和十一個使徒同列。
- 15 In those days Peter stood up among the believers (a group numbering about a hundred and twenty)
16 and said, "Brothers and sisters, the Scripture had to be fulfilled in which the Holy Spirit spoke long ago through David concerning Judas, who served as guide for those who arrested Jesus.
17 He was one of our number and shared in our ministry."
18 (With the payment he received for his wickedness, Judas bought a field; there he fell headlong, his body burst open and all his intestines spilled out.
19 Everyone in Jerusalem heard about this, so they called that field in their language Akeldama, that is, Field of Blood.)
20 "For," said Peter, "it is written in the Book of Psalms: " 'May his place be deserted; let there be no one to dwell in it,' and, " 'May another take his place of leadership.'
21 Therefore it is necessary to choose one of the men who have been with us the whole time the Lord Jesus was living among us,
22 beginning from John' s baptism to the time when Jesus was taken up from us. For one of these must become a witness with us of his resurrection."
23 So they nominated two men: Joseph called Barsabbas (also known as Justus) and Matthias.
24 Then they prayed, "Lord, you know everyone' s heart. Show us which of these two you have chosen
25 to take over this apostolic ministry, which Judas left to go where he belongs."
26 Then they cast lots, and the lot fell to Matthias; so he was added to the eleven apostles.

徒 Acts 6:1-6

- 1 那時，門徒增多，有說希利尼話的猶太人向希伯來人發怨言，因為在天天的供給上忽略了他們的寡婦。
- 2 十二使徒叫眾門徒來，對他們說：我們撇下神的道去管理飯食，原是不合宜的。
- 3 所以弟兄們，當從你們中間選出七個有好名聲、被聖靈充滿、智慧充足的人，我們就派他們管理這事。
- 4 但我們要專心以祈禱、傳道為事。
- 5 大眾都喜悅這話，就揀選了司提反，乃是大有信心、聖靈充滿的人，又揀選腓利、伯羅哥羅、尼迦挪、提門、巴米拿，並進猶太教的安提阿人尼哥拉，
- 6 叫他們站在使徒面前。使徒禱告了，就按手在他們頭上。
- 2 So the Twelve gathered all the disciples together and said, "It would not be right for us to neglect the ministry of the word of God in order to wait on tables.
- 3 Brothers and sisters, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them
- 4 and will give our attention to prayer and the ministry of the word."
- 5 This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit; also Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism.
- 6 They presented these men to the apostles, who prayed and laid their hands on them.

徒 Acts 14:23

二人在各教會中選立了長老，又禁食禱告，就把他們交託所信的主。

Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust.

提前 I Timothy 3:2-13

- 2 作監督的，必須無可指責，只作一個婦人的丈夫，有節制，自守，端正，樂意接待遠人，善於教導；
- 3 不因酒滋事，不打人，只要溫和，不爭競，不貪財；
- 4 好好管理自己的家，使兒女凡事端莊順服（或作：端端莊莊地使兒女順服）。
- 5 人若不知道管理自己的家，焉能照管神的教會呢？
- 6 初入教的不可作監督，恐怕他自高自大，就落在魔鬼所受的刑罰裏。
- 7 監督也必須在教外有好名聲，恐怕被人毀謗，落在魔鬼的網羅裏。
- 8 作執事的，也是如此：必須端莊，不一口兩舌，不好喝酒，不貪不義之財；
- 9 要存清潔的良心，固守真道的奧祕。
- 10 這等人也要先受試驗，若沒有可責之處，然後叫他們作執事。
- 11 女執事（原文是女人）也是如此：必須端莊，不說讒言，有節制，凡事忠心。
- 12 執事只要作一個婦人的丈夫，好好管理兒女和自己的家。
- 13 因為善作執事的，自己就得到美好的地步，並且在基督耶穌裏的真道上大有膽量。
- 2 Now the overseer is to be above reproach, faithful to his wife, temperate, self-controlled, respectable, hospitable, able to teach,
- 3 not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money.
- 4 He must manage his own family well and see that his children obey him, and he must do so in a manner worthy of full respect.
- 5 (If anyone does not know how to manage his own family, how can he take care of God' s church?)
- 6 He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil.
- 7 He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil' s trap.

- 8 In the same way, deacons are to be worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain.
- 9 They must keep hold of the deep truths of the faith with a clear conscience.
- 10 They must first be tested; and then if there is nothing against them, let them serve as deacons.
- 11 In the same way, the women are to be worthy of respect, not malicious talkers but temperate and trustworthy in everything.
- 12 A deacon must be faithful to his wife and must manage his children and his household well.
- 13 Those who have served well gain an excellent standing and great assurance in their faith in Christ Jesus.

b. 「平常職份」的授職。

The officers' induction into office.

There are especially two rites connected with this:

(1) 按牧

Ordination.

This presupposes the calling and examination of the candidate for office. It is an act of the classis or the presbytery (I Tim. 4:14). Says Dr. Hodge: "Ordination is the solemn expression of the judgment of the Church, by those appointed to deliver such judgment, that the candidate is truly called of God to take part in this ministry, thereby authenticating to the people the divine call." (*Church Polity*, p. 349.) This authentication is, under all ordinary circumstances, the necessary condition for the exercise of the ministerial office. It may briefly be called a public acknowledgement and confirmation of the candidate's calling to this office.

提前 I Timothy 4:14

你不要輕忽所得的恩賜，就是從前藉著豫言、在眾長老按手的時候賜給你的。

Do not neglect your gift, which was given you through prophecy when the body of elders laid their hands on you.

(2) 按手。

Laying on of hands.

Ordination is accompanied with the laying on of hands. Clearly, the two went hand in hand in apostolic times, Acts 6:6; 13:3; I Tim. 4:14; 5:22. In those early days the laying on of hands evidently implied two things: it signified that a person was set aside for a certain office, and that some special spiritual gift was conferred upon him. The Church of Rome is of the opinion that these two elements are still included in the laying on of hands, that if actually confers

some spiritual grace upon the recipient, and therefore ascribes to it sacramental significance. Protestants maintain, however, that it is merely a symbolical indication of the fact that one is set aside for the ministerial office in the Church. While they regard it as a Scriptural rite and as one that is entirely appropriate, they do not regard it as absolutely essential. The Presbyterian Church makes it optional.

徒 Acts 6:6

叫他們站在使徒面前。使徒禱告了，就接手在他們頭上。

They presented these men to the apostles, who prayed and laid their hands on them.

徒 Acts 13:3

於是禁食禱告，接手在他們頭上，就打發他們去了。

So after they had fasted and prayed, they placed their hands on them and sent them off.

提前 I Timothy 4:14

你不要輕忽所得的恩賜，就是從前藉著豫言、在眾長老接手的時候賜給你的。

Do not neglect your gift, which was given you through prophecy when the body of elders laid their hands on you.

提前 I Timothy 5:22

給人行接手的禮，不可急促；不要在別人的罪上有分，要保守自己清潔。

Do not be hasty in the laying on of hands, and do not share in the sins of others. Keep yourself pure.

D. 教會議會。

The Ecclesiastical Assemblies.

1. 改革宗體制的管治群體。

The governing bodies (Church courts) in the Reformed system.

Reformed Church government is characterized by a system of ecclesiastical assemblies in an ascending or a descending scale, according to the point of view from which they are considered. These are the consistory (session), the classis (presbytery), the synod(s), and (in some cases) the general assembly. The consistory consists of the minister (or, ministers) and the elders of the local church. The classis is composed of one minister and one elder of each local church within a certain district. This is somewhat different in the Presbyterian Church, however, where the presbytery includes all the ministers within its boundaries, and one elder from each of its congregations. The synod, again, consists of an equal number of ministers and elders from each classis or presbytery. And, finally, the general assembly is (in the case of the Presbyterians) composed of an equal delegation of ministers and elders from each of the presbyteries, and not, as might be expected, from each of the particular synods.

2. 個別地方堂會的代表性管治及其相對自主性。

The representative government of the local church and its relative autonomy.

a. 個別地方堂會的代表性管治。

The representative government of the local church.

Reformed churches differ, on the one hand, from all those churches in which the government is in the hands of a single prelate or presiding elder, and on the other hand, from those in which it rests with the people in general. They do not believe in any one man rule, be he an elder, a pastor, or a bishop; neither do they believe in popular government. They choose ruling elders as their representatives, and these, together with the minister(s), form a council or consistory for the government of the local church.

Very likely the apostles were guided by the venerated custom of having elders in the synagogue rather than by any direct commandment, when they ordained elders in the various churches founded by them. The Jerusalem church had elders, Acts 11:30. Paul and Barnabas ordained them in the churches which they organized on the first missionary journey, Acts 14:23. Elders were evidently functioning at Ephesus, Acts 20:17, and at Philippi, Phil. 1:1. The Pastoral Epistles repeatedly make mention of them, I Tim. 3:1,2; Tit. 1:5,7.

徒 Acts 11:30

他們就這樣行，把捐項託巴拿巴和掃羅送到眾長老那裏。

This they did, sending their gift to the elders by Barnabas and Saul.

徒 Acts 14:23

二人在各教會中選立了長老，又禁食禱告，就把他們交託所信的主。

Paul and Barnabas appointed elders[a] for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust.

徒 Acts 20:17

保羅從米利都打發人往以弗所去，請教會的長老來。

From Miletus, Paul sent to Ephesus for the elders of the church.

腓 Philippians 1:1

基督耶穌的僕人保羅和提摩太寫信給凡住腓立比、在基督耶穌裏的眾聖徒，和諸位監督，諸位執事。

Paul and Timothy, servants of Christ Jesus,

To all God's holy people in Christ Jesus at Philippi, together with the overseers and deacons:

提前 I Timothy 3:1-2

1 人若想要得監督的職分，就是羨慕善工。這話是可信的。

- 2 作監督的，必須無可指責，只作一個婦人的丈夫，有節制，自守，端正，樂意接待遠人，善於教導；
- 1 Here is a trustworthy saying: Whoever aspires to be an overseer desires a noble task.
- 2 Now the overseer is to be above reproach, faithful to his wife, temperate, self-controlled, respectable, hospitable, able to teach,

多 Titus 1:5,7

- 5 我從前留你在革哩底，是要你將那沒有辦完的事都辦整齊了，又照我所吩咐你的，在各城設立長老。
- 7 監督既是神的管家，必須無可指責，不任性，不暴躁，不因酒滋事，不打人，不貪無義之財；
- 5 The reason I left you in Crete was that you might put in order what was left unfinished and appoint elders in every town, as I directed you.
- 7 Since an overseer manages God' s household, he must be blameless—not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain.

It deserves attention that they are always spoken of in the plural, I Cor. 12:28; I Tim. 5:17; Heb. 13:7,17,24; I Pet. 5:1. The elders are chosen by the people as men who are specially qualified to rule the Church. Scripture evidently intends that the people shall have a voice in the matter of their selection, though this was not the case in the Jewish synagogue, Acts 1:21-26; 6:1-6; 14:23. In the last passage, however, the word *cheirotoneo* may have lost its original meaning of appointing by stretching out the hand, and may simply mean to appoint.

林前 I Corinthians 12:28

神在教會所設立的：第一是使徒，第二是先知，第三是教師，其次是行異能的，再次是得恩賜醫病的，幫助人的，治理事的，說方言的。

And God has placed in the church first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues.

提前 I Timothy 5:17

那善於管理教會的長老，當以為配受加倍的敬奉；那勞苦傳道教導人的，更當如此。

The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching.

來 Hebrews 13:7,17,24

- 7 從前引導你們、傳神之道給你們的人，你們要想念他們，效法他們的信心，留心看他們為人的結局。
- 17 你們要依從那些引導你們的，且要順服；因他們為你們的靈魂時刻儆醒，好像那將來交賬的人。你們要使他們交的時候有快樂，不至憂愁；若憂愁就與你們無益了。
- 24 請你們問引導你們的諸位和眾聖徒安。從義大利來的人也問你們安。
- 7 Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith.
- 17 Have confidence in your leaders and submit to their authority, because they keep watch over you as those who must give an account. Do this so that their work will be a joy, not a burden, for that would be of no benefit to you.
- 24 Greet all your leaders and all the Lord' s people. Those from Italy send you their greetings.

彼前 I Peter 5:1

我這作長老、作基督受苦的見證、同享後來所要顯現之榮耀的，勸你們中間與我同作長老的人：

To the elders among you, I appeal as a fellow elder and a witness of Christ's sufferings who also will share in the glory to be revealed:

徒 Acts 1:21-26

21 所以，主耶穌在我們中間始終出入的時候，

22 就是從約翰施洗起，直到主離開我們被接上升的日子為止，必須從那常與我們作伴的人中立一位與我們同作耶穌復活的見證。

23 於是選舉兩個人，就是那叫作巴撒巴，又稱呼猶士都的約瑟，和馬提亞。

24-25 眾人就禱告說：主阿，你知道萬人的心，求你從這兩個人中，指明你所揀選的是誰，叫他得這使徒的位分。這位分猶大已經丟棄，往自己的地方去了。

26 於是眾人為他們搖籤，搖出馬提亞來；他就和十一個使徒同列。

21 Therefore it is necessary to choose one of the men who have been with us the whole time the Lord Jesus was living among us,

22 beginning from John's baptism to the time when Jesus was taken up from us. For one of these must become a witness with us of his resurrection."

23 So they nominated two men: Joseph called Barsabbas (also known as Justus) and Matthias.

24 Then they prayed, "Lord, you know everyone's heart. Show us which of these two you have chosen

25 to take over this apostolic ministry, which Judas left to go where he belongs."

26 Then they cast lots, and the lot fell to Matthias; so he was added to the eleven apostles.

徒 Acts 6:1-6

1 那時，門徒增多，有說希利尼話的猶太人向希伯來人發怨言，因為在天天的供給上忽略了他們的寡婦。

2 十二使徒叫眾門徒來，對他們說：我們撇下神的道去管理飯食，原是不合宜的。

3 所以弟兄們，當從你們中間選出七個有好名聲、被聖靈充滿、智慧充足的人，我們就派他們管理這事。

4 但我們要專心以祈禱、傳道為事。

5 大眾都喜悅這話，就揀選了司提反，乃是大有信心、聖靈充滿的人，又揀選腓利、伯羅哥羅、尼迦挪、提門、巴米拿，並進猶太教的安提阿人尼哥拉，

6 叫他們站在使徒面前。使徒禱告了，就接手在他們頭上。

1 In those days when the number of disciples was increasing, the Hellenistic Jews among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food.

2 So the Twelve gathered all the disciples together and said, "It would not be right for us to neglect the ministry of the word of God in order to wait on tables.

3 Brothers and sisters, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them

4 and will give our attention to prayer and the ministry of the word."

5 This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit; also Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism.

6 They presented these men to the apostles, who prayed and laid their hands on them.

徒 Acts 14:23

二人在各教會中選立了長老，又禁食禱告，就把他們交託所信的主。

Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust.

At the same time it is perfectly evident that the Lord Himself places these rulers over the people and clothes them with the necessary authority, Matt. 16:19; John 20:22,23; Acts 1:24,26; 20:28; I Cor. 12:28; Eph. 4:11,12; Heb. 13:17. The election by the people is merely an external confirmation of the inner calling by the Lord Himself. Moreover, the elders, though representatives of the people, do not derive their authority from the people, but from the Lord of the Church. They exercise rule over the house of God in the name of the King, and are responsible only to Him.

太 Matthew 16:19

我要把天國的鑰匙給你，凡你在地上所捆綁的，在天上也要捆綁；凡你在地上所釋放的，在天上也要釋放。

I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”

約 John 20:22-23

22 說了這話，就向他們吹一口氣，說：你們受聖靈！

23 你們赦免誰的罪，誰的罪就赦免了；你們留下誰的罪，誰的罪就留下了。

22 And with that he breathed on them and said, “Receive the Holy Spirit.

23 If you forgive anyone’s sins, their sins are forgiven; if you do not forgive them, they are not forgiven.”

徒 Acts 1:24-26

24-25 眾人就禱告說：主阿，你知道萬人的心，求你從這兩個人中，指明你所揀選的是誰，叫他得這使徒的位分。這位分猶大已經丟棄，往自己的地方去了。

26 於是眾人為他們搖籤，搖出馬提亞來；他就和十一個使徒同列。

24 Then they prayed, “Lord, you know everyone’s heart. Show us which of these two you have chosen

26 Then they cast lots, and the lot fell to Matthias; so he was added to the eleven apostles.

徒 Acts 20:28

聖靈立你們作全群的監督，你們就當為自己謹慎，也為全群謹慎，牧養神的教會，就是他用自己血所買來的（或作：救贖的）。

Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood.

林前 I Corinthians 12:28

神在教會所設立的：第一是使徒，第二是先知，第三是教師，其次是行異能的，再次是得恩賜醫病的，幫助人的，治理事的，說方言的。

And God has placed in the church first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues.

弗 Ephesians 4:11-12

- 11 他所賜的，有使徒，有先知，有傳福音的，有牧師和教師，
 12 為要成全聖徒，各盡其職，建立基督的身體，
 11 So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers,
 12 to equip his people for works of service, so that the body of Christ may be built up

來 Hebrews 13:17

你們要依從那些引導你們的，且要順服；因他們為你們的靈魂時刻儆醒，好像那將來交賬的人。你們要使他們交的時候有快樂，不至憂愁；若憂愁就與你們無益了。

Have confidence in your leaders and submit to their authority, because they keep watch over you as those who must give an account. Do this so that their work will be a joy, not a burden, for that would be of no benefit to you.

b. 個別地方堂會的相對自主性。

The relative autonomy of the local church.

Reformed Church government recognizes the autonomy of the local church. This means:

- (1) That every local church is a complete church of Christ, fully equipped with everything that is required for its government. It has absolutely no need of it that any government should be imposed upon it from without. And not only that, but such an imposition would be absolutely contrary to its nature.
- (2) That, though there can be a proper affiliation or consolidation of contiguous churches, there may be no union which destroys the autonomy of the local church. Hence it is better not to speak of classes and synods as higher, but to describe them as major or more general assemblies. They do not represent a higher, but the very same, power that inheres in the consistory, though exercising this on a broader scale. McGill speaks of them as **higher** and **remoter** tribunals. (Church Government, p. 457.)
- (3) That the authority and prerogatives of the major assemblies are not unlimited, but have their limitation in the rights of the sessions or consistories. They are not permitted to lord it over a local church or its members, irrespective of the constitutional rights of the consistory; nor to meddle with the internal affairs of a local church under any and all circumstances. When churches affiliate, their mutual rights and duties are circumscribed in a Church Order or Form of Government. This stipulates the rights and duties of the major assemblies, but also guarantees the rights of the local church. The idea that a classis (presbytery) or synod can simply impose whatever it pleases on a particular church is essentially Roman Catholic.
- (4) That the autonomy of the local church has its limitations in the relation in which it stands to the churches with which it is affiliated, and in the general

interests of the affiliated churches. The Church Order is a sort of Constitution, solemnly subscribed to by every local church, as represented by its consistory. This on the one hand guards the rights and interests of the local church, but on the other hand also, the collective rights and interests of the affiliated churches. And no single church has the right to disregard matters of mutual agreement and of common interest. The local group may be even called upon occasionally to deny itself for the far greater good of the Church in general.

3. 主要議會。

The major assemblies.

a. 《聖經》對議會予以肯定。

Scripture warrant for major assemblies.

Scripture does not contain an explicit command to the effect that the local churches of a district must form an organic union. Neither does it furnish us with an example of such a union. In fact, it represents the local churches as individual entities without any external bond of union. At the same time the essential nature of the Church, as described in Scripture, would seem to call for such a union. The Church is described as a spiritual organism, in which all the constituent parts are vitally related to one another. It is the spiritual body of Jesus Christ, of which He is the exalted Head.

And it is but natural that this inner unity should express itself in some visible manner, and should even, as much as possible in this imperfect and sinful world, seek expression in some corresponding external organization. The Bible speaks of the Church not only as a spiritual body, but also as a tangible body, as a temple of the Holy Spirit, as a priesthood, and as a holy nation. Every one of these terms points to a visible unity. Congregationalists or Independents and Udenominationalists lose sight of this important fact. The existing divisions in the visible Church at the present time should not cause us to lose sight of the fact that there are certain passages of Scripture which seem to indicate rather clearly that, not only the invisible Church, but also the visible Church is a unity. The word *ekklesia* is used in the singular as an indication of the visible church in a wider sense than that of the purely local church, Acts 9:31 (according to the now accepted reading), I Cor. 12:28, and probably also I Cor. 10:32. In the descriptions of the Church in I Cor. 12:12-30 and Eph. 4:4-16 the apostle also has its visible unity in mind. Moreover, there are reasons for thinking that the Church at Jerusalem and at Antioch consisted of several separate groups, which together formed a sort of unity. And, finally, Acts 15 acquaints us with the example of the council of Jerusalem. This council was composed of apostles and elders, and therefore did not constitute a proper example and pattern of a classis or synod in

the modern sense of the word. At the same time it was an example of a major assembly, and of one that spoke with authority and not merely in an advisory capacity.

徒 Acts 9:31

那時，猶太加利利、撒瑪利亞各處的教會都得平安，被建立；凡事敬畏主，蒙聖靈的安慰，人數就增多了。

Then the church throughout Judea, Galilee and Samaria enjoyed a time of peace and was strengthened. Living in the fear of the Lord and encouraged by the Holy Spirit, it increased in numbers.

林前 I Corinthians 12:28

神在教會所設立的：第一是使徒，第二是先知，第三是教師，其次是行異能的，再次是得恩賜醫病的，幫助人的，治理事的，說方言的。

And God has placed in the church first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues.

林前 I Corinthians 10:32

不拘是猶太人，是希利尼人，是神的教會，你們都不要使他跌倒；

Do not cause anyone to stumble, whether Jews, Greeks or the church of God—

林前 I Corinthians 12:12-30

12 就如身子是一個，卻有許多肢體；而且肢體雖多，仍是一個身子；基督也是這樣。

13 我們不拘是猶太人，是希利尼人，是為奴的，是自主的，都從一位聖靈受洗，成了一個身體，飲於一位聖靈。

14 身子原不是一個肢體，乃是許多肢體。

15 設若腳說：我不是手，所以不屬乎身子；他不能因此就不屬乎身子。

16 設若耳說：我不是眼，所以不屬乎身子；他也不能因此就不屬乎身子。

17 若全身是眼，從那裏聽聲呢？若全身是耳，從那裏聞味呢？

18 但如今，神隨自己的意思把肢體俱各安排在身上了。

19 若都是一個肢體，身子在那裏呢？

20 但如今肢體是多的，身子卻是一個。

21 眼不能對手說：我用不著你；頭也不能對腳說：我用不著你。

22 不但如此，身上肢體人以為軟弱的，更是不可少的。

23 身上肢體，我們看為不體面的，越發給他加上體面；不俊美的，越發得著俊美。

24 我們俊美的肢體，自然用不著裝飾；但神配搭這身子，把加倍的體面給那有缺欠的肢體，

25 免得身上分門別類，總要肢體彼此相顧。

26 若一個肢體受苦，所有的肢體就一同受苦；若一個肢體得榮耀，所有的肢體就一同快樂。

27 你們就是基督的身子，並且各自作肢體。

28 神在教會所設立的：第一是使徒，第二是先知，第三是教師，其次是行異能的，再次是得恩賜醫病的，幫助人的，治理事的，說方言的。

29 豈都是使徒麼？豈都是先知麼？豈都是教師麼？豈都是行異能的麼？

30 豈都是得恩賜醫病的麼？豈都是說方言的麼？豈都是繙方言的麼？

12 Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ.

13 For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink.

14 Even so the body is not made up of one part but of many.

- 15 Now if the foot should say, "Because I am not a hand, I do not belong to the body," it would not for that reason stop being part of the body.
- 16 And if the ear should say, "Because I am not an eye, I do not belong to the body," it would not for that reason stop being part of the body.
- 17 If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be?
- 18 But in fact God has placed the parts in the body, every one of them, just as he wanted them to be.
- 19 If they were all one part, where would the body be?
- 20 As it is, there are many parts, but one body.
- 21 The eye cannot say to the hand, "I don't need you!" And the head cannot say to the feet, "I don't need you!"
- 22 On the contrary, those parts of the body that seem to be weaker are indispensable,
- 23 and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty,
- 24 while our presentable parts need no special treatment. But God has put the body together, giving greater honor to the parts that lacked it,
- 25 so that there should be no division in the body, but that its parts should have equal concern for each other.
- 26 If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.
- 27 Now you are the body of Christ, and each one of you is a part of it.
- 28 And God has placed in the church first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues.
- 29 Are all apostles? Are all prophets? Are all teachers? Do all work miracles?
- 30 Do all have gifts of healing? Do all speak in tongues? Do all interpret?

弗 Ephesians 4:4-16

- 4 身體只有一個，聖靈只有一個，正如你們蒙召同有一個指望。
- 5 一主，一信，一洗，
- 6 一神，就是眾人的父，超乎眾人之上，貫乎眾人之中，也住在眾人之內。
- 7 我們各人蒙恩，都是照基督所量給各人的恩賜。
- 8 所以經上說：他升上高天的時候，擄掠了仇敵，將各樣的恩賜賞給人。
- 9 （既說升上，豈不是先降在地下麼？
- 10 那降下的，就是遠升諸天之上要充滿萬有的。）
- 11 他所賜的，有使徒，有先知，有傳福音的，有牧師和教師，
- 12 為要成全聖徒，各盡其職，建立基督的身體，
- 13 直等到我們眾人在真道上同歸於一，認識神的兒子，得以長大成人，滿有基督長成的身量，
- 14 使我們不再作小孩子，中了人的詭計和欺騙的法術，被一切異教之風搖動，飄來飄去，就隨從各樣的異端；
- 15 惟用愛心說誠實話，凡事長進，連於元首基督，
- 16 全身都靠他聯絡得合式，百節各按各職，照著各體的功用彼此相助，便叫身體漸漸增長，在愛中建立自己。
- 4 There is one body and one Spirit, just as you were called to one hope when you were called;
- 5 one Lord, one faith, one baptism;
- 6 one God and Father of all, who is over all and through all and in all.
- 7 But to each one of us grace has been given as Christ apportioned it.
- 8 This is why it says: "When he ascended on high, he took many captives and gave gifts to his people."
- 9 (What does "he ascended" mean except that he also descended to the lower, earthly regions?)

- 10 He who descended is the very one who ascended higher than all the heavens, in order to fill the whole universe.)
- 11 So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers,
- 12 to equip his people for works of service, so that the body of Christ may be built up
- 13 until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.
- 14 Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of people in their deceitful scheming.
- 15 Instead, speaking the truth in love, we will grow to become in every respect the mature body of him who is the head, that is, Christ.
- 16 From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.

徒 Acts 15:1-34

- 1 有幾個人從猶太下來，教訓弟兄們說：你們若不按摩西的規條受割禮，不能得救。
- 2 保羅、巴拿巴與他們大大的分爭辯論；眾門徒就定規，叫保羅、巴拿巴和本會中幾個人，為所辯論的，上耶路撒冷去見使徒和長老。
- 3 於是教會送他們起行。他們經過腓尼基、撒瑪利亞，隨處傳說外邦人歸主的事，叫眾弟兄都甚歡喜。
- 4 到了耶路撒冷，教會和使徒並長老都接待他們，他們就述說神同他們所行的一切事。
- 5 惟有幾個信徒、是法利賽教門的人，起來說：必須給外邦人行割禮，吩咐他們遵守摩西的律法。
- 6 使徒和長老聚會商議這事；
- 7 辯論已經多了，彼得就起來，說：諸位弟兄，你們知道神早已在你們中間揀選了我，叫外邦人從我口中得聽福音之道，而且相信。
- 8 知道人心的神也為他們作了見證，賜聖靈給他們，正如給我們一樣；
- 9 又藉著信潔淨了他們的心，並不分他們我們。
- 10 現在為甚麼試探神，要把我們祖宗和我們所不能負的軛放在門徒的頸項上呢？
- 11 我們得救乃是因主耶穌的恩，和他們一樣，這是我們所信的。
- 12 眾人都默默無聲，聽巴拿巴和保羅述說神藉他們在外邦人所行的神蹟奇事。
- 13 他們住了聲，雅各就說：諸位弟兄，請聽我的話。
- 14 方纔西門述說神當初怎樣眷顧外邦人，從他們中間選取百姓歸於自己的名下；
- 15 眾先知的話也與這意思相合。
- 16 正如經上所寫的：此後，我要回來，重新修造大衛倒塌的帳幕，把那破壞的重新修造建立起來，
- 17 叫餘剩的人，就是凡稱為我名下的外邦人，都尋求主。
- 18 這話是從創世以來，顯明這事的主說的。
- 19 所以據我的意見，不可難為那歸服神的外邦人；
- 20 只要寫信，吩咐他們禁戒偶像的污穢和姦淫，並勒死的牲畜和血。
- 21 因為從古以來，摩西的書在各城有人傳講，每逢安息日，在會堂裏誦讀。
- 22 那時，使徒和長老並全教會定意從他們中間揀選人，差他們和保羅、巴拿巴同往安提阿去；所揀選的就是稱呼巴撒巴的猶大和西拉。這兩個人在弟兄中是作首領的。
- 23 於是寫信交付他們，內中說：使徒和作長老的弟兄們問安提阿、敘利亞、基利家外邦眾弟兄的安。
- 24 我們聽說，有幾個人從我們這裏出去，用言語攪擾你們，惑亂你們的心。（有古卷在此有：你們必須受割禮，守摩西的律法。）其實我們並沒有吩咐他們。
- 25 所以，我們同心定意，揀選幾個人，差他們同我們所親愛的巴拿巴和保羅往你們那裏去。
- 26 這二人是為主耶穌基督的名不顧性命的。
- 27 我們就差了猶大和西拉，他們也要親口訴說這些事。

- 28 因為聖靈和我們定意不將別的重擔放在你們身上；惟有幾件事是不可少的，
29 就是禁戒祭偶像的物和血，並勒死的牲畜和姦淫。這幾件你們若能自己禁戒不犯就好了。
願你們平安！
- 30 他們既奉了差遣，就下安提阿去，聚集眾人，交付書信。
31 眾人念了，因為信上安慰的話就歡喜了。
32 猶大和西拉也是先知，就用許多話勸勉弟兄，堅固他們。
33 住了些日子，弟兄們打發他們平平安安的回到差遣他們的人那裏去。（有古卷在此有：
34 惟有西拉定意仍住在那裏。）
- 1 Certain people came down from Judea to Antioch and were teaching the believers: “Unless you are circumcised, according to the custom taught by Moses, you cannot be saved.”
- 2 This brought Paul and Barnabas into sharp dispute and debate with them. So Paul and Barnabas were appointed, along with some other believers, to go up to Jerusalem to see the apostles and elders about this question.
- 3 The church sent them on their way, and as they traveled through Phoenicia and Samaria, they told how the Gentiles had been converted. This news made all the believers very glad.
- 4 When they came to Jerusalem, they were welcomed by the church and the apostles and elders, to whom they reported everything God had done through them.
- 5 Then some of the believers who belonged to the party of the Pharisees stood up and said, “The Gentiles must be circumcised and required to keep the law of Moses.”
- 6 The apostles and elders met to consider this question.
- 7 After much discussion, Peter got up and addressed them: “Brothers, you know that some time ago God made a choice among you that the Gentiles might hear from my lips the message of the gospel and believe.
- 8 God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us.
- 9 He did not discriminate between us and them, for he purified their hearts by faith.
- 10 Now then, why do you try to test God by putting on the necks of Gentiles a yoke that neither we nor our ancestors have been able to bear?
- 11 No! We believe it is through the grace of our Lord Jesus that we are saved, just as they are.”
- 12 The whole assembly became silent as they listened to Barnabas and Paul telling about the signs and wonders God had done among the Gentiles through them.
- 13 When they finished, James spoke up. “Brothers,” he said, “listen to me.
- 14 Simon has described to us how God first intervened to choose a people for his name from the Gentiles.
- 15 The words of the prophets are in agreement with this, as it is written:
- 16 “ ‘After this I will return and rebuild David’ s fallen tent. Its ruins I will rebuild, and I will restore it,
17 that the rest of mankind may seek the Lord, even all the Gentiles who bear my name,
says the Lord, who does these things’ —
18 things known from long ago.
- 19 “It is my judgment, therefore, that we should not make it difficult for the Gentiles who are turning to God.
- 20 Instead we should write to them, telling them to abstain from food polluted by idols, from sexual immorality, from the meat of strangled animals and from blood.
- 21 For the law of Moses has been preached in every city from the earliest times and is read in the synagogues on every Sabbath.”
- 22 Then the apostles and elders, with the whole church, decided to choose some of their own men and send them to Antioch with Paul and Barnabas. They chose Judas (called Barsabbas) and Silas, men who were leaders among the believers.
- 23 With them they sent the following letter: The apostles and elders, your brothers, To the Gentile believers in Antioch, Syria and Cilicia: Greetings.

- 24 We have heard that some went out from us without our authorization and disturbed you, troubling your minds by what they said.
- 25 So we all agreed to choose some men and send them to you with our dear friends Barnabas and Paul—
- 26 men who have risked their lives for the name of our Lord Jesus Christ.
- 27 Therefore we are sending Judas and Silas to confirm by word of mouth what we are writing.
- 28 It seemed good to the Holy Spirit and to us not to burden you with anything beyond the following requirements:
- 29 You are to abstain from food sacrificed to idols, from blood, from the meat of strangled animals and from sexual immorality. You will do well to avoid these things.
- Farewell.
- 30 So the men were sent off and went down to Antioch, where they gathered the church together and delivered the letter.
- 31 The people read it and were glad for its encouraging message.
- 32 Judas and Silas, who themselves were prophets, said much to encourage and strengthen the believers.
- 33 After spending some time there, they were sent off by the believers with the blessing of peace to return to those who had sent them.
- 34 [But it seemed good to Silas to remain there.]

b. 主要議會的代表性。

The representative character of the major assemblies.

In the abstract it may be said that the major assemblies might have been composed of all the representatives of all the local churches under their jurisdiction; but, on account of the number of the churches represented, such a body would in most cases prove unwieldy and inefficient. In order to keep the number of representatives down to reasonable proportions, the principle of representation is carried through also in connection with the major assemblies. Not the local churches, but the classes or presbyteries, send their representatives to Synods. This affords the gradual contraction that is necessary for a well-compacted system. The immediate representatives of the people who form the consistories or sessions, are themselves represented in classes or presbyteries; and these in turn are represented in synods or general assemblies. The more general the assembly, the more remote it is from the people; yet none of them is too remote for the expression of the unity of the Church, for the maintenance of good order, and for the general effectiveness of its work.

c. 交由議會仲裁的事項。

The matters that fall under their jurisdiction.

The ecclesiastical character of these assemblies should always be borne in mind. It is because they are Church assemblies, that purely scientific, social, industrial, or political matters do not, as such, fall under their jurisdiction. Only ecclesiastical matters belong to their province, such as matters of doctrine or morals, of church

government and discipline, and whatever pertains to the preservation of unity and good order in the Church of Jesus Christ. More particularly, they deal with

- (1) matters which, as to their nature, belong to the province of a minor assembly, but for some reason or other cannot be settled there; and
- (2) matters which, as to their nature, belong to the province of a major assembly, since they pertain to the churches in general, such as matters touching the Confession, the Church Order, or the liturgy of the Church.

d. 主要議會的權力和權柄。

The power and authority of these assemblies.

The major assemblies do not represent a higher kind of power than is vested in the consistory or session. The Reformed churches know of no higher kind of ecclesiastical power than that which resides in the consistory. At the same time their authority is greater in degree and wider in extent than that of the consistory. Church power is represented in greater measure in the major assemblies than in the consistory, just as apostolic power was represented in greater measure in twelve than in a single apostle. Ten churches certainly have more authority than a single church; there is an accumulation of power. Moreover, the authority of the major assemblies does not apply to a single church only, but extends to all the affiliated churches. Consequently, the decisions of a major assembly carry great weight and can never be set aside at will. The assertion sometimes made that they are only of an advisory character and therefore need not be carried out, is a manifestation of the leaven of Independency. These decisions are authoritative, except in cases where they are explicitly declared to be merely advisory. They are binding on the churches as the sound interpretation and application of the law, — the law of Christ, the King of the Church. They cease to be binding only when they are shown to be contrary to the Word of God.

IV. 「教會」的權力

THE POWER OF THE CHURCH

(Louis Berkhof, *Systematic Theology*, pp. 593-603.)

A. 教會權力的來源。

The Source of Church Power.

Jesus Christ not only founded the Church, but also endowed it with the necessary power or authority. He is the Head of the Church, not only in an organic, but also in an administrative sense. That is, He is not only the Head of the body, but also the King of the spiritual commonwealth. It is in His capacity as King of the Church that He has clothed her with power or authority. He Himself spoke of the Church as founded so firmly upon a rock that the gates of hell cannot prevail against her, Matt. 16:18; and on the same occasion — the very first on which He made mention of the Church — He also promised to endow her with power, when He said unto Peter: "I will give unto thee the keys of the Kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven," Matt. 16:19. It is quite evident that the terms 'Church' and 'Kingdom of Heaven' are used interchangeably here. Keys are an emblem of power (cf. Isa. 22:15-22), and in the keys of the Kingdom of Heaven Peter receives power to bind and to loose, which in this connection would seem to mean, to determine what is forbidden and what is permitted in the sphere of the Church. (Cf. Vos, *The Kingdom of God and the Church*, p. 147; Grosheide, *Comm. on Matthew*, in loco.) And the judgment he passes — in this case not on persons, but on actions — will be sanctioned in heaven.

太 Matthew 16:18

我還告訴你，你是彼得，我要把我的教會建造在這磐石上；陰間的權柄（權柄：原文是門），不能勝過他。

And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it.

太 Matthew 16:19

我要把天國的鑰匙給你，凡你在地上所捆綁的，在天上也要捆綁；凡你在地上所釋放的，在天上也要釋放。

I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

賽 Isaiah 22:15-22

15 主萬軍之耶和華這樣說：你去見掌銀庫的，就是家宰舍伯那，對他說：

16 你在這裏作甚麼呢？有甚麼人竟在這裏鑿墳墓，就是在高處為自己鑿墳墓，在磐石中為自己鑿出安身之所？

17 看哪，耶和華必像大有力的人，將你緊緊纏裹，竭力拋去。

- 18 他必將你滾成一團，拋在寬闊之地，好像拋球一樣。你這主人家的羞辱，必在那裏坐你榮耀的車，也必在那裏死亡。
- 19 我必趕逐你離開官職；你必從你的原位撤下。
- 20 到那日，我必召我僕人希勒家的兒子以利亞敬來，
- 21 將你的外袍給他穿上，將你的腰帶給他繫緊，將你的政權交在他手中。他必作耶路撒冷居民和猶大家的父。
- 22 我必將大衛家的鑰匙放在他肩頭上。他開，無人能關；他關，無人能開。
- 15 This is what the Lord, the Lord Almighty, says: "Go, say to this steward, to Shebna the palace administrator:
- 16 What are you doing here and who gave you permission to cut out a grave for yourself here, hewing your grave on the height and chiseling your resting place in the rock?
- 17 "Beware, the Lord is about to take firm hold of you and hurl you away, you mighty man.
- 18 He will roll you up tightly like a ball and throw you into a large country. There you will die and there the chariots you were so proud of will become a disgrace to your master's house.
- 19 I will depose you from your office, and you will be ousted from your position.
- 20 "In that day I will summon my servant, Eliakim son of Hilkiah.
- 21 I will clothe him with your robe and fasten your sash around him and hand your authority over to him. He will be a father to those who live in Jerusalem and to the people of Judah.
- 22 I will place on his shoulder the key to the house of David; what he opens no one can shut, and what he shuts no one can open.

Peter receives this power as the representative of the apostles, and these are the nucleus and foundation of the Church in their capacity as teachers of the Church. The Church of all ages is bound by their word, John 17:20; I John 1:3. That Christ endowed not only Peter but all the apostles with power and with the right to judge, and that not merely actions but also persons, is quite evident from John 20:23: "Whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained."

約 John 17:20

我不但為這些人祈求，也為那些因他們的話信我的人祈求，
 "My prayer is not for them alone. I pray also for those who will believe in me through their message,

約一 I John 1:3

我們將所看見、所聽見的傳給你們，使你們與我們相交。我們乃是與父並他兒子耶穌基督相交的。

We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ.

約 John 20:23

你們赦免誰的罪，誰的罪就赦免了；你們留下誰的罪，誰的罪就留下了。
 If you forgive anyone's sins, their sins are forgiven; if you do not forgive them, they are not forgiven."

Christ gave this power first of all and in the fullest degree to the apostles, but He also extends it, though in a lesser degree, to the Church in general. The Church has the right to excommunicate an unrepentant sinner. But it can do this only because Jesus

Christ Himself dwells in the Church and through the agency of the apostles has supplied the Church with a proper standard of judgment. That Christ has given power to the Church as a whole, is quite evident from several passages of the New Testament, Acts 15:23-29; 16:4; I Cor. 5:7,13; 6:2-4; 12:28; Eph. 4:11-16. The officers in the Church receive their authority from Christ and not from men, even though the congregation is instrumental in putting them into office. This means on the one hand that they do not obtain it at the hands of any civil authority, which has no power in ecclesiastical matters, and therefore cannot bestow any; but on the other hand also, that they do not derive it from the people in general, though they are representatives of the people. Porteous correctly remarks: "That the presbyter is termed the people's representative shows that he is their chosen ruler. The way in which the office is acquired, but not the source of its power, is designated by the title of representative." (*The Government of the Kingdom of God*, p. 322.)

徒 Acts 15:23-29

- 23 於是寫信交付他們，內中說：使徒和作長老的弟兄們問安提阿、敘利亞、基利家外邦眾弟兄的安。
- 24 我們聽說，有幾個人從我們這裏出去，用言語攪擾你們，惑亂你們的心。（有古卷在此有：你們必須受割禮，守摩西的律法。）其實我們並沒有吩咐他們。
- 25 所以，我們同心定意，揀選幾個人，差他們同我們所親愛的巴拿巴和保羅往你們那裏去。
- 26 這二人是為我主耶穌基督的名不顧性命的。
- 27 我們就差了猶大和西拉，他們也要親口訴說這些事。
- 28 因為聖靈和我們定意不將別的重擔放在你們身上；惟有幾件事是不可少的，
- 29 就是禁戒祭偶像的物和血，並勒死的牲畜和姦淫。這幾件你們若能自己禁戒不犯就好了。願你們平安！
- 23 With them they sent the following letter: The apostles and elders, your brothers, To the Gentile believers in Antioch, Syria and Cilicia: Greetings.
- 24 We have heard that some went out from us without our authorization and disturbed you, troubling your minds by what they said.
- 25 So we all agreed to choose some men and send them to you with our dear friends Barnabas and Paul—
- 26 men who have risked their lives for the name of our Lord Jesus Christ.
- 27 Therefore we are sending Judas and Silas to confirm by word of mouth what we are writing.
- 28 It seemed good to the Holy Spirit and to us not to burden you with anything beyond the following requirements:
- 29 You are to abstain from food sacrificed to idols, from blood, from the meat of strangled animals and from sexual immorality. You will do well to avoid these things. Farewell.

徒 Acts 16:4

他們經過各城，把耶路撒冷使徒和長老所定的條規交給門徒遵守。

As they traveled from town to town, they delivered the decisions reached by the apostles and elders in Jerusalem for the people to obey.

林前 I Corinthians 5:7,13

- 7 你們既是無酵的麵，應當把舊酵除淨，好使你們成為新團；因為我們逾越節的羔羊基督已經被殺獻祭了。
- 13 至於外人有神審判他們。你們應當把那惡人從你們中間趕出去。

- 7 Get rid of the old yeast, so that you may be a new unleavened batch—as you really are. For Christ, our Passover lamb, has been sacrificed.
- 13 God will judge those outside. “Expel the wicked person from among you.”

林前 I Corinthians 6:2-4

- 2 豈不知聖徒要審判世界麼？若世界為你們所審，難道你們不配審判這最小的事麼？
- 3 豈不知我們要審判天使麼？何況今生的事呢？
- 4 既是這樣，你們若有今生的事當審判，是派教會所輕看的人審判麼？
- 2 Or do you not know that the Lord’s people will judge the world? And if you are to judge the world, are you not competent to judge trivial cases?
- 3 Do you not know that we will judge angels? How much more the things of this life!
- 4 Therefore, if you have disputes about such matters, do you ask for a ruling from those whose way of life is scorned in the church?

林前 I Corinthians 12:28

神在教會所設立的：第一是使徒，第二是先知，第三是教師，其次是行異能的，再次是得恩賜醫病的，幫助人的，治理事的，說方言的。

And God has placed in the church first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues.

弗 Ephesians 4:11-16

- 11 他所賜的，有使徒，有先知，有傳福音的，有牧師和教師，
- 12 為要成全聖徒，各盡其職，建立基督的身體，
- 13 直等到我們眾人在真道上同歸於一，認識神的兒子，得以長大成人，滿有基督長成的身量，
- 14 使我們不再作小孩子，中了人的詭計和欺騙的法術，被一切異教之風搖動，飄來飄去，就隨從各樣的異端；
- 15 惟用愛心說誠實話，凡事長進，連於元首基督，
- 16 全身都靠他聯絡得合式，百節各按各職，照著各體的功用彼此相助，便叫身體漸漸增長，在愛中建立自己。
- 11 So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers,
- 12 to equip his people for works of service, so that the body of Christ may be built up
- 13 until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.
- 14 Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of people in their deceitful scheming.
- 15 Instead, speaking the truth in love, we will grow to become in every respect the mature body of him who is the head, that is, Christ.
- 16 From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.

B. 教會權力的性質。

The Nature of this Power.

1. 屬靈的權力。

A Spiritual Power.

When the power of the Church is called a spiritual power, this does not mean that it is altogether internal and invisible, since Christ rules both body and soul, His Word and sacraments address the whole man, and the ministry of the diaconate even has special references to physical needs. It is a spiritual power, because it is given by the Spirit of God, Acts 20:28, can only be exercised in the name of Christ and by the power of the Holy Spirit, John 20:22,23; I Cor. 5:4, pertains exclusively to believers, I Cor. 5:12, and can only be exercised in a moral and spiritual way, II Cor. 10:4. (Bavinck, *Dogm.* IV, p. 452.)

徒 Acts 20:28

聖靈立你們作全群的監督，你們就當為自己謹慎，也為全群謹慎，牧養神的教會，就是他用自己血所買來的（或作：救贖的）。

Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood.

約 John 20:22-23

22 說了這話，就向他們吹一口氣，說：你們受聖靈！

23 你們赦免誰的罪，誰的罪就赦免了；你們留下誰的罪，誰的罪就留下了。

22 And with that he breathed on them and said, "Receive the Holy Spirit.

23 If you forgive anyone's sins, their sins are forgiven; if you do not forgive them, they are not forgiven."

林前 I Corinthians 5:4

就是你們聚會的時候，我的心也同在。奉我們主耶穌的名，並用我們主耶穌的權能，

So when you are assembled and I am with you in spirit, and the power of our Lord Jesus is present,

林前 I Cor.inthians 5:12

因為審判教外的人與我何干？教內的人豈不是你們審判的麼？

What business is it of mine to judge those outside the church? Are you not to judge those inside?

林後 II Corinthians 10:4

我們爭戰的兵器本不是屬血氣的，乃是在神面前有能力，可以攻破堅固的營壘，

The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds.

The State represents the government of God over the outward and temporal estate of man, while the Church represents His government of man's inward and spiritual estate. The former aims at assuring its subjects of the possession and enjoyment of their external and civil rights, and is often constrained to exercise coercive power over against human violence. The latter is founded in opposition to an evil spirit and for the purpose of delivering men from spiritual bondage by imparting to them the knowledge of the truth, by cultivating in them spiritual graces, and by leading them to a life of obedience to the divine precepts. Since the power of the Church is exclusively spiritual, it does not resort to force. Christ intimated on more than one occasion that the administration of His Kingdom on earth involved a spiritual and

not a civil power, Luke 12:13 ff.; Matt. 20:25-28; John 18:36,37. The Church of Rome loses sight of this great fact, when it insists on the possession of temporal power and is bent on bringing the entire life of the people under its sway.

路 Luke 12:13

- 13 眾人中有一個人對耶穌說：夫子！請你吩咐我的兄長和我分開家業。
14 耶穌說：你這個人！誰立我作你們斷事的官，給你們分家業呢？
15 於是對眾人說：你們要謹慎自守，免去一切的貪心，因為人的生命不在乎家道豐富。
13 Someone in the crowd said to him, "Teacher, tell my brother to divide the inheritance with me."
14 Jesus replied, "Man, who appointed me a judge or an arbiter between you?"
15 Then he said to them, "Watch out! Be on your guard against all kinds of greed; a man's life does not consist in the abundance of his possessions."

太 Matthew 20:25-28

- 25 耶穌叫了他們來，說：你們知道外邦人有君王為主治理他們，有大臣操權管束他們。
26 只是在你們中間，不可這樣；你們中間誰願為大，就必作你們的用人；
27 誰願為首，就必作你們的僕人。
28 正如人子來，不是要受人的服事，乃是要服事人，並且要捨命，作多人的贖價。
25 Jesus called them together and said, "You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them.
26 Not so with you. Instead, whoever wants to become great among you must be your servant,
27 and whoever wants to be first must be your slave—
28 just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

約 John 18:36-37

- 36 耶穌回答說：我的國不屬這世界；我的國若屬這世界，我的臣僕必要爭戰，使我不至於被交給猶太人。只是我的國不屬這世界。
37 彼拉多就對他說：這樣，你是王麼？耶穌回答說：你說我是王。我為此而生，也為此來到世間，特為給真理作見證。凡屬真理的人就聽我的話。
36 Jesus said, "My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my kingdom is from another place."
37 "You are a king, then!" said Pilate. Jesus answered, "You say that I am a king. In fact, the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me."

2. 服事的權力。

A Ministerial Power.

It is abundantly evident from Scripture that the power of the Church is no independent and sovereign power, Matt. 20:25,26; 23:8,10; II Cor. 10:4,5; I Pet. 5:3, but a *diakonia leitourgia*, a ministerial power, Acts 4:29,30; 20:24; Rom. 1:1, derived from Christ and subordinate to His sovereign authority over the Church, Matt. 28:18.

太 Matthew 20:25-26

- 25 耶穌叫了他們來，說：你們知道外邦人有君王為主治理他們，有大臣操權管束他們。
26 只是在你們中間，不可這樣；你們中間誰願為大，就必作你們的用人；
25 Jesus called them together and said, “You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them.
26 Not so with you. Instead, whoever wants to become great among you must be your servant,

太 Matthew 23:8,10

- 8 但你們不要受拉比的稱呼，因為只有一位是你們的夫子；你們都是弟兄。
10 也不要受師尊的稱呼，因為只有一位是你們的師尊，就是基督。
8 “But you are not to be called ‘Rabbi,’ for you have one Teacher, and you are all brothers.
10 Nor are you to be called instructors, for you have one Instructor, the Messiah.

林後 II Corinthians 10:4-5

- 4 我們爭戰的兵器本不是屬血氣的，乃是在神面前有能力，可以攻破堅固的營壘，
5 將各樣的計謀，各樣攔阻人認識神的那些自高之事，一概攻破了，又將人所有的心意奪回，使他都順服基督。
4 The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds.
5 We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.

彼前 I Peter 5:3

也不是轄制所託付你們的，乃是作群羊的榜樣。
not lording it over those entrusted to you, but being examples to the flock.

徒 Acts 4:29-30

- 29 他們恐嚇我們，現在求主鑒察，一面叫你僕人大放膽量講你的道，一面伸出你的手來醫治疾病，並且使神蹟奇事因著你聖僕（僕：或作子）耶穌的名行出來。
30 併於上節。
29 Now, Lord, consider their threats and enable your servants to speak your word with great boldness.
30 Stretch out your hand to heal and perform signs and wonders through the name of your holy servant Jesus.”

徒 Acts 20:24

我卻不以性命為念，也不看為寶貴，只要行完我的路程，成就我從主耶穌所領受的職事，證明神恩惠的福音。
However, I consider my life worth nothing to me; my only aim is to finish the race and complete the task the Lord Jesus has given me—the task of testifying to the good news of God’s grace.

羅 Romans 1:1

耶穌基督的僕人保羅，奉召為使徒，特派傳神的福音。
Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God—

太 Matthew 28:18

耶穌進前來，對他們說：天上地下所有的權柄都賜給我了。
Then Jesus came to them and said, “All authority in heaven and on earth has been given to me.

It must be exercised in harmony with the Word of God and under the direction of the Holy Spirit, through both of which Christ governs His Church, and in the name of Christ Himself as the King of the Church, Rom. 10:14,15; Eph. 5:23; I Cor. 5:4.

羅 Romans 10:14-15

- 14 然而，人未曾信他，怎能求他呢？未曾聽見他，怎能信他呢？沒有傳道的，怎能聽見呢？
15 若沒有奉差遣，怎能傳道呢？如經上所記：報福音、傳喜信的人，他們的腳蹤何等佳美。
14 How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them?
15 And how can anyone preach unless they are sent? As it is written: “How beautiful are the feet of those who bring good news!”

弗 Ephesians 5:23

因為丈夫是妻子的頭，如同基督是教會的頭；他又是教會全體的救主。
For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior.

林前 I Corinthians 5:4

就是你們聚會的時候，我的心也同在。奉我們主耶穌的名，並用我們主耶穌的權能，
So when you are assembled and I am with you in spirit, and the power of our Lord Jesus is present,

Yet it is a very real and comprehensive power, consisting in the administration of the Word and the sacraments, Matt. 28:19, the determination of what is and what is not permitted in the Kingdom of God, Matt. 16:19, the forgiving and retaining of sin, John 20:23, and the exercise of discipline in the Church, Matt. 16:18; 18:17; I Cor. 5:4; Tit. 3:10; Heb. 12:15-17.

太 Matthew 28:19

所以，你們要去，使萬民作我的門徒，奉父、子、聖靈的名給他們施洗（或作：給他們施洗，歸於父、子、聖靈的名）。
Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

太 Matthew 16:19

我要把天國的鑰匙給你，凡你在地上所捆綁的，在天上也要捆綁；凡你在地上所釋放的，在天上也要釋放。
I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”

約 John 20:23

你們赦免誰的罪，誰的罪就赦免了；你們留下誰的罪，誰的罪就留下了。
If you forgive anyone’s sins, their sins are forgiven; if you do not forgive them, they are not forgiven.”

太 Matthew 16:18

我還告訴你，你是彼得，我要把我的教會建造在這磐石上；陰間的權柄（權柄：原文是門），不能勝過他。

And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it.

太 Matthew 18:17

若是不聽他們，就告訴教會；若是不聽教會，就看他像外邦人和稅吏一樣。

If they still refuse to listen, tell it to the church; and if they refuse to listen even to the church, treat them as you would a pagan or a tax collector.

林前 I Corinthians 5:4

就是你們聚會的時候，我的心也同在。奉我們主耶穌的名，並用我們主耶穌的權能，

So when you are assembled and I am with you in spirit, and the power of our Lord Jesus is present,

多 Titus 3:10

分門結黨的人，警戒過一兩次，就要棄絕他。

Warn a divisive person once, and then warn them a second time. After that, have nothing to do with them.

來 Hebrews 12:15-17

15 又要謹慎，恐怕有人失了神的恩；恐怕有毒根生出來擾亂你們，因此叫眾人沾染污穢；

16 恐怕有淫亂的，有貪戀世俗如以掃的，他因一點食物把自己長子的名分賣了。

17 後來想要承受父所祝的福，竟被棄絕，雖然號哭切求，卻得不著門路使他父親的心意回轉。這是你們知道的。

15 See to it that no one falls short of the grace of God and that no bitter root grows up to cause trouble and defile many.

16 See that no one is sexually immoral, or is godless like Esau, who for a single meal sold his inheritance rights as the oldest son.

17 Afterward, as you know, when he wanted to inherit this blessing, he was rejected. Even though he sought the blessing with tears, he could not change what he had done.

C. 不同種類的教會權力。

Different Kinds of Church Power.

In connection with the three offices of Christ there is also a threefold power in the Church, namely, the *potestas dogmatica* or *docendi*, the *potestas gubernans* or *ordinans* of which the *potestas iudicans* or *disciplinae* is a subdivision, and the *potestas* or *ministerium misericordiae*.

1. 教義上的權力。

The Potestas Dogmatica or Docendi.

The Church has a divine task in connection with the truth. It is her duty to be a witness to the truth to those who are without, and both a witness and a teacher to those that are within. The Church must exercise this power:

a. 教會有權保守上帝的話語。

In the preservation of the Word of God.

By giving His Word to the Church, God constituted the Church the keeper of the precious deposit of the truth. While hostile forces are pitted against it and the power of error is everywhere apparent, the Church must see to it that the truth does not perish from the earth, that the inspired volume in which it is embodied be kept pure and unmutated, in order that its purpose may not be defeated, and that it be handed on faithfully from generation to generation. It has the great and responsible task of maintaining and defending the truth against all the forces of unbelief and error, I Tim. 1:3,4; II Tim. 1:13; Tit. 1:9-11. The Church has not always been mindful of this sacred duty. During the last century too many of the leaders of the Church have even welcomed the assaults of a hostile criticism upon the Bible, and have rejoiced in the fact that it was brought down to the level of a purely human production, a mixture of truth and error. They have shown little of the determination which caused Luther to cry out: "*Das Wort sollen Sie stehen lassen.*"

提前 I Timothy 1:3-4

- 3 我往馬其頓去的時候，曾勸你仍住在以弗所，好囑咐那幾個人不可傳異教，
- 4 也不可聽從荒渺無憑的話語和無窮的家譜；這等事只生辯論，並不發明神在信上所立的章程。
- 3 As I urged you when I went into Macedonia, stay there in Ephesus so that you may command certain people not to teach false doctrines any longer
- 4 or to devote themselves to myths and endless genealogies. Such things promote controversial speculations rather than advancing God's work—which is by faith.

提後 II Timothy 1:13

你從我聽的那純正話語的規模，要用在基督耶穌裏的信心和愛心，常常守著。

What you heard from me, keep as the pattern of sound teaching, with faith and love in Christ Jesus.

多 Titus 1:9-11

- 9 堅守所教真實的道理，就能將純正的教訓勸化人，又能把爭辯的人駁倒了。
- 10 因為有許多人不服約束，說虛空話欺哄人；那奉割禮的更是這樣。
- 11 這些人的口總要堵住。他們因貪不義之財，將不該教導的教導人，敗壞人的全家。
- 9 He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it.
- 10 For there are many rebellious people, full of meaningless talk and deception, especially those of the circumcision group.
- 11 They must be silenced, because they are disrupting whole households by teaching things they ought not to teach—and that for the sake of dishonest gain.

b. 教會有權傳講聖道和施行聖禮。

In the administration of the Word and of the sacraments.

It is not only the duty of the Church to preserve the Word of God, but also to preach it in the world and in the assembly of the people of God, for the conversion of sinners and for the edification of the saints. The Church has an evangelistic or missionary task in the world. The King, clothed with all authority in heaven and on earth, gave her the great commission: "Go ye, therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe whatsoever I commanded you." Through the ministry of the Church the Son is ceaselessly gathering out of the whole human race a Church chosen to everlasting life. The empirical Church of any particular time must be actively engaged in the enlargement and expansion of the Church through missionary endeavors, must be instrumental in bringing in the elect out of all the nations of the world, adding living stones to the spiritual temple that is in process of construction, and must in that manner promote the completion of the number who will ultimately constitute the ideal Church of the future, the perfect bride of Christ, the new Jerusalem of Revelation 21. If the Church of Jesus Christ should be derelict in the performance of this great task, she would prove unfaithful to her Lord. That work must be continued and must be completed before the glorious return of the Saviour, Matt. 24:14.

啟 Revelation 21:1-10

- 1 我又看見一個新天新地；因為先前的天地已經過去了，海也不再有了。
 - 2 我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。
 - 3 我聽見有大聲音從寶座出來說：看哪，神的帳幕在人間。他要與人同住，他們要作他的子民。神要親自與他們同在，作他們的神。
 - 4 神要擦去他們一切的眼淚；不再有死亡，也不再有悲哀、哭號、疼痛，因為以前的事都過去了。
 - 5 坐寶座的說：看哪，我將一切都更新了！又說：你要寫上；因這些話是可信的，是真實的。
 - 6 他又對我說：都成了！我是阿拉法，我是俄梅戛；我是初，我是終。我要將生命泉的水白白賜給那口渴的人喝。
 - 7 得勝的，必承受這些為業：我要作他的神，他要作我的兒子。
 - 8 惟有膽怯的、不信的、可憎的、殺人的、淫亂的、行邪術的、拜偶像的，和一切說謊話的，他們的分就在燒著硫磺的火湖裏；這是第二次的死。
 - 9 拿著七個金碗、盛滿末後七災的七位天使中，有一位來對我說：你到這裏來，我要將新婦，就是羔羊的妻，指給你看。
 - 10 我被聖靈感動，天使就帶我到一座高大的山，將那由神那裏、從天而降的聖城耶路撒冷指示我。
- 1 Then I saw "a new heaven and a new earth," for the first heaven and the first earth had passed away, and there was no longer any sea.
 - 2 I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband.
 - 3 And I heard a loud voice from the throne saying, "Look! God's dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God.

- 4 'He will wipe every tear from their eyes. There will be no more death' or mourning or crying or pain, for the old order of things has passed away."
- 5 He who was seated on the throne said, "I am making everything new!" Then he said, "Write this down, for these words are trustworthy and true."
- 6 He said to me: "It is done. I am the Alpha and the Omega, the Beginning and the End. To the thirsty I will give water without cost from the spring of the water of life.
- 7 Those who are victorious will inherit all this, and I will be their God and they will be my children.
- 8 But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars—they will be consigned to the fiery lake of burning sulfur. This is the second death."
- 9 One of the seven angels who had the seven bowls full of the seven last plagues came and said to me, "Come, I will show you the bride, the wife of the Lamb."
- 10 And he carried me away in the Spirit to a mountain great and high, and showed me the Holy City, Jerusalem, coming down out of heaven from God.

太 Matthew 24:14

這天國的福音要傳遍天下，對萬民作見證，然後末期纔來到。

And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.

And the great means at the disposal of the Church for the accomplishment of this work is, not education, civilization, human culture, or social reforms, though all these may have subsidiary significance, but the gospel of the Kingdom, which is none other, in spite of what Premillenarians may say, than the gospel of free grace, of redemption through the blood of the Lamb. But the Church may not rest satisfied with bringing sinners to Christ through the instrumentality of the gospel; she must also engage in preaching the word in the assemblies of those who have already come to Christ. And in the performance of this task it is not her main task to call sinners unto Christ, though the invitation to come to Christ may not be wanting even in organized churches, but to edify the saints, to strengthen their faith, to lead them on in the way of sanctification, and thus to solidify the spiritual temple of the Lord.

Paul has this in mind when he says that Christ gave the teaching officers to the Church "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ." [Eph. 4:12-13](#). The Church may not rest satisfied with teaching the first principles of faith, but must press on to higher ground, in order that those who are babes in Christ may become full grown men and women in Christ, [Heb. 5:11-6:3](#). Only a Church that is really strong, that has a firm grasp of the truth, can in turn become a powerful missionary agency and make mighty conquests for the Lord. Thus the task of the Church is a comprehensive task. She must point out the way of salvation, must warn the

wicked of their coming doom, must cheer the saints with the promises of salvation, must strengthen the weak, encourage the faint-hearted and comfort the sorrowing. And in order that all this work may be done in every land and among all nations, she must see to it that the Word of God is translated into all languages.

弗 Ephesians 4:12-13

- 12 為要成全聖徒，各盡其職，建立基督的身體，
- 13 直等到我們眾人在真道上同歸於一，認識神的兒子，得以長大成人，滿有基督長成的身量，
- 12 to equip his people for works of service, so that the body of Christ may be built up
- 13 until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.

來 Hebrews 5:11-14

- 11 論到麥基洗德，我們有好些話，並且難以解明，因為你們聽不進去。
- 12 看你們學習的工夫，本該作師傅，誰知還得有人將神聖言小學的開端另教導你們，並且成了那必須喫奶，不能喫乾糧的人。
- 13 凡只能喫奶的都不熟練仁義的道理，因為他是嬰孩；
- 14 惟獨長大成人的纔能喫乾糧；他們的心竅習練得通達，就能分辨好歹了。
- 11 We have much to say about this, but it is hard to make it clear to you because you no longer try to understand.
- 12 In fact, though by this time you ought to be teachers, you need someone to teach you the elementary truths of God' s word all over again. You need milk, not solid food!
- 13 Anyone who lives on milk, being still an infant, is not acquainted with the teaching about righteousness.
- 14 But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil.

來 Hebrews 6:1-3

- 1 所以，我們應當離開基督道理的開端，竭力進到完全的地步，不必再立根基，就如那懊悔死行，信靠神、
- 2 各樣洗禮、按手之禮、死人復活，以及永遠審判各等教訓。
- 3 神若許我們，我們必如此行。
- 1 Therefore let us move beyond the elementary teachings about Christ and be taken forward to maturity, not laying again the foundation of repentance from acts that lead to death, and of faith in God,
- 2 instruction about cleansing rites, the laying on of hands, the resurrection of the dead, and eternal judgment.
- 3 And God permitting, we will do so.

The ministry of the sacraments must, of course, go hand in hand with the ministry of the Word. It is merely the symbolical presentation of the gospel, addressed to the eye rather than to the ear. The duty of the Church to preach the Word is plainly taught in many passages of Scripture, such as [Isa. 3:10,11](#); [II Cor. 5:20](#); [I Tim. 4:13](#); [II Tim. 2:15](#); [4:2](#); [Tit. 2:1-10](#). In view of the clear instructions of her King she may never allow any totalitarian government to dictate to her what she must

preach; neither may she accommodate herself, as far as the contents of her message is concerned, to the demands of a naturalistic science, or to the requirements of a culture that reflects the spirit of the world. Modernists have done just that during the past decades by the suicidal efforts to adapt themselves in their preaching to the demands of a rationalistic higher criticism, of biology and psychology, of sociology and economics, until at last they completely lost the message of the King. Many of them are now coming to the discovery that the message recommended in *Rethinking Missions* and in Vernon White's *A New Theology for Missions* is quite different from the original message and contains little that is peculiar to the pulpit; and that, as things now stand in their circles, the Church has no message of its own. Frantic attempts are made by Modernists to discover for themselves some message which they might bring to the churches, while they should seek to recover the original message and humbly take their place at the feet of Jesus.

賽 Isaiah 3:10-11

- 10 你們要論義人說：他必享福樂，因為要喫自己行為所結的果子。
11 惡人有禍了！他必遭災難！因為要照自己手所行的受報應。
10 Tell the righteous it will be well with them, for they will enjoy the fruit of their deeds.
11 Woe to the wicked! Disaster is upon them! They will be paid back for what their hands have done.

林後 II Corinthians 5:20

所以，我們作基督的使者，就好像神藉我們勸你們一般。我們替基督求你們與神和好。
We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God.

提前 I Timothy 4:13

你要以宣讀、勸勉、教導為念，直等到我來。
Until I come, devote yourself to the public reading of Scripture, to preaching and to teaching.

提後 II Timothy 2:15

你當竭力在神面前得蒙喜悅，作無愧的工人，按著正意分解真理的道。
Do your best to present yourself to God as one approved, a worker who does not need to be ashamed and who correctly handles the word of truth.

提後 II Timothy 4:2

務要傳道，無論得時不得時，總要專心；並用百般的忍耐，各樣的教訓，責備人、警戒人、勸勉人。
Preach the word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction.

多 Titus 2:1-10

- 1 但你所講的總要合乎那純正的道理。
- 2 勸老年人要有節制、端莊、自守，在信心、愛心、忍耐上都要純全無疵。
- 3 又勸老年婦人，舉止行動要恭敬，不說讒言，不給酒作奴僕，用善道教訓人，
- 4 好指教少年婦人，愛丈夫，愛兒女，

- 5 謹守，貞潔，料理家務，待人有恩，順服自己的丈夫，免得神的道理被毀謗。
- 6 又勸少年人要謹守。
- 7 你自己凡事要顯出善行的榜樣；在教訓上要正直、端莊，
- 8 言語純全，無可指責，叫那反對的人，既無處可說我們的不是，便自覺羞愧。
- 9 勸僕人要順服自己的主人，凡事討他的喜歡，不可頂撞他，
- 10 不可私拿東西；要顯為忠誠，以致凡事尊榮我們救主神的道。
- 1 You, however, must teach what is appropriate to sound doctrine.
- 2 Teach the older men to be temperate, worthy of respect, self-controlled, and sound in faith, in love and in endurance.
- 3 Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good.
- 4 Then they can urge the younger women to love their husbands and children,
- 5 to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God.
- 6 Similarly, encourage the young men to be self-controlled.
- 7 In everything set them an example by doing what is good. In your teaching show integrity, seriousness
- 8 and soundness of speech that cannot be condemned, so that those who oppose you may be ashamed because they have nothing bad to say about us.
- 9 Teach slaves to be subject to their masters in everything, to try to please them, not to talk back to them,
- 10 and not to steal from them, but to show that they can be fully trusted, so that in every way they will make the teaching about God our Savior attractive.

c. 教會有權訂立及宣認信條。

In the framing of symbols and confessions.

Every Church must strive for self-consciousness in the confession of the truth. In order to accomplish this, it will not only have to reflect deeply on the truth, but also to formulate its expression of what it believes. By doing this it will engender in its members a clear conception of their faith, and convey to outsiders a definite understanding of its doctrines. The necessity of doing this was greatly enhanced by the historical perversions of the truth. The rise of heresies invariably called for the construction of symbols and confessions, for clearly formulated statements of the faith of the Church.

Even the apostles sometimes found it necessary to restate with greater precision certain truths because of errors that had crept in. John restates the central truth of Christ's manifestation in the world in view of an incipient Gnosticism (cf. his Gospel and his First Epistle); Paul restates the doctrine of the resurrection, which was denied by some (I Cor. 15; I Tim. 1:20; II Tim. 2:17,18), and also that of the second coming of Christ, which was misunderstood (II Thess. 2); and the council of Jerusalem found it necessary to reassert the doctrine of Christian liberty (Acts 15).

林前 I Corinthians 15

- 1 弟兄們，我如今把先前所傳給你們的福音告訴你們知道；這福音你們也領受了，又靠著站立得住，
- 2 並且你們若不是徒然相信，能以持守我所傳給你們的，就必因這福音得救。
- 3 我當日所領受又傳給你們的：第一，就是基督照聖經所說，為我們的罪死了，
- 4 而且埋葬了；又照聖經所說，第三天復活了，
- 5 並且顯給磯法看，然後顯給十二使徒看；
- 6 後來一時顯給五百多弟兄看，其中一大半到如今還在，卻也有已經睡了的。
- 7 以後顯給雅各看，再顯給眾使徒看，
- 8 末了也顯給我看；我如同未到產期而生的人一般。
- 9 我原是使徒中最小的，不配稱為使徒，因為我從前逼迫神的教會。
- 10 然而，我今日成了何等人，是蒙神的恩纔成的，並且他所賜我的恩不是徒然的。我比眾使徒格外勞苦；這原不是我，乃是神的恩與我同在。
- 11 不拘是我，是眾使徒，我們如此傳，你們也如此信了。
- 12 既傳基督是從死裏復活了，怎麼在你們中間有人說沒有死人復活的事呢？
- 13 若沒有死人復活的事，基督也就沒有復活了。
- 14 若基督沒有復活，我們所傳的便是枉然，你們所信的也是枉然；
- 15 並且明顯我們是為神妄作見證的，因我們見證神是叫基督復活了。若死人真不復活，神也就沒有叫基督復活了。
- 16 因為死人若不復活，基督也就沒有復活了。
- 17 基督若沒有復活，你們的信便是徒然，你們仍在罪裏。
- 18 就是在基督裏睡了的人也滅亡了。
- 19 我們若靠基督，只在今生有指望，就算比眾人更可憐。
- 20 但基督已經從死裏復活，成為睡了之人初熟的果子。
- 21 死既是因一人而來，死人復活也是因一人而來。
- 22 在亞當裏眾人都死了；照樣，在基督裏眾人都要復活。
- 23 但各人是按著自己的次序復活：初熟的果子是基督；以後，在他來的時候，是那些屬基督的。
- 24 再後，末期到了，那時基督既將一切執政的、掌權的、有能的、都毀滅了，就把國交與父神。
- 25 因為基督必要作王，等神把一切仇敵都放在他的腳下。
- 26 儘末了所毀滅的仇敵，就是死。
- 27 因為經上說：神叫萬物都服在他的腳下。既說萬物都服了他，明顯那叫萬物服他的，不在其內了。
- 28 萬物既服了他，那時子也要自己服那叫萬物服他的，叫神在萬物之上，為萬物之主。
- 29 不然，那些為死人受洗的，將來怎樣呢？若死人總不復活，因何為他們受洗呢？
- 30 我們又因何時刻冒險呢？
- 31 弟兄們，我在我主基督耶穌裏，指著你們所誇的口極力的說，我是天天冒死。
- 32 我若當日像尋常人，在以弗所同野獸戰鬥，那於我有甚麼益處呢？若死人不復活，我們就喫喫喝喝罷！因為明天要死了。
- 33 你們不要自欺；濫交是敗壞善行。
- 34 你們要醒悟為善，不要犯罪，因為有人不認識神。我說這話是要叫你們羞愧。
- 35 或有人問：死人怎樣復活，帶著甚麼身體來呢？
- 36 無知的人哪，你所種的，若不死就不能生。
- 37 並且你所種的不是那將來的形體，不過是子粒，即如麥子，或是別樣的穀。
- 38 但神隨自己的意思給他一個形體，並叫各等子粒各有自己的形體。
- 39 凡肉體各有不同：人是一樣，獸又是一樣，鳥又是一樣，魚又是一樣。
- 40 有天上的形體，也有地上的形體；但天上形體的榮光是一樣，地上形體的榮光又是一樣。
- 41 日有日的榮光，月有月的榮光，星有星的榮光。這星和那星的榮光也有分別。
- 42 死人復活也是這樣：所種的是必朽壞的，復活的是不朽壞的；

- 43 所種的是羞辱的，復活的是榮耀的；所種的是軟弱的，復活的是強壯的；
44 所種的是血氣的身體，復活的是靈性的身體。若有血氣的身體，也必有靈性的身體。
45 經上也是這樣記著說：首先的人亞當成了有靈（靈：或作血氣）的活人；末後的亞當成了叫人活的靈。
46 但屬靈的不在先，屬血氣的在先，以後纔有屬靈的。
47 頭一個人是出於地，乃屬土；第二個人是出於天。
48 那屬土的怎樣，凡屬土的也就怎樣；屬天的怎樣，凡屬天的也就怎樣。
49 我們既有屬土的形狀，將來也必有屬天的形狀。
50 弟兄們，我告訴你們說，血肉之體不能承受神的國，必朽壞的不能承受不朽壞的。
51 我如今把一件奧祕的事告訴你們：我們不是都要睡覺，乃是都要改變，
52 就在一霎時，眨眼之間，號筒末次吹響的時候。因號筒要響，死人要復活成為不朽壞的，我們也要改變。
53 這必朽壞的總要變成（變成：原文是穿；下同）不朽壞的，這必死的總要變成不死的。
54 這必朽壞的既變成不朽壞的，這必死的既變成不死的，那時經上所記死被得勝吞滅的話就應驗了。
55 死阿！你得勝的權勢在那裏？死阿！你的毒鉤在那裏？
56 死的毒鉤就是罪，罪的權勢就是律法。
57 感謝神，使我們藉著我們的主耶穌基督得勝。
58 所以，我親愛的弟兄們，你們務要堅固，不可搖動，常常竭力多作主工；因為知道，你們的勞苦在主裏面不是徒然的。
- 1 Now, brothers and sisters, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand.
2 By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain.
3 For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures,
4 that he was buried, that he was raised on the third day according to the Scriptures,
5 and that he appeared to Cephas, and then to the Twelve.
6 After that, he appeared to more than five hundred of the brothers and sisters at the same time, most of whom are still living, though some have fallen asleep.
7 Then he appeared to James, then to all the apostles,
8 and last of all he appeared to me also, as to one abnormally born.
9 For I am the least of the apostles and do not even deserve to be called an apostle, because I persecuted the church of God.
10 But by the grace of God I am what I am, and his grace to me was not without effect. No, I worked harder than all of them—yet not I, but the grace of God that was with me.
11 Whether, then, it is I or they, this is what we preach, and this is what you believed.
12 But if it is preached that Christ has been raised from the dead, how can some of you say that there is no resurrection of the dead?
13 If there is no resurrection of the dead, then not even Christ has been raised.
14 And if Christ has not been raised, our preaching is useless and so is your faith.
15 More than that, we are then found to be false witnesses about God, for we have testified about God that he raised Christ from the dead. But he did not raise him if in fact the dead are not raised.
16 For if the dead are not raised, then Christ has not been raised either.
17 And if Christ has not been raised, your faith is futile; you are still in your sins.
18 Then those also who have fallen asleep in Christ are lost.
19 If only for this life we have hope in Christ, we are of all people most to be pitied.
20 But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep.
21 For since death came through a man, the resurrection of the dead comes also through a man.

- 22 For as in Adam all die, so in Christ all will be made alive.
- 23 But each in turn: Christ, the firstfruits; then, when he comes, those who belong to him.
- 24 Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power.
- 25 For he must reign until he has put all his enemies under his feet.
- 26 The last enemy to be destroyed is death.
- 27 For he “has put everything under his feet.” Now when it says that “everything” has been put under him, it is clear that this does not include God himself, who put everything under Christ.
- 28 When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all.
- 29 Now if there is no resurrection, what will those do who are baptized for the dead? If the dead are not raised at all, why are people baptized for them?
- 30 And as for us, why do we endanger ourselves every hour?
- 31 I face death every day—yes, just as surely as I boast about you in Christ Jesus our Lord.
- 32 If I fought wild beasts in Ephesus with no more than human hopes, what have I gained? If the dead are not raised, “Let us eat and drink, for tomorrow we die.”
- 33 Do not be misled: “Bad company corrupts good character.”
- 34 Come back to your senses as you ought, and stop sinning; for there are some who are ignorant of God—I say this to your shame.
- 35 But someone will ask, “How are the dead raised? With what kind of body will they come?”
- 36 How foolish! What you sow does not come to life unless it dies.
- 37 When you sow, you do not plant the body that will be, but just a seed, perhaps of wheat or of something else.
- 38 But God gives it a body as he has determined, and to each kind of seed he gives its own body.
- 39 Not all flesh is the same: People have one kind of flesh, animals have another, birds another and fish another.
- 40 There are also heavenly bodies and there are earthly bodies; but the splendor of the heavenly bodies is one kind, and the splendor of the earthly bodies is another.
- 41 The sun has one kind of splendor, the moon another and the stars another; and star differs from star in splendor.
- 42 So will it be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable;
- 43 it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power;
- 44 it is sown a natural body, it is raised a spiritual body.If there is a natural body, there is also a spiritual body.
- 45 So it is written: “The first man Adam became a living being” ; the last Adam, a life-giving spirit.
- 46 The spiritual did not come first, but the natural, and after that the spiritual.
- 47 The first man was of the dust of the earth; the second man is of heaven.
- 48 As was the earthly man, so are those who are of the earth; and as is the heavenly man, so also are those who are of heaven.
- 49 And just as we have borne the image of the earthly man, so shall we bear the image of the heavenly man.
- 50 I declare to you, brothers and sisters, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.
- 51 Listen, I tell you a mystery: We will not all sleep, but we will all be changed—
- 52 in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed.
- 53 For the perishable must clothe itself with the imperishable, and the mortal with immortality.

- 54 When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: “Death has been swallowed up in victory.”
- 55 “Where, O death, is your victory? Where, O death, is your sting?”
- 56 The sting of death is sin, and the power of sin is the law.
- 57 But thanks be to God! He gives us the victory through our Lord Jesus Christ.
- 58 Therefore, my dear brothers and sisters, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain.

提前 I Timothy 1:20

其中有許米乃和亞力山大；我已經把他們交給撒但，使他們受責罰就不再誇瀆了。
Among them are Hymenaeus and Alexander, whom I have handed over to Satan to be taught not to blaspheme.

提後 II Timothy 2:17-18

- 17 他們的話如同毒瘡，越爛越大；其中有許米乃和腓理徒，
- 18 他們偏離了真道，說復活的事已過，就敗壞好些人的信心。
- 17 Their teaching will spread like gangrene. Among them are Hymenaeus and Philetus,
- 18 who have wandered away from the truth. They say that the resurrection has already taken place, and they destroy the faith of some.

帖後 II Thessalonians 2

- 1 弟兄們，論到我們主耶穌基督降臨和我們到他那裏聚集，
- 2 我勸你們：無論有靈、有言語、有冒我名的書信，說主的日子現在（或作：就）到了，不要輕易動心，也不要驚慌。
- 3 人不拘用甚麼法子，你們總不要被他誘惑；因為那日子以前，必有離道反教的事，並有那大罪人，就是沉淪之子，顯露出來。
- 4 他是抵擋主，高抬自己，超過一切稱為神的和一切受人敬拜的，甚至坐在神的殿裏，自稱是神。
- 5 我還在你們那裏的時候，曾把這些事告訴你們，你們不記得麼？
- 6 現在你們也知道，那攔阻他的是甚麼，是叫他到了的時候纔可以顯露。
- 7 因為那不法的隱意已經發動，只是現在有一個攔阻的，等到那攔阻的被除去，
- 8 那時這不法的人必顯露出來。主耶穌要用口中的氣滅絕他，用降臨的榮光廢掉他。
- 9 這不法的人來，是照撒但的運動，行各樣的異能、神蹟，和一切虛假的奇事，
- 10 並且在那沉淪的人身上行各樣出於不義的詭詐；因他們不領受愛真理的心，使他們得救。
- 11 故此，神就給他們一個生發錯誤的心，叫他們信從虛謊，
- 12 使一切不信真理、倒喜愛不義的人都被定罪。
- 13 主所愛的弟兄們哪，我們本該常為你們感謝神；因為他從起初揀選了你們，叫你們因信真道，又被聖靈感動，成為聖潔，能以得救。
- 14 神藉我們所傳的福音召你們到這地步，好得著我們主耶穌基督的榮光。
- 15 所以，弟兄們，你們要站立得穩，凡所領受的教訓，不拘是我們口傳的，是信上寫的，都要堅守。
- 16 但願我們主耶穌基督和那愛我們、開恩將永遠的安慰並美好的盼望賜給我們的父神，
- 17 安慰你們的心，並且在一切善行善言上堅固你們。
- 1 Concerning the coming of our Lord Jesus Christ and our being gathered to him, we ask you, brothers and sisters,
- 2 not to become easily unsettled or alarmed by the teaching allegedly from us—whether by a prophecy or by word of mouth or by letter—asserting that the day of the Lord has already come.

- 3 Don't let anyone deceive you in any way, for that day will not come until the rebellion occurs and the man of lawlessness is revealed, the man doomed to destruction.
- 4 He will oppose and will exalt himself over everything that is called God or is worshiped, so that he sets himself up in God's temple, proclaiming himself to be God.
- 5 Don't you remember that when I was with you I used to tell you these things?
- 6 And now you know what is holding him back, so that he may be revealed at the proper time.
- 7 For the secret power of lawlessness is already at work; but the one who now holds it back will continue to do so till he is taken out of the way.
- 8 And then the lawless one will be revealed, whom the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendor of his coming.
- 9 The coming of the lawless one will be in accordance with how Satan works. He will use all sorts of displays of power through signs and wonders that serve the lie,
- 10 and all the ways that wickedness deceives those who are perishing. They perish because they refused to love the truth and so be saved.
- 11 For this reason God sends them a powerful delusion so that they will believe the lie
- 12 and so that all will be condemned who have not believed the truth but have delighted in wickedness.
- 13 But we ought always to thank God for you, brothers and sisters loved by the Lord, because God chose you as firstfruits to be saved through the sanctifying work of the Spirit and through belief in the truth.
- 14 He called you to this through our gospel, that you might share in the glory of our Lord Jesus Christ.
- 15 So then, brothers and sisters, stand firm and hold fast to the teachings we passed on to you, whether by word of mouth or by letter.
- 16 May our Lord Jesus Christ himself and God our Father, who loved us and by his grace gave us eternal encouragement and good hope,
- 17 encourage your hearts and strengthen you in every good deed and word.

徒 Acts 15:1-32

- 1 有幾個人從猶太下來，教訓弟兄們說：你們若不按摩西的規條受割禮，不能得救。
- 2 保羅、巴拿巴與他們大大的分爭辯論；眾門徒就定規，叫保羅、巴拿巴和本會中幾個人，為所辯論的，上耶路撒冷去見使徒和長老。
- 3 於是教會送他們起行。他們經過腓尼基、撒瑪利亞，隨處傳說外邦人歸主的事，叫眾弟兄都甚歡喜。
- 4 到了耶路撒冷，教會和使徒並長老都接待他們，他們就述說神同他們所行的一切事。
- 5 惟有幾個信徒、是法利賽教門的人，起來說：必須給外邦人行割禮，吩咐他們遵守摩西的律法。
- 6 使徒和長老聚會商議這事；
- 7 辯論已經多了，彼得就起來，說：諸位弟兄，你們知道神早已在你們中間揀選了我，叫外邦人從我口中得聽福音之道，而且相信。
- 8 知道人心的神也為他們作了見證，賜聖靈給他們，正如給我們一樣；
- 9 又藉著信潔淨了他們的心，並不分他們我們。
- 10 現在為甚麼試探神，要把我們祖宗和我們所不能負的軛放在門徒的頸項上呢？
- 11 我們得救乃是因主耶穌的恩，和他們一樣，這是我們所信的。
- 12 眾人都默默無聲，聽巴拿巴和保羅述說神藉他們在外邦人所行的神蹟奇事。
- 13 他們住了聲，雅各就說：諸位弟兄，請聽我的話。
- 14 方纔西門述說神當初怎樣眷顧外邦人，從他們中間選取百姓歸於自己的名下；
- 15 眾先知的話也與這意思相合。
- 16 正如經上所寫的：此後，我要回來，重新修造大衛倒塌的帳幕，把那破壞的重新修造建立起來，

- 17 叫餘剩的人，就是凡稱為我名下的外邦人，都尋求主。
- 18 這話是從創世以來，顯明這事的主說的。
- 19 所以據我的意見，不可難為那歸服神的外邦人；
- 20 只要寫信，吩咐他們禁戒偶像的污穢和姦淫，並勒死的牲畜和血。
- 21 因為從古以來，摩西的書在各城有人傳講，每逢安息日，在會堂裏誦讀。
- 22 那時，使徒和長老並全教會定意從他們中間揀選人，差他們和保羅、巴拿巴同往安提阿去；所揀選的就是稱呼巴撒巴的猶大和西拉。這兩個人弟兄中是作首領的。
- 23 於是寫信交付他們，內中說：使徒和作長老的弟兄們問安提阿、敘利亞、基利家外邦眾弟兄的安。
- 24 我們聽說，有幾個人從我們這裏出去，用言語攪擾你們，惑亂你們的心。（有古卷在此有：你們必須受割禮，守摩西的律法。）其實我們並沒有吩咐他們。
- 25 所以，我們同心定意，揀選幾個人，差他們同我們所親愛的巴拿巴和保羅往你們那裏去。
- 26 這二人是為我主耶穌基督的名不顧性命的。
- 27 我們就差了猶大和西拉，他們也要親口訴說這些事。
- 28 因為聖靈和我們定意不將別的重擔放在你們身上；惟有幾件事是不可少的，
- 29 就是禁戒祭偶像的物和血，並勒死的牲畜和姦淫。這幾件你們若能自己禁戒不犯就好了。願你們平安！
- 30 他們既奉了差遣，就下安提阿去，聚集眾人，交付書信。
- 31 眾人念了，因為信上安慰的話就歡喜了。
- 32 猶大和西拉也是先知，就用許多話勸勉弟兄，堅固他們。
- 1 Certain people came down from Judea to Antioch and were teaching the believers: “Unless you are circumcised, according to the custom taught by Moses, you cannot be saved.”
- 2 This brought Paul and Barnabas into sharp dispute and debate with them. So Paul and Barnabas were appointed, along with some other believers, to go up to Jerusalem to see the apostles and elders about this question.
- 3 The church sent them on their way, and as they traveled through Phoenicia and Samaria, they told how the Gentiles had been converted. This news made all the believers very glad.
- 4 When they came to Jerusalem, they were welcomed by the church and the apostles and elders, to whom they reported everything God had done through them.
- 5 Then some of the believers who belonged to the party of the Pharisees stood up and said, “The Gentiles must be circumcised and required to keep the law of Moses.”
- 6 The apostles and elders met to consider this question.
- 7 After much discussion, Peter got up and addressed them: “Brothers, you know that some time ago God made a choice among you that the Gentiles might hear from my lips the message of the gospel and believe.
- 8 God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us.
- 9 He did not discriminate between us and them, for he purified their hearts by faith.
- 10 Now then, why do you try to test God by putting on the necks of Gentiles a yoke that neither we nor our ancestors have been able to bear?
- 11 No! We believe it is through the grace of our Lord Jesus that we are saved, just as they are.”
- 12 The whole assembly became silent as they listened to Barnabas and Paul telling about the signs and wonders God had done among the Gentiles through them.
- 13 When they finished, James spoke up. “Brothers,” he said, “listen to me.
- 14 Simon has described to us how God first intervened to choose a people for his name from the Gentiles.
- 15 The words of the prophets are in agreement with this, as it is written:
- 16 “ ‘After this I will return and rebuild David’ s fallen tent. Its ruins I will rebuild, and I will restore it,

- 17 that the rest of mankind may seek the Lord, even all the Gentiles who bear my name, says the Lord, who does these things' —
- 18 things known from long ago.
- 19 "It is my judgment, therefore, that we should not make it difficult for the Gentiles who are turning to God.
- 20 Instead we should write to them, telling them to abstain from food polluted by idols, from sexual immorality, from the meat of strangled animals and from blood.
- 21 For the law of Moses has been preached in every city from the earliest times and is read in the synagogues on every Sabbath."
- 22 Then the apostles and elders, with the whole church, decided to choose some of their own men and send them to Antioch with Paul and Barnabas. They chose Judas (called Barsabbas) and Silas, men who were leaders among the believers.
- 23 With them they sent the following letter: The apostles and elders, your brothers, To the Gentile believers in Antioch, Syria and Cilicia: Greetings.
- 24 We have heard that some went out from us without our authorization and disturbed you, troubling your minds by what they said.
- 25 So we all agreed to choose some men and send them to you with our dear friends Barnabas and Paul—
- 26 men who have risked their lives for the name of our Lord Jesus Christ.
- 27 Therefore we are sending Judas and Silas to confirm by word of mouth what we are writing.
- 28 It seemed good to the Holy Spirit and to us not to burden you with anything beyond the following requirements:
- 29 You are to abstain from food sacrificed to idols, from blood, from the meat of strangled animals and from sexual immorality. You will do well to avoid these things. Farewell.
- 30 So the men were sent off and went down to Antioch, where they gathered the church together and delivered the letter.
- 31 The people read it and were glad for its encouraging message.
- 32 Judas and Silas, who themselves were prophets, said much to encourage and strengthen the believers.

Naturally, the Bible contains no example of a creed. Creeds are not given by revelation, but are the fruit of the Church's reflection on revealed truth. In our day many are averse to symbols and confessions, and sing the glories of a creedless Church. But the objections raised against them are not at all insuperable. Creeds are not, as some insinuate, regarded as equal in authority to the Bible, and much less as superior to it. They do not, either by express statements or by implication, add to the truth of Scripture. They do not militate against the freedom of the conscience, nor do they retard the progress of scientific theological study. Neither can they be regarded as the cause of the divisions in the Church, though they may be expressive of these. The divisions were there first and gave rise to the various creeds. As a matter of fact, they serve to a great extent to promote a measure of unity in the visible Church. Moreover, if a Church does not want to be silent, it is bound to develop a creed, be it written or unwritten. All this does not mean, however, that creeds cannot be abused.

d. 教會有權研究神學及培訓教牧。

In the cultivation of the study of theology.

The Church may not rest on its oars and be satisfied with the knowledge of the divine truth to which it has attained and which it has formulated in its confessions. It must seek to dig ever deeper into the mine of Scripture, in order to bring to light its hidden treasures. Through scientific study it must seek an ever deeper knowledge, an ever better understanding, of the words of life. It owes this to the truth itself as a revelation of God, but also to the training of its future ministers. The Church is in duty bound to provide for, or at least to supervise, the training of the successive generations of its teachers and pastors. This would seem to be implied in the words of Paul to Timothy: "And the things which thou hast heard from me among many witnesses commit thou to faithful men, who shall be able to teach others also." II Tim. 2:2.

提後 II Timothy 2:2

你在許多見證人面前聽見我所教訓的，也要交託那忠心能教導別人的人。

And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others.

2. 秩序上的權力。

The Potestas Gubernans.

This is divided into the *potestas ordinans* and the *potestas iudicans*.

a. 制定典章的權力。

The *potestas ordinans*.

"God is not a God of confusion, but of peace," I Cor. 14:33. Hence He desires that in His Church "all things be done decently and in order," v.40.

林前 I Corinthians 14:33,40

33 因為神不是叫人混亂，乃是叫人安靜。

40 凡事都要規規矩矩的按著次序行。

33 For God is not a God of disorder but of peace. As in all the congregations of the saints,

40 But everything should be done in a fitting and orderly way.

This is evident from the fact that He has made provision for the proper regulation of the affairs of the Church. The regulative authority which He has given to the Church includes the power:

(1) 教會有權實踐基督的律法。

To enforce the laws of Christ.

This means that the Church has the right to carry into effect the laws which Christ has promulgated for the Church. There is an important difference on this point between the Roman Catholic Church and the Protestant Churches. The former virtually claims authority to enact laws that are binding on the conscience, and the transgression of which carries with it the same penalty that is annexed to any breach of the divine law. The latter, however, disclaim any such authority, but maintain the right to enforce the law of Christ, the King of the Church. And even so they claim no other than a ministerial or declarative power, regard the law as binding only because it is backed by the authority of Christ, and apply no other censures than those which He has sanctioned. Moreover, they feel that compulsion would conflict with the nature of their power and could never result in real spiritual benefit. All the members of the Church possess this power in a measure, Rom. 15:14; Col. 3:16; I Thess. 5:11, but it is vested in a special measure in the officers, John 21:15-17; Acts 20:28; I Pet. 5:2. The ministerial character of this power is brought out in II Cor. 1:24; I Pet. 5:2,3.

羅 Romans 15:14

弟兄們，我自己也深信你們是滿有良善，充足了諸般的知識，也能彼此勸戒。

I myself am convinced, my brothers and sisters, that you yourselves are full of goodness, filled with knowledge and competent to instruct one another.

西 Colossians 3:16

當用各樣的智慧，把基督的道理豐豐富富的存在心裏，（或作：當把基督的道理豐豐富富的存在心裏，以各樣的智慧），用詩章、頌詞、靈歌，彼此教導，互相勸戒，心被恩感，歌頌神。

Let the message of Christ dwell among you richly as you teach and admonish one another with all wisdom through psalms, hymns, and songs from the Spirit, singing to God with gratitude in your hearts.

帖前 I Thessalonians 5:11

所以，你們該彼此勸慰，互相建立，正如你們素常所行的。

Therefore encourage one another and build each other up, just as in fact you are doing.

約 John 21:15-17

- 15 他們喫完了早飯，耶穌對西門彼得說：約翰（在太 16：17 稱約拿）的兒子西門，你愛我比這些更深麼？彼得說：主阿，是的，你知道我愛你。耶穌對他說：你餵養我的小羊。
- 16 耶穌第二次又對他說：約翰的兒子西門，你愛我麼？彼得說：主阿，是的，你知道我愛你。耶穌說：你牧養我的羊。
- 17 第三次對他說：約翰的兒子西門，你愛我麼？彼得因為耶穌第三次對他說你愛我麼，就憂愁，對耶穌說：主阿，你是無所不知的；你知道我愛你。耶穌說：你餵養我的羊。

- 15 When they had finished eating, Jesus said to Simon Peter, “Simon son of John, do you love me more than these?” “Yes, Lord,” he said, “you know that I love you.” Jesus said, “Feed my lambs.”
- 16 Again Jesus said, “Simon son of John, do you love me?” He answered, “Yes, Lord, you know that I love you.” Jesus said, “Take care of my sheep.”
- 17 The third time he said to him, “Simon son of John, do you love me?” Peter was hurt because Jesus asked him the third time, “Do you love me?” He said, “Lord, you know all things; you know that I love you.” Jesus said, “Feed my sheep.

徒 Acts 20:28

聖靈立你們作全群的監督，你們就當為自己謹慎，也為全群謹慎，牧養神的教會，就是他用自己血所買來的（或作：救贖的）。

Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood.

彼前 I Peter 5:2

務要牧養在你們中間神的群羊，按著神旨意照管他們；不是出於勉強，乃是出於甘心；也不是因為貪財，乃是出於樂意；

Be shepherds of God’s flock that is under your care, watching over them—not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve;

林後 II Corinthians 1:24

我們並不是轄管你們的信心，乃是幫助你們的快樂，因為你們憑信纔站立得住。

Not that we lord it over your faith, but we work with you for your joy, because it is by faith you stand firm.

彼前 I Peter 5:2-3

- 2 務要牧養在你們中間神的群羊，按著神旨意照管他們；不是出於勉強，乃是出於甘心；也不是因為貪財，乃是出於樂意；

- 3 也不是轄制所託付你們的，乃是作群羊的榜樣。

- 2 Be shepherds of God’s flock that is under your care, watching over them—not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve;

- 3 not lording it over those entrusted to you, but being examples to the flock.

(2) 教會有權制定教會守則。

To draw up canons or church orders.

Numberless occasions arise on which the Church is prompted to make enactments or regulations, often called canons or church orders. Such enactments are not to be regarded as new laws, but merely as regulations for the proper application of the law. They are necessary to give the outward polity of the Church a definite form, to stipulate on what terms persons are permitted to bear office in the Church, to regulate public worship, to determine the proper form of discipline, and so on.

General principles for the worship of God are laid down in Scripture, John 4:23; I Cor. 11:17-33; 14:40; 16:2; Col. 3:16; I Tim. 3:1-13; but in the regulation of the details of divine worship the churches are allowed great latitude. They may adapt themselves to circumstances, always bearing in mind, however, that they should worship God publicly in the manner best adapted to the purpose of edification. In no case may the regulations of the Church go contrary to the laws of Christ.

約 John 4:23

時候將到，如今就是了，那真正拜父的，要用心靈和誠實拜他，因為父要這樣的人拜他。
Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks.

林前 I Corinthians 11:17-33

- 17 我現今吩咐你們的話，不是稱讚你們；因為你們聚會不是受益，乃是招損。
- 18 第一，我聽說，你們聚會的時候彼此分門別類，我也稍微的信這話。
- 19 在你們中間不免有分門結黨的事，好叫那些有經驗的人顯明出來。
- 20 你們聚會的時候，算不得喫主的晚餐；
- 21 因為喫的時候，各人先喫自己的飯，甚至這個飢餓，那個酒醉。
- 22 你們要喫喝，難道沒有家麼？還是藐視神的教會，叫那沒有的羞愧呢？我向你們可怎麼說呢？可因此稱讚你們麼？我不稱讚！
- 23 我當日傳給你們的，原是從主領受的，就是主耶穌被賣的那一夜，拿起餅來，
- 24 祝謝了，就擘開，說：這是我的身體，為你們捨（有古卷：擘開）的，你們應當如此行，為的是記念我。
- 25 飯後，也照樣拿起杯來，說：這杯是用我的血所立的新約，你們每逢喝的時候，要如此行，為的是記念我。
- 26 你們每逢喫這餅，喝這杯，是表明主的死，直等到他來。
- 27 所以，無論何人，不按理喫主的餅，喝主的杯，就是干犯主的身、主的血了。
- 28 人應當自己省察，然後喫這餅、喝這杯。
- 29 因為人喫喝，若不分辨是主的身體，就是喫喝自己的罪了。
- 30 因此，在你們中間有好些軟弱的與患病的，死（原文是睡）的也不少。
- 31 我們若是先分辨自己，就不至於受審。
- 32 我們受審的時候，乃是被主懲治，免得我們和世人一同定罪。
- 33 所以我弟兄們，你們聚會喫的時候，要彼此等待。
- 17 In the following directives I have no praise for you, for your meetings do more harm than good.
- 18 In the first place, I hear that when you come together as a church, there are divisions among you, and to some extent I believe it.
- 19 No doubt there have to be differences among you to show which of you have God' s approval.
- 20 So then, when you come together, it is not the Lord' s Supper you eat,
- 21 for when you are eating, some of you go ahead with your own private suppers. As a result, one person remains hungry and another gets drunk.
- 22 Don' t you have homes to eat and drink in? Or do you despise the church of God by humiliating those who have nothing? What shall I say to you? Shall I praise you? Certainly not in this matter!

- 23 For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread,
- 24 and when he had given thanks, he broke it and said, “This is my body, which is for you; do this in remembrance of me.”
- 25 In the same way, after supper he took the cup, saying, “This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.”
- 26 For whenever you eat this bread and drink this cup, you proclaim the Lord’s death until he comes.
- 27 So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord.
- 28 Everyone ought to examine themselves before they eat of the bread and drink from the cup.
- 29 For those who eat and drink without discerning the body of Christ eat and drink judgment on themselves.
- 30 That is why many among you are weak and sick, and a number of you have fallen asleep.
- 31 But if we were more discerning with regard to ourselves, we would not come under such judgment.
- 32 Nevertheless, when we are judged in this way by the Lord, we are being disciplined so that we will not be finally condemned with the world.
- 33 So then, my brothers and sisters, when you gather to eat, you should all eat together.

林前 I Corinthians 14:40

凡事都要規規矩矩的按著次序行。

But everything should be done in a fitting and orderly way.

林前 I Corinthians 16:2

每逢七日的第一日，各人要照自己的進項抽出來留著，免得我來的時候現湊。

On the first day of every week, each one of you should set aside a sum of money in keeping with your income, saving it up, so that when I come no collections will have to be made.

西 Colossians 3:16

當用各樣的智慧，把基督的道理豐豐富富的存在心裏，（或作：當把基督的道理豐豐富富的存在心裏，以各樣的智慧），用詩章、頌詞、靈歌，彼此教導，互相勸戒，心被恩感，歌頌神。

Let the message of Christ dwell among you richly as you teach and admonish one another with all wisdom through psalms, hymns, and songs from the Spirit, singing to God with gratitude in your hearts.

提前 I Timothy 3:1-13

- 1 人若想要得監督的職分，就是羨慕善工。這話是可信的。
- 2 作監督的，必須無可指責，只作一個婦人的丈夫，有節制，自守，端正，樂意接待遠人，善於教導；
- 3 不因酒滋事，不打人，只要溫和，不爭競，不貪財；
- 4 好好管理自己的家，使兒女凡事端莊順服（或作：端端莊莊地使兒女順服）。
- 5 人若不知道管理自己的家，焉能照管神的教會呢？
- 6 初入教的不可作監督，恐怕他自高自大，就落在魔鬼所受的刑罰裏。
- 7 監督也必須在教外有好名聲，恐怕被人毀謗，落在魔鬼的網羅裏。
- 8 作執事的，也是如此：必須端莊，不一口兩舌，不好喝酒，不貪不義之財；
- 9 要存清潔的良心，固守真道的奧秘。
- 10 這等人也要先受試驗，若沒有可責之處，然後叫他們作執事。

- 11 女執事（原文是女人）也是如此：必須端莊，不說讒言，有節制，凡事忠心。
- 12 執事只要作一個婦人的丈夫，好好管理兒女和自己的家。
- 13 因為善作執事的，自己就得到美好的地步，並且在基督耶穌裏的真道上大有膽量。
- 1 Here is a trustworthy saying: Whoever aspires to be an overseer desires a noble task.
- 2 Now the overseer is to be above reproach, faithful to his wife, temperate, self-controlled, respectable, hospitable, able to teach,
- 3 not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money.
- 4 He must manage his own family well and see that his children obey him, and he must do so in a manner worthy of full respect.
- 5 (If anyone does not know how to manage his own family, how can he take care of God's church?)
- 6 He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil.
- 7 He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap.
- 8 In the same way, deacons are to be worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain.
- 9 They must keep hold of the deep truths of the faith with a clear conscience.
- 10 They must first be tested; and then if there is nothing against them, let them serve as deacons.
- 11 In the same way, the women are to be worthy of respect, not malicious talkers but temperate and trustworthy in everything.
- 12 A deacon must be faithful to his wife and must manage his children and his household well.
- 13 Those who have served well gain an excellent standing and great assurance in their faith in Christ Jesus.

b. 執行紀律的權力。

The *potestas iudicans*.

The *potestas iudicans* is the power that is exercised to guard the holiness of the Church, by admitting those who are approved after examination, and by excluding those who depart from the truth or lead dishonorable lives. It is exercised especially in matters of discipline.

(1) 《聖經》的教導重視紀律。

Scriptural teachings respecting discipline.

Among Israel unintentional sins could be atoned for by a sacrifice, but sins committed "with a high hand" (intentional) were punished with extermination. *The cherem* (the ban or that which is devoted) was not only an ecclesiastical, but also a civil punishment. The uncircumcized, the lepers, and the impure, were not permitted to enter the sanctuary, Lev. 5 f.; Ezek. 44:9.

利 Leviticus 5

- 1 若有人聽見發誓的聲音（或作：若有人聽見叫人發誓的聲音），他本是見證，卻不把所看見的、所知道的說出來，這就是罪；他要擔當他的罪孽。
- 2 或是有人摸了不潔的物，無論是不潔的死獸，是不潔的死畜，是不潔的死蟲，他卻不知道，因此成了不潔，就有了罪。
- 3 或是他摸了別人的污穢，無論是染了甚麼污穢，他卻不知道，一知道了就有了罪。
- 4 或是有人嘴裏冒失發誓，要行惡，要行善，無論人在甚麼事上冒失發誓，他卻不知道，一知道了就要在這其中的一件上有了罪。
- 5 他有了罪的時候，就要承認所犯的罪，
- 6 並要因所犯的罪，把他的贖愆祭牲—就是羊群中的母羊，或是一隻羊羔，或是一隻山羊—牽到耶和華面前為贖罪祭。至於他的罪，祭司要為他贖了。
- 7 他的力量若不穀獻一隻羊羔，就要因所犯的罪，把兩隻斑鳩或是兩隻雛鴿帶到耶和華面前為贖愆祭：一隻作贖罪祭，一隻作燔祭。
- 8 把這些帶到祭司那裏，祭司就要先把那贖罪祭獻上，從鳥的頸項上揪下頭來，只是不可把鳥撕斷，
- 9 也把些贖罪祭牲的血彈在壇的旁邊，剩下的血要流在壇的腳那裏；這是贖罪祭。
- 10 他要照例獻第二隻為燔祭。至於他所犯的罪，祭司要為他贖了，他必蒙赦免。
- 11 他的力量若不穀獻兩隻斑鳩或是兩隻雛鴿，就要因所犯的罪帶供物來，就是細麵伊法十分之一為贖罪祭；不可加上油，也不可加上乳香，因為是贖罪祭。
- 12 他要把供物帶到祭司那裏，祭司要取出自己的一把來作為記念，按獻給耶和華火祭的條例燒在壇上；這是贖罪祭。
- 13 至於他在這幾件事中所犯的罪，祭司要為他贖了，他必蒙赦免。剩下的麵都歸與祭司，和素祭一樣。
- 14 耶和華曉諭摩西說：
- 15 人若在耶和華的聖物上誤犯了罪，有了過犯，就要照你所估的，按聖所的舍客勒拿銀子，將贖愆祭牲—就是羊群中一隻沒有殘疾的公綿羊—牽到耶和華面前為贖愆祭；
- 16 並且他因在聖物上的差錯要償還，另外加五分之一，都給祭司。祭司要用贖愆祭的公綿羊為他贖罪，他必蒙赦免。
- 17 若有人犯罪，行了耶和華所吩咐不可行的甚麼事，他雖然不知道，還是有了罪，就要擔當他的罪孽；
- 18 也要照你所估定的價，從羊群中牽一隻沒有殘疾的公綿羊來，給祭司作贖愆祭。至於他誤行的那錯事，祭司要為他贖罪，他必蒙赦免。
- 19 這是贖愆祭，因他在耶和華面前實在有了罪。
- 1 “ ‘If anyone sins because they do not speak up when they hear a public charge to testify regarding something they have seen or learned about, they will be held responsible.
- 2 “ ‘If anyone becomes aware that they are guilty—if they unwittingly touch anything ceremonially unclean (whether the carcass of an unclean animal, wild or domestic, or of any unclean creature that moves along the ground) and they are unaware that they have become unclean, but then they come to realize their guilt;
- 3 or if they touch human uncleanness (anything that would make them unclean) even though they are unaware of it, but then they learn of it and realize their guilt;
- 4 or if anyone thoughtlessly takes an oath to do anything, whether good or evil (in any matter one might carelessly swear about) even though they are unaware of it, but then they learn of it and realize their guilt—
- 5 when anyone becomes aware that they are guilty in any of these matters, they must confess in what way they have sinned.
- 6 As a penalty for the sin they have committed, they must bring to the Lord a female lamb or goat from the flock as a sin offering; and the priest shall make atonement for them for their sin.
- 7 “ ‘Anyone who cannot afford a lamb is to bring two doves or two young pigeons to the Lord as a penalty for their sin—one for a sin offering and the other for a burnt offering.

- 8 They are to bring them to the priest, who shall first offer the one for the sin offering. He is to wring its head from its neck, not dividing it completely,
- 9 and is to splash some of the blood of the sin offering against the side of the altar; the rest of the blood must be drained out at the base of the altar. It is a sin offering.
- 10 The priest shall then offer the other as a burnt offering in the prescribed way and make atonement for them for the sin they have committed, and they will be forgiven.
- 11 “ ‘If, however, they cannot afford two doves or two young pigeons, they are to bring as an offering for their sin a tenth of an ephah of the finest flour for a sin offering. They must not put olive oil or incense on it, because it is a sin offering.
- 12 They are to bring it to the priest, who shall take a handful of it as a memorial[c] portion and burn it on the altar on top of the food offerings presented to the Lord. It is a sin offering.
- 13 In this way the priest will make atonement for them for any of these sins they have committed, and they will be forgiven. The rest of the offering will belong to the priest, as in the case of the grain offering.’ ”
- 14 The Lord said to Moses:
- 15 “When anyone is unfaithful to the Lord by sinning unintentionally in regard to any of the Lord’ s holy things, they are to bring to the Lord as a penalty a ram from the flock, one without defect and of the proper value in silver, according to the sanctuary shekel. It is a guilt offering.
- 16 They must make restitution for what they have failed to do in regard to the holy things, pay an additional penalty of a fifth of its value and give it all to the priest. The priest will make atonement for them with the ram as a guilt offering, and they will be forgiven.
- 17 “If anyone sins and does what is forbidden in any of the Lord’ s commands, even though they do not know it, they are guilty and will be held responsible.
- 18 They are to bring to the priest as a guilt offering a ram from the flock, one without defect and of the proper value. In this way the priest will make atonement for them for the wrong they have committed unintentionally, and they will be forgiven.
- 19 It is a guilt offering; they have been guilty of wrongdoing against the Lord.”

結 Ezekiel 44:9

主耶和華如此說：以色列中的外邦人，就是身心未受割禮的，都不可入我的聖地。

This is what the Sovereign Lord says: No foreigner uncircumcised in heart and flesh is to enter my sanctuary, not even the foreigners who live among the Israelites.

It was only after Israel lost its national independence, and its character as a religious assembly became more prominent, that the ban, consisting in exclusion from the assembly, became a measure of ecclesiastical discipline, Ezra 10:8; Luke 6:22; John 9:22; 12:42; 16:2.

拉 Ezra 10:8

凡不遵首領和長老所議定、三日之內不來的，就必抄他的家，使他離開被擄歸回之人的會。

Anyone who failed to appear within three days would forfeit all his property, in accordance with the decision of the officials and elders, and would himself be expelled from the assembly of the exiles.

路 Luke 6:22

人為子恨惡你們，拒絕你們，辱罵你們，棄掉你們的名，以為是惡，你們就有福了！

Blessed are you when people hate you, when they exclude you and insult you and reject your name as evil, because of the Son of Man.

約 John 9:22

他父母說這話，是怕猶太人；因為猶太人已經商議定了，若有認耶穌是基督的，要把他趕出會堂。

His parents said this because they were afraid of the Jewish leaders, who already had decided that anyone who acknowledged that Jesus was the Messiah would be put out of the synagogue.

約 John 12:42

雖然如此，官長中卻有好些信他的，只因法利賽人的緣故，就不承認，恐怕被趕出會堂。

Yet at the same time many even among the leaders believed in him. But because of the Pharisees they would not openly acknowledge their faith for fear they would be put out of the synagogue;

約 John 16:2

人要把你們趕出會堂，並且時候將到，凡殺你們的就以為是事奉神。

They will put you out of the synagogue; in fact, the time is coming when anyone who kills you will think they are offering a service to God.

Jesus instituted discipline in His Church, when He gave the apostles and, in connection with their word, also the Church in general, the power to bind and to loose, to declare what is forbidden and what is permitted, and to forgive and to retain sins declaratively, Matt. 16:19; 18:18; John 20:23. And it is only because Christ has given this power to the Church, that she can exercise it. Several passages of the New Testament refer to the exercise of this power, I Cor. 5:2,7,13; II Cor. 2:5-7; II Thess. 3:14,15; I Tim. 1:20; Tit. 3:10.

太 Matthew 16:19

我要把天國的鑰匙給你，凡你在地上所捆綁的，在天上也要捆綁；凡你在地上所釋放的，在天上也要釋放。

I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

太 Matthew 18:18

我實在告訴你們，凡你們在地上所捆綁的，在天上也要捆綁；凡你們在地上所釋放的，在天上也要釋放。

"Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

約 John 20:23

你們赦免誰的罪，誰的罪就赦免了；你們留下誰的罪，誰的罪就留下了。

If you forgive anyone's sins, their sins are forgiven; if you do not forgive them, they are not forgiven."

林前 I Corinthians 5:2,7,13

- 2 你們還是自高自大，並不哀痛，把行這事的人從你們中間趕出去。
- 7 你們既是無酵的麵，應當把舊酵除淨，好使你們成為新團；因為我們逾越節的羔羊基督已經被殺獻祭了。
- 13 至於外人有神審判他們。你們應當把那惡人從你們中間趕出去。
- 2 And you are proud! Shouldn't you rather have gone into mourning and have put out of your fellowship the man who has been doing this?
- 7 Get rid of the old yeast, so that you may be a new unleavened batch—as you really are. For Christ, our Passover lamb, has been sacrificed.
- 13 God will judge those outside. “Expel the wicked person from among you.”

林後 II Corinthians 2:5-7

- 5 若有叫人憂愁的，他不但叫我憂愁，也是叫你們眾人有幾分憂愁。我說幾分，恐怕說得太重。
- 6 這樣的人受了眾人的責罰也就斃了，
- 7 倒不如赦免他，安慰他，免得他憂愁太過，甚至沉淪了。
- 5 If anyone has caused grief, he has not so much grieved me as he has grieved all of you to some extent—not to put it too severely.
- 6 The punishment inflicted on him by the majority is sufficient.
- 7 Now instead, you ought to forgive and comfort him, so that he will not be overwhelmed by excessive sorrow.

帖後 II Thessalonians 3:14-15

- 14 若有人不聽從我們這信上的話，要記下他，不和他交往，叫他自覺羞愧。
- 15 但不要以他為仇人，要勸他如弟兄。
- 14 Take special note of anyone who does not obey our instruction in this letter. Do not associate with them, in order that they may feel ashamed.
- 15 Yet do not regard them as an enemy, but warn them as you would a fellow believer.

提前 I Timothy 1:20

其中有許米乃和亞力山大；我已經把他們交給撒但，使他們受責罰就不再誇瀆了。
Among them are Hymenaeus and Alexander, whom I have handed over to Satan to be taught not to blaspheme.

多 Titus 3:10

分門結黨的人，警戒過一兩次，就要棄絕他。
Warn a divisive person once, and then warn them a second time. After that, have nothing to do with them.

Such passages as I Cor. 5:5 and I Tim. 1:20 do not refer to regular discipline, but to a special measure permitted only to the apostles and consisting in giving the sinner over to Satan for temporary physical punishment, in order to save the soul.

林前 I Corinthians 5:5

要把這樣的人交給撒但，敗壞他的肉體，使他的靈魂在主耶穌的日子可以得救。
hand this man over to Satan for the destruction of the flesh, so that his spirit may be saved on the day of the Lord.

提前 I Timothy 1:20

其中有許米乃和亞力山大；我已經把他們交給撒但，使他們受責罰就不再誇瀆了。

Among them are Hymenaeus and Alexander, whom I have handed over to Satan to be taught not to blaspheme.

(2) 紀律的雙重目標。

The twofold purpose of discipline.

The purpose of discipline in the Church is twofold. In the first place it seeks to carry into effect the law of Christ concerning the admission and exclusion of members; and in the second place it aims at promoting the spiritual edification of the members of the Church by securing their obedience to the laws of Christ. Both of these aims are subservient to a higher end, namely, the maintenance of the holiness of the Church of Jesus Christ. With reference to diseased members of the Church, discipline is first of all medical in that it seeks to effect a cure, but it may become surgical, when the well-being of the Church requires the excision of the diseased member. It is impossible to tell when a process of discipline begins, whether a cure will be effected, or whether the diseased member will finally have to be removed. Probably the Church will succeed in bringing the sinner to repentance —and this is, of course, the more desirable end; but it is also possible that it will have to resort to the extreme measure of excommunicating him. In all cases of discipline the Church will have to figure with both possibilities. Even in the most extreme measure it should still have the saving of the sinner in mind, I Cor. 5:5. At the same time it should always remember that the primary consideration is the maintenance of the holiness of the Church.

林前 I Corinthians 5:5

要把這樣的人交給撒但，敗壞他的肉體，使他的靈魂在主耶穌的日子可以得救。

hand this man over to Satan for the destruction of the flesh, so that his spirit may be saved on the day of the Lord.

(3) 教會牧長執行紀律。

The exercise of discipline by the officers.

Though the ordinary members of the Church are frequently called upon to take part in the application of discipline, it is generally applied by the officers of the Church and can be applied only by them when discipline becomes censure. There are two different ways in which it may become the duty of a consistory to deal with a matter of discipline.

(a) Private sins can become a cause of discipline in the more technical sense of the word in the manner indicated in Matt. 18:15-17. If one sins against a brother, the latter must admonish the sinner; if this does not have the desired effect, he must admonish him again in the presence of one or two witnesses; and if even this fails, then he must notify the Church, and it becomes the duty of the officers to deal with the matter. It should be remembered, however, that this method is prescribed for private sins only. The offence given by public sins cannot be removed privately, but only by a public transaction.

太 Matthew 18:15-17

- 15 倘若你的弟兄得罪你，你就去，趁著只有他和你在一處的時候，指出他的錯來。他若聽你，你便得了你的弟兄；
- 16 他若不聽，你就另外帶一兩個人同去，要憑兩三個人的口作見證，句句都可定準。
- 17 若是不聽他們，就告訴教會；若是不聽教會，就看他像外邦人和稅吏一樣。
- 15 “If your brother or sister sins, go and point out their fault, just between the two of you. If they listen to you, you have won them over.
- 16 But if they will not listen, take one or two others along, so that ‘every matter may be established by the testimony of two or three witnesses.’
- 17 If they still refuse to listen, tell it to the church; and if they refuse to listen even to the church, treat them as you would a pagan or a tax collector.

(b) Public sins make the sinner subject to disciplinary action by the consistory at once, without the formality of any preceding private admonitions, even if there is no formal accusation. By public sins are meant, not merely sins that are committed in public, but sins that give public and rather general offence. The consistory should not even wait until someone calls attention to such sins, but should take the initiative. It was no honor for the Corinthians that Paul had to call their attention to the scandal in their midst before they took action. I Cor. 5:1 ff.; nor was it an honor for the churches of Pergamus and Thyatira that they did not rebuke and exclude the heretical teachers from their midst. Rev. 2:14,15,20. In the case of public sins the consistory has no right to wait until someone brings formal charges; neither has it the right to demand of anyone who finally feels constrained to call attention to such sins that he admonish the sinner privately first. The matter of public sins can not be settled in private.

林前 I Corinthians 5:1-13

- 1 風聞在你們中間有淫亂的事。這樣的淫亂連外邦人中也沒有，就是有人收了他的繼母。
- 2 你們還是自高自大，並不哀痛，把行這事的人從你們中間趕出去。
- 3 我身子雖不在你們那裏，心卻在你們那裏，好像我親自與你們同在，已經判斷了行這事的人。
- 4 就是你們聚會的時候，我的心也同在。奉我們主耶穌的名，並用我們主耶穌的權能，

- 5 要把這樣的人交給撒但，敗壞他的肉體，使他的靈魂在主耶穌的日子可以得救。
- 6 你們這自誇是不好的。豈不知一點麵酵能使全團發起來麼？
- 7 你們既是無酵的麵，應當把舊酵除淨，好使你們成為新團；因為我們逾越節的羔羊基督已經被殺獻祭了。
- 8 所以，我們守這節不可用舊酵，也不可用惡毒（或作：陰毒）、邪惡的酵，只用誠實真正的無酵餅。
- 9 我先前寫信給你們說，不可與淫亂的人相交。
- 10 此話不是指這世上一概行淫亂的，或貪婪的，勒索的，或拜偶像的；若是這樣，你們除非離開世界方可。
- 11 但如今我寫信給你們說，若有稱為弟兄是行淫亂的，或貪婪的，或拜偶像的，或辱罵的，或醉酒的，或勒索的，這樣的人不可與他相交，就是與他喫飯都不可。
- 12 因為審判教外的人與我何干？教內的人豈不是你們審判的麼？
- 13 至於外人有神審判他們。你們應當把那惡人從你們中間趕出去。
- 1 It is actually reported that there is sexual immorality among you, and of a kind that does not occur even among pagans: A man has his father's wife.
- 2 And you are proud! Shouldn't you rather have been filled with grief and have put out of your fellowship the man who did this?
- 3 Even though I am not physically present, I am with you in spirit. And I have already passed judgment on the one who did this, just as if I were present.
- 4 When you are assembled in the name of our Lord Jesus and I am with you in spirit, and the power of our Lord Jesus is present,
- 5 hand this man over to Satan, so that the sinful nature may be destroyed and his spirit saved on the day of the Lord
- 6 Your boasting is not good. Don't you know that a little yeast works through the whole batch of dough?
- 7 Get rid of the old yeast that you may be a new batch without yeast--as you really are. For Christ, our Passover lamb, has been sacrificed.
- 8 Therefore let us keep the Festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth.
- 9 I have written you in my letter not to associate with sexually immoral people--
- 10 not at all meaning the people of this world who are immoral, or the greedy and swindlers, or idolaters. In that case you would have to leave this world.
- 11 But now I am writing you that you must not associate with anyone who calls himself a brother but is sexually immoral or greedy, an idolater or a slanderer, a drunkard or a swindler. With such a man do not even eat.
- 12 What business is it of mine to judge those outside the church? Are you not to judge those inside?
- 13 God will judge those outside. "Expel the wicked man from among you."

啟 Revelation 2:14-15,20

- 14 然而，有幾件事我要責備你：因為在你那裏有人服從了巴蘭的教訓；這巴蘭曾教導巴勒將絆腳石放在以色列人面前，叫他們喫祭偶像之物，行姦淫的事。
- 15 你那裏也有人照樣服從了尼哥拉一黨人的教訓。
- 20 然而，有一件事我要責備你，就是你容讓那自稱是先知的婦人耶洗別教導我的僕人，引誘他們行姦淫，喫祭偶像之物。
- 14 Nevertheless, I have a few things against you: There are some among you who hold to the teaching of Balaam, who taught Balak to entice the Israelites to sin so that they ate food sacrificed to idols and committed sexual immorality.
- 15 Likewise, you also have those who hold to the teaching of the Nicolaitans.

- 20 Nevertheless, I have this against you: You tolerate that woman Jezebel, who calls herself a prophet. By her teaching she misleads my servants into sexual immorality and the eating of food sacrificed to idols.

The disciplinary action of the consistory passes through three stages:

- (a) The *excommunicatio minor*, restraining the sinner from partaking of the Lord's Supper. This is not public, and is followed by repeated admonitions by the consistory, in order to bring the sinner to repentance.
- (b) If the preceding measure does not avail, it is followed by three public announcements and admonitions. In the first of these the sin is mentioned, but the sinner is not named. In the second the name is made known in accordance with the advice of classis, which must first be obtained. And in the third the imminent final excommunication is announced, in order that this may have the consent of the congregation. During all this time the consistory, of course, continues its admonitions.
- (c) Finally, this is followed by the *excommunicatio major*, by which one is cut off from the fellowship of the Church, Matt. 18:17; I Cor. 5:13; Tit. 3:10,11. It is always possible to reinstate the sinner, if he shows due repentance and confesses his sins, II Cor. 2:5-10.

太 Matthew 18:17

若是不聽他們，就告訴教會；若是不聽教會，就看他像外邦人和稅吏一樣。

If they still refuse to listen, tell it to the church; and if they refuse to listen even to the church, treat them as you would a pagan or a tax collector.

林前 I Corinthians 5:13

至於外人有神審判他們。你們應當把那惡人從你們中間趕出去。

God will judge those outside. "Expel the wicked person from among you."

多 Titus 3:10-11

10 分門結黨的人，警戒過一兩次，就要棄絕他。

11 因為知道這等人已經背道，犯了罪，自己明知不是，還是去作。

10 Warn a divisive person once, and then warn them a second time. After that, have nothing to do with them.

11 You may be sure that such people are warped and sinful; they are self-condemned.

林後 II Corinthians 2:5-10

5 若有叫人憂愁的，他不但叫我憂愁，也是叫你們眾人有幾分憂愁。我說幾分，恐怕說得太重。

6 這樣的人受了眾人的責罰也就穀了，

7 倒不如赦免他，安慰他，免得他憂愁太過，甚至沉淪了。

8 所以我勸你們，要向他顯出堅定不移的愛心來。

- 9 為此我先前也寫信給你們，要試驗你們，看你們凡事順從不順從。
- 10 你們赦免誰，我也赦免誰。我若有所赦免的，是在基督面前為你們赦免的；
- 5 If anyone has caused grief, he has not so much grieved me as he has grieved all of you to some extent—not to put it too severely.
- 6 The punishment inflicted on him by the majority is sufficient.
- 7 Now instead, you ought to forgive and comfort him, so that he will not be overwhelmed by excessive sorrow.
- 8 I urge you, therefore, to reaffirm your love for him.
- 9 Another reason I wrote you was to see if you would stand the test and be obedient in everything.
- 10 Anyone you forgive, I also forgive. And what I have forgiven—if there was anything to forgive—I have forgiven in the sight of Christ for your sake,

(4) 正當紀律的必須。

The necessity of proper discipline.

The necessity of proper discipline is stressed in Scripture, Matt. 18:15-18; Rom. 16:17; I Cor. 5:2,9-13; II Cor. 2:5-10; II Thess. 3:6,14,15; Tit. 3:10,11. The church of Ephesus is praised because it did not bear with evil men, Rev. 2:2, and those of Pergamus and Thyatira are reproved for harboring heretical teachers and heathen abominations, Rev. 2:14,20,24.

太 Matthew 18:15-18

- 15 倘若你的弟兄得罪你，你就去，趁著只有他和你在一處的時候，指出他的錯來。他若聽你，你便得了你的弟兄；
- 16 他若不聽，你就另外帶一兩個人同去，要憑兩三個人的口作見證，句句都可定準。
- 17 若是不聽他們，就告訴教會；若是不聽教會，就看他像外邦人和稅吏一樣。
- 18 我實在告訴你們，凡你們在地上所捆綁的，在天上也要捆綁；凡你們在地上所釋放的，在天上也要釋放。
- 15 “If your brother or sister sins, go and point out their fault, just between the two of you. If they listen to you, you have won them over.
- 16 But if they will not listen, take one or two others along, so that ‘every matter may be established by the testimony of two or three witnesses.’
- 17 If they still refuse to listen, tell it to the church; and if they refuse to listen even to the church, treat them as you would a pagan or a tax collector.
- 18 “Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

羅 Romans 16:17

弟兄們，那些離間你們、叫你們跌倒、背乎所學之道的人，我勸你們要留意躲避他們。
I urge you, brothers and sisters, to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them.

林前 I Corinthians 5:2,9-13

- 2 你們還是自高自大，並不哀痛，把行這事的人從你們中間趕出去。
- 9 我先前寫信給你們說，不可與淫亂的人相交。

- 10 此話不是指這世上一概行淫亂的，或貪婪的，勒索的，或拜偶像的；若是這樣，你們除非離開世界方可。
- 11 但如今我寫信給你們說，若有稱為弟兄是行淫亂的，或貪婪的，或拜偶像的，或辱罵的，或醉酒的，或勒索的，這樣的人不可與他相交，就是與他喫飯都不可。
- 12 因為審判教外的人與我何干？教內的人豈不是你們審判的麼？
- 13 至於外人有神審判他們。你們應當把那惡人從你們中間趕出去。
- 2 And you are proud! Shouldn't you rather have gone into mourning and have put out of your fellowship the man who has been doing this?
- 9 I wrote to you in my letter not to associate with sexually immoral people—
- 10 not at all meaning the people of this world who are immoral, or the greedy and swindlers, or idolaters. In that case you would have to leave this world.
- 11 But now I am writing to you that you must not associate with anyone who claims to be a brother or sister but is sexually immoral or greedy, an idolater or slanderer, a drunkard or swindler. Do not even eat with such people.
- 12 What business is it of mine to judge those outside the church? Are you not to judge those inside?
- 13 God will judge those outside. “Expel the wicked person from among you.”

林後 II Corinthians 2:5-10

- 5 若有叫人憂愁的，他不但叫我憂愁，也是叫你們眾人有幾分憂愁。我說幾分，恐怕說得太重。
- 6 這樣的人受了眾人的責罰也就斃了，
- 7 倒不如赦免他，安慰他，免得他憂愁太過，甚至沉淪了。
- 8 所以我勸你們，要向他顯出堅定不移的愛心來。
- 9 為此我先前也寫信給你們，要試驗你們，看你們凡事順從不順從。
- 10 你們赦免誰，我也赦免誰。我若有所赦免的，是在基督面前為你們赦免的；
- 5 If anyone has caused grief, he has not so much grieved me as he has grieved all of you to some extent—not to put it too severely.
- 6 The punishment inflicted on him by the majority is sufficient.
- 7 Now instead, you ought to forgive and comfort him, so that he will not be overwhelmed by excessive sorrow.
- 8 I urge you, therefore, to reaffirm your love for him.
- 9 Another reason I wrote you was to see if you would stand the test and be obedient in everything.
- 10 Anyone you forgive, I also forgive. And what I have forgiven—if there was anything to forgive—I have forgiven in the sight of Christ for your sake,

帖後 II Thess. 3:6,14-15

- 6 弟兄們，我們奉主耶穌基督的名吩咐你們，凡有弟兄不按規矩而行，不遵守從我們所受的教訓，就當遠離他。
- 14 若有人不聽從我們這信上的話，要記下他，不和他交往，叫他自覺羞愧。
- 15 但不要以他為仇人，要勸他如弟兄。
- 6 In the name of the Lord Jesus Christ, we command you, brothers and sisters, to keep away from every believer who is idle and disruptive and does not live according to the teaching you received from us.
- 14 Take special note of anyone who does not obey our instruction in this letter. Do not associate with them, in order that they may feel ashamed.
- 15 Yet do not regard them as an enemy, but warn them as you would a fellow believer.

多 Titus 3:10-11

- 10 分門結黨的人，警戒過一兩次，就要棄絕他。
- 11 因為知道這等人已經背道，犯了罪，自己明知不是，還是去作。
- 10 Warn a divisive person once, and then warn them a second time. After that, have nothing to do with them.
- 11 You may be sure that such people are warped and sinful; they are self-condemned.

啟 Revelation 2:2

我知道你的行為、勞碌、忍耐，也知道你不能容忍惡人。你也曾試驗那自稱為使徒卻不是使徒的，看出他們是假的來。

I know your deeds, your hard work and your perseverance. I know that you cannot tolerate wicked people, that you have tested those who claim to be apostles but are not, and have found them false.

啟 Rev. 2:14,20,24

- 14 然而，有幾件事我要責備你：因為在你那裏有人服從了巴蘭的教訓；這巴蘭曾教導巴勒將絆腳石放在以色列人面前，叫他們喫祭偶像之物，行姦淫的事。
- 20 然而，有一件事我要責備你，就是你容讓那自稱是先知的婦人耶洗別教導我的僕人，引誘他們行姦淫，喫祭偶像之物。
- 24 至於你們推雅推喇其餘的人，就是一切不從那教訓、不曉得他們素常所說撒但深奧之理的人，我告訴你們，我不將別的擔子放在你們身上。
- 14 Nevertheless, I have a few things against you: There are some among you who hold to the teaching of Balaam, who taught Balak to entice the Israelites to sin so that they ate food sacrificed to idols and committed sexual immorality.
- 20 Nevertheless, I have this against you: You tolerate that woman Jezebel, who calls herself a prophet. By her teaching she misleads my servants into sexual immorality and the eating of food sacrificed to idols.
- 24 Now I say to the rest of you in Thyatira, to you who do not hold to her teaching and have not learned Satan's so-called deep secrets, 'I will not impose any other burden on you,

On the whole the Reformed churches have excelled in the exercise of Church discipline. They strongly stressed the fact that the Church of Christ must have an independent government and discipline.

The Lutheran Churches did not emphasize this. They were Erastian in Church government, and were content to leave the exercise of Church discipline in the strict sense of the word in the hands of the government. The Church retained the right to exercise discipline only by means of the ministry of the Word, that is, by admonitions and exhortations addressed to the church as a whole. This was entrusted to the pastor and did not include the right to exclude anyone from the communion of the Church.

At present there is in the Churches round about us a noticeable tendency to be lax in discipline, to place a one-sided emphasis on the reformation of the sinner through the ministry of the Word and—in some instances—through personal contacts with the sinner, and to steer clear of any such measures as excluding one from the communion of the Church. There is a very evident tendency to

stress the fact that the Church is a great missionary agency, and to forget that it is first of all the assembly of the saints, in which those who publicly live in sin cannot be tolerated. It is said that sinners must be gathered into the church, and not excluded from it. But it should be remembered that they must be gathered in as saints and have no legitimate place in the Church as long as they do not confess their sin and strive for holiness of life.

3. 服事上的權力。

The Potestas or Ministerium Misericordiae.

a. 醫治的恩賜。

The charismatic gift of healing.

When Christ sent His apostles and the seventy disciples out, He not only instructed them to preach, but also gave them power to cast out devils and to cure all manner of diseases, Matt. 10:1,8; Mark 3:15; Luke 9:1,2; 10:9; 10:9,17. Among the early Christians there were some who had the gift of healing and who could perform miracles, 1 Cor. 12:9, 10,28,30; Mark 16:17,18.

太 Matt. 10:1,8

- 1 耶穌叫了十二個門徒來，給他們權柄，能趕逐污鬼，並醫治各樣的病症。
- 8 醫治病人，叫死人復活，叫長大痲瘋的潔淨，把鬼趕出去。你們白白的得來，也要白白的捨去。
- 10 Jesus called his twelve disciples to him and gave them authority to drive out impure spirits and to heal every disease and sickness.
- 8 Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received; freely give.

可 Mark 3:15

並給他們權柄趕鬼。
and to have authority to drive out demons.

路 Luke 9:1-2

- 1 耶穌叫齊了十二個門徒，給他們能力、權柄，制伏一切的鬼，醫治各樣的病，
- 2 又差遣他們去宣傳神國的道，醫治病人，
- 1 When Jesus had called the Twelve together, he gave them power and authority to drive out all demons and to cure diseases,
- 2 and he sent them out to proclaim the kingdom of God and to heal the sick.

路 Luke 10:9,17

- 9 要醫治那城裏的病人，對他們說：神的國臨近你們了。
- 17 那七十個人歡歡喜喜的回來，說：主阿！因你的名，就是鬼也服了我們。
- 9 Heal the sick who are there and tell them, 'The kingdom of God has come near to you.'

- 17 The seventy-two returned with joy and said, "Lord, even the demons submit to us in your name."

林前 1 Corinthians 12:9-10,28,30

- 9 又有一人蒙這位聖靈賜他信心，還有一人蒙這位聖靈賜他醫病的恩賜，
10 又叫一人能行異能，又叫一人能作先知，又叫一人能辨別諸靈，又叫一人能說方言，又叫一人能繙方言。
28 神在教會所設立的：第一是使徒，第二是先知，第三是教師，其次是行異能的，再次是得恩賜醫病的，幫助人的，治理事的，說方言的。
30 豈都是得恩賜醫病的麼？豈都是說方言的麼？豈都是繙方言的麼？
9 to another faith by the same Spirit, to another gifts of healing by that one Spirit,
10 to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues.
28 And God has placed in the church first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues.
30 Do all have gifts of healing? Do all speak in tongues? Do all interpret?

可 Mark 16:17-18

- 17 信的人必有神蹟隨著他們，就是奉我的名趕鬼；說新方言；
18 手能拿蛇；若喝了甚麼毒物，也必不受害；手按病人，病人就必好了。
17 And these signs will accompany those who believe: In my name they will drive out demons; they will speak in new tongues;
18 they will pick up snakes with their hands; and when they drink deadly poison, it will not hurt them at all; they will place their hands on sick people, and they will get well."

This extraordinary condition, however, soon made way for the usual one, in which the Church carries on its work by the ordinary means. There is no Scriptural ground for the idea that the charism of healing was intended to be continued in the Church of all ages. Evidently, the miracles and miraculous signs recorded in Scripture were intended as a mark or credential of divine revelation, themselves formed a part of this revelation, and served to attest and confirm the message of the early preachers of the gospel. As such they naturally ceased when the period of special revelation came to an end.

It is true that the Church of Rome and several sects claim the power of miraculous healing, but the claim is not borne out by the evidence. There are many marvelous stories in circulation of miraculous cures, but before they are given credence it must be proved:

- (1) that they do not pertain to cases of imaginary sickness, but to cases of real diseases or physical defects;
- (2) that they do not refer to imaginary or pretended, but to real, cures; and

(3) that the cures are actually wrought in a supernatural way, and are not the result of the use of natural means, either material or mental. (Cf. especially, Warfield, *Counterfeit Miracles*.)

b. 慈惠的服事。

The ordinary ministry of benevolence in the Church.

The Lord clearly intended that the Church should make provision for her poor. He hinted at this duty when He said to His disciples: "For ye have the poor always with you," Matt. 26:11; Mark 14:7.

太 Matthew 26:11

因為常有窮人和你們同在；只是你們不常有我。

The poor you will always have with you, but you will not always have me.

可 Mark 14:7

因為常有窮人和你們同在，要向他們行善隨時都可以；只是你們不常有我。

The poor you will always have with you, and you can help them any time you want. But you will not always have me.

By means of a communion of goods the early Church saw to it that no one wanted the necessaries of life, Acts 4:34. It is not impossible that the *neoteroi* of Acts 5:6,10 were the precursors of the later deacons. And when the widows of the Greeks were being neglected in the daily ministrations, the apostles saw to it that seven well qualified men were put in charge of this necessary business, Acts 6:1-6. They were to "serve the tables," which seems to mean in this connection, to superintend the service at the tables of the poor, or to provide for an equitable division of the provisions that were placed on the tables. Deacons and deaconesses are mentioned repeatedly in the Bible, Rom. 16:1; Phil. 1:1; I Tim. 3:8-12.

徒 Acts 4:34

內中也沒有一個缺乏的，因為人人將田產房屋都賣了，把所賣的價銀拿來，放在使徒腳前，that there were no needy persons among them. For from time to time those who owned land or houses sold them, brought the money from the sales

徒 Acts 5:6,10

6 有些少年人起來，把他包裹，抬出去埋葬了。

10 婦人立刻仆倒在彼得腳前，斷了氣。那些少年人進來，見他已經死了，就抬出去，埋在他丈夫旁邊。

6 Then some young men came forward, wrapped up his body, and carried him out and buried him.

10 At that moment she fell down at his feet and died. Then the young men came in and, finding her dead, carried her out and buried her beside her husband.

徒 Acts 6:1-6

- 1 那時，門徒增多，有說希利尼話的猶太人向希伯來人發怨言，因為在天天的供給上忽略了他們的寡婦。
 - 2 十二使徒叫眾門徒來，對他們說：我們撇下神的道去管理飯食，原是不合宜的。
 - 3 所以弟兄們，當從你們中間選出七個有好名聲、被聖靈充滿、智慧充足的人，我們就派他們管理這事。
 - 4 但我們要專心以祈禱、傳道為事。
 - 5 大眾都喜悅這話，就揀選了司提反，乃是大有信心、聖靈充滿的人，又揀選腓利、伯羅哥羅、尼迦挪、提門、巴米拿，並進猶太教的安提阿人尼哥拉，
 - 6 叫他們站在使徒面前。使徒禱告了，就按手在他們頭上。
- 1 In those days when the number of disciples was increasing, the Hellenistic Jews[a] among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food.
 - 2 So the Twelve gathered all the disciples together and said, “It would not be right for us to neglect the ministry of the word of God in order to wait on tables.
 - 3 Brothers and sisters, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them
 - 4 and will give our attention to prayer and the ministry of the word.”
 - 5 This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit; also Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism.
 - 6 They presented these men to the apostles, who prayed and laid their hands on them.

羅 Romans 16:1

我對你們舉薦我們的姊妹非比，他是堅革哩教會中的女執事。
I commend to you our sister Phoebe, a deacon of the church in Cenchreae.

腓 Philippians 1:1

基督耶穌的僕人保羅和提摩太寫信給凡住腓立比、在基督耶穌裏的眾聖徒，和諸位監督，諸位執事。
Paul and Timothy, servants of Christ Jesus, To all God's holy people in Christ Jesus at Philippi, together with the overseers and deacons:

提前 I Timothy 3:8-12

- 8 作執事的，也是如此：必須端莊，不一口兩舌，不好喝酒，不貪不義之財；
 - 9 要存清潔的良心，固守真道的奧祕。
 - 10 這等人也要先受試驗，若沒有可責之處，然後叫他們作執事。
 - 11 女執事（原文是女人）也是如此：必須端莊，不說讒言，有節制，凡事忠心。
 - 12 執事只要作一個婦人的丈夫，好好管理兒女和自己的家。
- 8 In the same way, deacons are to be worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain.
 - 9 They must keep hold of the deep truths of the faith with a clear conscience.
 - 10 They must first be tested; and then if there is nothing against them, let them serve as deacons.
 - 11 In the same way, the women are to be worthy of respect, not malicious talkers but temperate and trustworthy in everything.
 - 12 A deacon must be faithful to his wife and must manage his children and his household well.

Moreover, the New Testament contains many passages urging the necessity of giving or collecting for the poor, Acts 20:35; I Cor. 16:1,2; II Cor. 9:1,6,7,12-14; Gal. 2:10; 6:10; Eph. 4:28; I Tim. 5:10, 16; Jas. 1:27; 2:15,16; I John 3:17. There can be no doubt about the duty of the Church in this respect. And the deacons are the officers who are charged with the responsible and delicate task of performing the work of Christian benevolence with reference to all the needy of the Church. They must devise ways and means for collecting the necessary funds, have charge of the money collected, and provide for its prudential distribution. However, their task is not limited to this offering of material help. They must also instruct and comfort the needy. In all their work they should consider it their duty to apply spiritual principles in the performance of their duty.

徒 Acts 20:35

我凡事給你們作榜樣，叫你們知道應當這樣勞苦，扶助軟弱的人，又當記念主耶穌的話，說：施比受更為有福。

In everything I did, I showed you that by this kind of hard work we must help the weak, remembering the words the Lord Jesus himself said: 'It is more blessed to give than to receive.'

林前 I Corinthians 16:1-2

- 1 論到為聖徒捐錢，我從前怎樣吩咐加拉太的眾教會，你們也當怎樣行。
- 2 每逢七日的第一日，各人要照自己的進項抽出來留著，免得我來的時候現湊。
- 1 Now about the collection for the Lord's people: Do what I told the Galatian churches to do.
- 2 On the first day of every week, each one of you should set aside a sum of money in keeping with your income, saving it up, so that when I come no collections will have to be made.

林後 II Corinthians 9:1,6,7,12-14

- 1 論到供給聖徒的事，我不必寫信給你們；
- 6 少種的少收，多種的多收，這話是真的。
- 7 各人要隨本心所酌定的，不要作難，不要勉強，因為捐得樂意的人是神所喜愛的。
- 12 因為辦這供給的事，不但補聖徒的缺乏，而且叫許多人越發感謝神。
- 13 他們從這供給的事上得了憑據，知道你們承認基督順服他的福音，多多的捐錢給他們和眾人，便將榮耀歸與神。
- 14 他們也因神極大的恩賜顯在你們心裏，就切切的想念你們，為你們祈禱。
- 1 There is no need for me to write to you about this service to the Lord's people.
- 6 Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously.
- 7 Each of you should give what you have decided in your heart to give, not reluctantly or under compulsion, for God loves a cheerful giver.
- 12 This service that you perform is not only supplying the needs of the Lord's people but is also overflowing in many expressions of thanks to God.
- 13 Because of the service by which you have proved yourselves, others will praise God for the obedience that accompanies your confession of the gospel of Christ, and for your generosity in sharing with them and with everyone else.
- 14 And in their prayers for you their hearts will go out to you, because of the surpassing grace God has given you.

加 Galatians 2:10

只是願意我們記念窮人；這也是我本來熱心去行的。

All they asked was that we should continue to remember the poor, the very thing I had been eager to do all along.

加 Galatians 6:10

所以，有了機會就當向眾人行善，向信徒一家的人更當這樣。

Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.

弗 Ephesians 4:28

從前偷竊的，不要再偷；總要勞力，親手作正經事，就可有餘分給那缺少的人。

Anyone who has been stealing must steal no longer, but must work, doing something useful with their own hands, that they may have something to share with those in need.

提前 I Timothy 5:10,16

10 又有行善的名聲，就如養育兒女，接待遠人，洗聖徒的腳，救濟遭難的人，竭力行各樣善事。

16 信主的婦女，若家中有寡婦，自己就當救濟他們，不可累著教會，好使教會能救濟那真無倚靠的寡婦。

10 and is well known for her good deeds, such as bringing up children, showing hospitality, washing the feet of the Lord's people, helping those in trouble and devoting herself to all kinds of good deeds.

16 If any woman who is a believer has widows in her care, she should continue to help them and not let the church be burdened with them, so that the church can help those widows who are really in need.

雅 James 1:27

在神我們的父面前，那清潔沒有玷污的虔誠，就是看顧在患難中的孤兒寡婦，並且保守自己不沾染世俗。

Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world.

雅 James 2:15-16

15 若是弟兄或是姐妹，赤身露體，又缺了日用的飲食；

16 你們中間有人對他們說：平平安安的去罷！願你們穿得暖，喫得飽；卻不給他們身體所需用的，這有甚麼益處呢？

15 Suppose a brother or a sister is without clothes and daily food.

16 If one of you says to them, "Go in peace; keep warm and well fed," but does nothing about their physical needs, what good is it?

約一 I John 3:17

凡有世上財物的，看見弟兄窮乏，卻塞住憐恤的心，愛神的心怎能存在他裏面呢？

If anyone has material possessions and sees a brother or sister in need but has no pity on them, how can the love of God be in that person?

It is to be feared that this function of the Church is sadly neglected in many of the churches today. There is a tendency to proceed on the assumption that it can safely be left to the State to provide **even for the poor of the Church**. But in

acting on that assumption, the Church is neglecting a sacred duty, is impoverishing her own spiritual life, is robbing herself of the joy experienced in ministering to the needs of those who suffer want, and is depriving those who are suffering hardships, who are borne down by the cares of life, and who are often utterly discouraged, of the comfort, the joy, and the sunshine of the spiritual ministrations of Christian love, which are as a rule entirely foreign to the work of charity administered by the State.

恩典的工具

THE MEANS OF GRACE

(Louis Berkhof, *Systematic Theology*, pp. 604-658.)

I. 「恩典的工具」概論

THE MEANS OF GRACE IN GENERAL

(Louis Berkhof, *Systematic Theology*, pp. 604-609.)

A. 「恩典工具」的觀念。

The Idea of the Means of Grace.

Fallen man receives all the blessings of salvation out of the eternal fountain of the grace of God, in virtue of the merits of Jesus Christ and through the operation of the Holy Spirit. While the Spirit can and does in some respects operate immediately on the soul of the sinner, He has seen fit to bind Himself largely to the use of certain means in the communication of divine grace.

The term "means of grace" is not found in the Bible, but is nevertheless a proper designation of the means that are indicated in the Bible. At the same time the term is not very definite and may have a far more comprehensive meaning than it ordinarily has in theology. The Church may be represented as the great means of grace which Christ, working through the Holy Spirit, uses for the gathering of the elect, the edification of the saints, and the building up of His spiritual body. He qualifies her for this great task by endowing her with all kinds of spiritual gifts, and by the institution of the offices for the administration of the Word and the sacraments, which are all means to lead the elect to their eternal destiny.

But the term may have an even wider scope. The whole providential guidance of the saints, through prosperity and adversity, often becomes a means by which the Holy Spirit leads the elect to Christ or to an ever closer communion with Him. It is even possible to include in the means of grace all that is required of men for the reception and the continued enjoyment of the blessings of the covenant, such as faith, conversion, spiritual warfare, and prayer. It is neither customary nor desirable, however, to include all this under the term "means of grace." The Church is not a means of grace alongside of the Word and the sacraments, because her power in promoting the work of the grace of God consists only in the administration of these. She is not instrumental in communicating grace, except by means of the Word and of the sacraments. Moreover, faith, conversion, and prayer, are first of all fruits of the grace of God, though they may in turn become instrumental in strengthening the spiritual life. They are not objective ordinances, but subjective conditions for the

possession and enjoyment of the blessings of the covenant. Consequently, it is better not to follow Hodge when he includes prayer, nor McPherson when he adds to the Word and the sacraments both the Church and prayer.

Strictly speaking, only the Word and the sacraments can be regarded as means of grace, that is, as objective channels which Christ has instituted in the Church, and to which He ordinarily binds Himself in the communication of His grace. Of course these may never be dissociated from Christ, nor from the powerful operation of the Holy Spirit, nor from the Church which is the appointed organ for the distribution of the blessings of divine grace. They are in themselves quite ineffective and are productive of spiritual results only through the efficacious operation of the Holy Spirit.

B. 「聖道」和「聖禮」作為「恩典工具」的特性。

Characteristics of the Word and the Sacraments as Means of Grace.

The fact that one can speak of means of grace in a rather general sense makes it imperative to point to the distinctive characteristics of the means of grace in the technical or restricted sense of the word.

1. 它們是「特殊恩典」的工具。

They Are Instruments of Special Grace.

They are instruments, not of common, but of special grace, the grace that removes sin and renews the sinner in conformity with the image of God. It is true that the Word of God may, and in some respects actually does, enrich those who live under the gospel with some of the choicest blessings of common grace in the restricted sense of the word; but it, as well as the sacraments, comes into consideration here only as a means of grace in the technical sense of the word. And the means of grace in this sense are always connected with the beginning and the progressive operation of the special grace of God, that is redemptive grace, in the hearts of sinners.

2. 它們「本身」是恩典的工具。

They Are In Themselves Means of Grace.

They are in themselves, and not in virtue of their connection with things not included in them, means of grace. Striking experiences may, and undoubtedly sometimes do, serve to strengthen the work of God in the hearts of believers, but this does not constitute them means of grace in the technical sense, since they accomplish this only in so far as these experiences are interpreted in the light of God's Word, through which the Holy Spirit operates. The Word and the sacraments

are in themselves means of grace; their spiritual efficacy is dependent only on the operation of the Holy Spirit.

3. 它們「恆常而持續」是上帝恩典的「常規工具」。

They Are Continuous Instruments of God's Grace.

They are continuous instruments of God's grace, and not in any sense of the word exceptional. This means that they are not associated with the operation of God's grace merely occasionally or in a more or less accidental way, but are the regularly ordained means for the communication of the saving grace of God and are as such of perpetual value.

The Heidelberg Catechism asks in Question 65, "Since, then, we are made partakers of Christ and all His benefits by faith only, whence comes this faith?" And the answer is, "From the Holy Spirit, who works it in our hearts by the preaching of the holy gospel, and confirms it by the use of the holy sacraments."

4. 它們是「基督教會職權的正規工具」。

They Are the Official Means of the Church of Jesus Christ.

They are the official means of the Church of Jesus Christ. The **preaching** of the Word (or, **the Word preached**) and the **administration** of the sacraments (or, **the sacraments administered**) are the means **officially instituted in the Church**, by which the Holy Spirit works and confirms faith in the hearts of men. Some Reformed theologians limit the idea of the means of grace still more by saying that they are administered only within the visible Church, and that they presuppose the existence of the principle of the new life in the soul.

Shedd and Dabney both speak of them, without any qualification, as "means of sanctification." Says the former: "When the world of unregenerate men are said to have the means of grace, the means of conviction under common grace, not of sanctification under special grace, are intended." (*Dogm. Theol.* II, p. 561.)

Honig also distinguishes between the Word of God as a means of grace and the Word as it contains the call to conversion and serves to call Gentiles to the service of the living God. (*Handboek van de Geref. Dogm.*, p. 611.)

Dr. Kuyper, too, thinks of the means of grace merely as means for the strengthening of the new life when he says: "The *media gratiae* are means instituted by God that He makes use of to unfold, both personally and socially, for and through our

consciousness, the recreation that He immediately established in our nature." [*Dict. Dogm., De Sacramentis*, p.7 (translation mine — L.B.).]

There is, of course, a truth in this representation. The principle of the new life is wrought in the soul immediately, that is, without the mediation of the Word that is preached. But in so far as the origination of the new life also includes the new birth and internal calling, it may also be said that the Holy Spirit works the beginning of the new life or of faith, as the Heidelberg Catechism says, "by the preaching of the holy gospel."

C. 「恩典工具」教義在歷史上的發展。

Historical Views Respecting the Means of Grace.

There has been considerable difference of opinion respecting the means of grace in the Church of Jesus Christ. The early Church does not furnish us with anything very definite on this point. There was far more emphasis on the sacraments than on the Word of God. Baptism was rather generally regarded as the means by which sinners were regenerated, while the eucharist stood out as the sacrament of sanctification. In course of time, however, certain definite views were developed.

1. 羅馬天主教會的觀點。

The Roman Catholic View.

While the Roman Catholics regarded even relics and images as means of grace, they singled out in particular the Word and the sacraments. At the same time they failed to give due prominence to the Word, and ascribed to it only preparatory significance in the work of grace. As compared with the Word, the sacraments were considered to be the real means of grace. In the system that was gradually developed the Church of Rome recognizes a means that is even superior to the sacraments. The Church itself is regarded as the primary means of grace. In it Christ continues His divine-human life on earth, performs His prophetic, priestly, and kingly work, and through it He communicates the fulness of His grace and truth. This grace serves especially to raise man from the natural to the supernatural order. It is a *gratia elevans*, a supernatural physical power, infused into the natural man through the sacraments working *ex opere operato*. In the sacraments the visible signs and the invisible grace are inseparably connected. In fact, the grace of God is contained in the means as a sort of substance, is conveyed through the channel of the means, and is therefore absolutely bound to the means. Baptism regenerates man *ex opere operato*, and the even more important eucharist raises his spiritual life to a higher level. Apart from Christ, from the Church, and from the sacrament, there is no salvation.

2. 路德宗的觀點。

The Lutheran View.

With the Reformation the emphasis was shifted from the sacraments to the Word of God. Luther gave great prominence to the Word of God as the primary means of grace. He pointed out that the sacraments have no significance apart from the Word and are in fact merely the visible Word. He did not entirely succeed in correcting the Roman Catholic error as to the inseparable connection between the outward means and the inward grace communicated through them. He, too, conceived of the grace of God as a sort of substance contained in the means and not to be obtained apart from the means. The Word of God is in itself always efficacious and will effect a spiritual change in man, unless he puts a stumbling block in the way. And the body and blood of Christ is "in, with, and under" the elements of bread and wine, so that they who eat and drink the latter, also receive the former, though this will be to their advantage only if they receive them in the proper manner. It was especially his opposition to the subjectivity of the Anabaptists that caused Luther to stress the objective character of the sacraments and to make their effectiveness dependent on their divine institution rather than on the faith of the recipients. The Lutherans did not always steer clear of the idea that the sacraments function *ex opere operato*.

3. 神秘主義者的觀點。

The View of the Mystics.

Luther had to contend a great deal with the mystical Anabaptists, and it was especially his reaction to their views that determined his final view of the means of grace. The Anabaptists, and other mystical sects of the age of the Reformation and of later times, virtually deny that God avails Himself of means in the distribution of His grace. They stress the fact that God is absolutely free in communicating His grace, and therefore can hardly be conceived of as bound to such external means. Such means after all belong to the natural world, and have nothing in common with the spiritual world. God, or Christ, or the Holy Spirit, or the inner light, work directly in the heart, and both the Word and the sacraments can only serve to indicate or to symbolize this internal grace. This whole conception is determined by a dualistic view of nature and grace.

4. 理性主義的觀點。

The Rationalistic View.

The Socinians of the days of the Reformation, on the other hand, moved too far in the opposite direction. Socinus himself did not even regard baptism as a rite destined to be permanent in the Church of Jesus Christ, but his followers did not go to that extreme. They recognized both baptism and the Lord's Supper as rites of permanent validity, but ascribed to them only a moral efficacy. This means that they thought of the means of grace as working only through moral persuasion, and did not associate them at all with any mystical operation of the Holy Spirit. In fact, they placed the emphasis more on what man did in the means of grace than on what God accomplished through them, when they spoke of them as mere external badges of profession and (of the sacraments) as memorials. The Arminians of the seventeenth century and the Rationalists of the eighteenth century shared this view.

5. 改革宗的觀點。

The Reformed View.

While reaction to the Anabaptists caused the Lutherans to move in the direction of Rome and to bind the grace of God to the means in the most absolute sense — a position also taken by High Church Anglicans —, the Reformed Churches continued the original view of the Reformation. They deny that the means of grace can of themselves confer grace, as if they were endowed with a magical power to produce holiness. God and God only is the efficient cause of salvation. And in the distribution and communication of His grace He is not absolutely bound to the divinely appointed means through which He ordinarily works, but uses them to serve His gracious purposes according to His own free will. But while they do not regard the means of grace as absolutely necessary and indispensable, they strongly oppose the idea that these means may be treated as purely accidental and indifferent and can be neglected with impunity. God has appointed them as the ordinary means through which He works His grace in the hearts of sinners, and their wilful neglect can only result in spiritual loss.

D. 改革宗「恩典工具」教義的特點。

Characteristic Elements in the Reformed Doctrine of the Means of Grace.

For a proper understanding of the Reformed doctrine of the means of grace the following points deserve special emphasis.

1. 特殊恩典是藉「恩典工具」而施行。

The special grace of God operates only in the sphere in which the means of grace function. This truth must be maintained over against the Mystics, who deny the necessity of the means of grace. God is a God of order, who in the operation of His

grace ordinarily employs the means which He Himself has ordained. This, of course, does not mean that He has Himself become subservient to the appointed means and could not possibly work without them in the communication of His grace, but only that it has pleased Him to bind Himself, except in the case of infants, to the use of these means.

2. 新生命的培育與成長必須靠賴「恩典工具」。

On a single point, namely, in the implanting of the new life, the grace of God works immediately, that is, without the use of these means as instruments. But even so it works only in the sphere of the means of grace, since these are absolutely required in drawing out and nourishing the new life. This is a direct negation of the position of Rationalism, which represents regeneration as the result of moral suasion.

3. 「恩典工具」本身沒有固有的權能。

While the grace of God generally operates mediately, it is not inherent in the means as a divine deposit, but accompanies the use of these. This must be maintained in opposition to the Roman Catholics, the High Church Anglicans, and the Lutherans, who proceed on the assumption that the means of grace always operate in virtue of an inherent power, though their operation may be made ineffective by the condition or attitude of the recipient.

4. 聖道與聖禮不能分割。

The Word of God may never be separated from the sacraments, but must always accompany them, since they are virtually only a visible representation of the truth that is conveyed to us by the Word. In the Church of Rome the Word retires into the background as having only preparatory significance, while the sacraments, considered apart from the Word, are regarded as the real means of grace.

5. 領受神恩典所得的一切知識都必須從聖道而來。

All the knowledge which is obtained by the recipient of divine grace, is wrought in him by means of the Word and is derived from the Word. This position must be maintained in opposition to all kinds of Mystics, who lay claim to special revelations and to a spiritual knowledge that is not mediated by the Word, and who thereby lead us into a sea of boundless subjectivity.

II. 聖道

THE WORD AS A MEANS OF GRACE

(Louis Berkhof, *Systematic Theology*, pp. 610-615.)

A. 「聖道」的意義。

Meaning of the Term "Word of God" in This Connection.

Roman Catholics can hardly be said to regard the Word of God as a means of grace. In their estimation the Church is the great and all-sufficient channel of grace for sinners, and all other means are subordinate to it. And the two most powerful means which God has placed at the disposal of the Church are prayer and the sacraments.

The Churches of the Reformation, however, both the Lutheran and the Reformed, do honor the Word of God as such and even regard it as superior to the sacraments. It is true that the older Reformed theologians, such as the professors of Leyden (Synopsis), Mastricht, á Marck, Turretin, and others, and even some of a more recent date, such as Dabney and Kuyper, do not treat of it separately as a means of grace, but this is largely due to the fact that they have already discussed the Word in other connections. They freely speak of it as a means of grace. And when they consider the Word of God as a means of grace, they are not thinking of the Logos, the personal Word, John 1:1-14. Neither do they have in mind any word of power proceeding out of the mouth of Jehovah, Ps. 33:6; Isa. 55:11; Rom. 4:17, or any word of direct revelation, such as the prophets received, Jer. 1:4; 2:1; Ezek. 6:1; Hos. 1:1.

約 John 1:1-14

- 1 太初有道，道與神同在，道就是神。
 - 2 這道太初與神同在。
 - 3 萬物是藉著他造的；凡被造的，沒有一樣不是藉著他造的。
 - 4 生命在他裏頭，這生命就是人的光。
 - 5 光照在黑暗裏，黑暗卻不接受光。
 - 6 有一個人，是從神那裏差來的，名叫約翰。
 - 7 這人來，為要作見證，就是為光作見證，叫眾人因他可以信。
 - 8 他不是那光，乃是要為光作見證。
 - 9 那光是真光，照亮一切生在世上的人。
 - 10 他在世界，世界也是藉著他造的，世界卻不認識他。
 - 11 他到自己的地方來，自己的人倒不接待他。
 - 12 凡接待他的，就是信他名的人，他就賜他們權柄，作神的兒女。
 - 13 這等人不是從血氣生的，不是從情慾生的，也不是從人意生的，乃是從神生的。
 - 14 道成了肉身，住在我們中間，充充滿滿的有恩典有真理。我們也見過他的榮光，正是父獨生子的榮光。
- 1 In the beginning was the Word, and the Word was with God, and the Word was God.
 - 2 He was with God in the beginning.
 - 3 Through him all things were made; without him nothing was made that has been made.
 - 4 In him was life, and that life was the light of all mankind.
 - 5 The light shines in the darkness, and the darkness has not overcome it.

- 6 There was a man sent from God whose name was John.
7 He came as a witness to testify concerning that light, so that through him all might believe.
8 He himself was not the light; he came only as a witness to the light.
9 The true light that gives light to everyone was coming into the world.
10 He was in the world, and though the world was made through him, the world did not recognize him.
11 He came to that which was his own, but his own did not receive him.
12 Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God—
13 children born not of natural descent, nor of human decision or a husband's will, but born of God.
14 The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

詩 Psalms 33:6

諸天藉耶和華的命而造；萬象藉他口中的氣而成。

By the word of the Lord the heavens were made, their starry host by the breath of his mouth.

賽 Isaiah 55:11

我口所出的話也必如此，決不徒然返回，卻要成就我所喜悅的，在我發他去成就（發他去成就：或譯所命定）的事上必然亨通。

so is my word that goes out from my mouth: It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it.

羅 Romans 4:17

亞伯拉罕所信的，是那叫死人復活、使無變為有的神，他在主面前作我們世人的父。如經上所記：我已經立你作多國的父。

As it is written: "I have made you a father of many nations." He is our father in the sight of God, in whom he believed—the God who gives life to the dead and calls into being things that were not.

耶 Jeremiah 1:4

耶利米說，耶和華的話臨到我說：

The word of the Lord came to me, saying,

耶 Jeremiah 2:1

耶和華的話臨到我說：

The word of the Lord came to me:

結 Ezekiel 6:1

耶和華的話臨到我說：

The word of the Lord came to me:

何 Hosea 1:1

當烏西雅、約坦、亞哈斯、希西家作猶大王，約阿施的兒子耶羅波安作以色列王的時候，耶和華的話臨到備利的兒子何西阿。

The word of the Lord that came to Hosea son of Beeri during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, and during the reign of Jeroboam son of Jehoash king of Israel:

It is the inspired Word of God, the Word of Scripture, which they regard as a means of grace. And even when speaking of this as a means of grace, they contemplate it from a special point of view. The inspired Scriptures constitute the *principium cognoscendi*, the fountain head, of all our theological knowledge, but it is not that aspect which we have in mind when we speak of the Word of God as a means of grace. The Bible is not only the *principium cognoscendi* of theology, but it is also the means which the Holy Spirit employs for the extension of the Church and for the edification and nourishment of the saints. It is pre-eminently the word of God's grace, and therefore also the most important means of grace.

Strictly speaking, it is the Word **as it is preached** in the name of God and in virtue of a divine commission, that is considered as a means of grace in the technical sense of the word, alongside of the sacraments which are administered in the name of God. Naturally, the Word of God can also be considered as a means of grace in a more general sense. It may be a real blessing as it is brought to man in many additional ways: as it is read in the home, is taught in the school, or is circulated in tracts. As the **official** means of grace, placed at the disposal of the Church, both the Word and the sacraments can only be administered by the lawful and properly qualified officers of the Church. But in distinction from the sacraments the Word can also be carried out into the world by all believers and operate in many different ways.

B. 「聖道」與「聖靈」的關係。

The Relation of the Word to the Holy Spirit.

There has developed in the course of history quite a difference of opinion respecting the efficacy of the Word, and consequently, as to the connection between the effectual operation of the Word, and the work of the Holy Spirit.

1. 「依法主義」側重聖道的「道德勸化」

Nomism in its various forms, such as Judaism, Pelagianism, Semi-Pelagianism, Arminianism, Neonomianism, and Rationalism, deems the intellectual, moral, and aesthetic influence of the Word as the only influence that can be ascribed to it. It does not believe in a supernatural operation of the Holy Spirit through the Word. The truth revealed in the Word of God works only by moral persuasion. In some of its forms, such as Pelagianism and Rationalism, Nomism does not even feel the need of a special operation of the Holy Spirit in the work of redemption, but in its more moderate forms, such as Semi-Pelagianism, Arminianism, and Neonomianism, it considers the moral influence of the Word insufficient, so that it must be supplemented by the work of the Holy Spirit.

2. 「非律主義」側重聖靈的「內在光照」

Antinomianism, on the other hand, does not regard the external Word as necessary at all, and displays a Mysticism which expects everything from the inner word or the inner light, or from the *immediate* operation of the Holy Spirit. Its slogan is, "The letter killeth, but the Spirit giveth life." The external word belongs to the natural world, is unworthy of the really spiritual man, and can produce no spiritual results. While Antinomians of all descriptions reveal a tendency to slight, if not to ignore altogether, the means of grace, this tendency received its clearest expression at the hands of some of the Anabaptists.

3. 改革宗的觀點：聖道與聖靈相輔相成

In opposition to these two views, the Reformers maintained that the Word alone is not sufficient to work faith and conversion; that the Holy Spirit can, but does not ordinarily, work without the Word; and that therefore in the work of redemption the Word and the Spirit work together.

Though there was little difference on this point at first between the Lutherans and the Reformed, the former from the beginning stressed the fact that the Holy Spirit works through the Word as His instrument (*per verbum*), while the latter preferred to say that the operation of the Holy Spirit accompanies the Word (*cum verbo*).

Later on Lutheran theologians developed the real Lutheran doctrine, that the Word of God contains the converting power of the Holy Spirit as a divine deposit, which is now so inseparably connected with it that it is present even when the Word is not used, or is not used legitimately. But in order to explain the different results of the preaching of the Word in the case of different persons, they had to resort, even though it be in a mild form, to the doctrine of the free will of man.

The Reformed indeed regarded the Word of God as always powerful, either as a savour of life unto life or as a savour of death unto death, but maintained that it becomes efficacious in leading to faith and conversion only by an accompanying operation of the Holy Spirit in the hearts of sinners. They refused to consider this efficaciousness as an impersonal power resident in the Word.

C. 聖道以兩方面作為恩典的工具。

The Two Parts of the Word of God Considered as a Means of Grace.

1. 聖道裏的律法與福音。

The Law and the Gospel in the Word of God.

The Churches of the Reformation from the very beginning distinguished between the law and the gospel as the two parts of the Word of God as a means of grace. This distinction was not understood to be identical with that between the Old and the New Testament, but was regarded as a distinction that applies to both Testaments. There is law and gospel in the Old Testament, and there is law and gospel in the New. The law comprises everything in Scripture which is a revelation of God's will in the form of command or prohibition, while the gospel embraces everything, whether it be in the Old Testament or in the New, that pertains to the work of reconciliation and that proclaims the seeking and redeeming love of God in Christ Jesus.

And each one of these two parts has its own proper function in the economy of grace. The law seeks to awaken in the heart of man contrition on account of sin, while the gospel aims at the awakening of saving faith in Jesus Christ. The work of the law is in a sense preparatory to that of the gospel. It deepens the consciousness of sin and thus makes the sinner aware of the need of redemption. Both are subservient to the same end, and both are indispensable parts of the means of grace.

This truth has not always been sufficiently recognized. The condemning aspect of the law has sometimes been stressed at the expense of its character as a part of the means of grace. Ever since the days of Marcion there have always been some who saw only contrast between the law and the gospel and proceeded on the assumption that the one excluded the other. They based their opinion in part on the rebuke which Paul administered to Peter (Gal. 2:11-14), and partly on the fact that Paul occasionally draws a sharp distinction between the law and the gospel and evidently regards them as contrasts, II Cor. 3:6-11; Gal. 3:2,3,10-14; cf. also John 1:17. They lost sight of the fact that Paul also says that the law served as a tutor to lead men to Christ, Gal. 3:24, and that the Epistle to the Hebrews represents the law, not as standing in antithetical relation to the gospel, but rather as the gospel in its preliminary and imperfect state.

加 Galatians 2:11-14

- 11 後來，磯法到了安提阿；因他有可責之處，我就當面抵擋他。
- 12 從雅各那裏來的人未到以先，他和外邦人一同喫飯，及至他們來到，他因怕奉割禮的人，就退去與外邦人隔開了。
- 13 其餘的猶太人也都隨著他裝假，甚至連巴拿巴也隨夥裝假。
- 14 但我一看見他們行的不正，與福音的真理不合，就在眾人面前對磯法說：你既是猶太人，若隨外邦人行事，不隨猶太人行事，怎麼還勉強外邦人隨猶太人呢？
- 11 When Cephas came to Antioch, I opposed him to his face, because he stood condemned.
- 12 For before certain men came from James, he used to eat with the Gentiles. But when they arrived, he began to draw back and separate himself from the Gentiles because he was afraid of those who belonged to the circumcision group.
- 13 The other Jews joined him in his hypocrisy, so that by their hypocrisy even Barnabas was led astray.

- 14 When I saw that they were not acting in line with the truth of the gospel, I said to Cephas in front of them all, “You are a Jew, yet you live like a Gentile and not like a Jew. How is it, then, that you force Gentiles to follow Jewish customs?”

林後 II Corinthians 3:6-11

- 6 他叫我們能承當這新約的執事，不是憑著字句，乃是憑著精意；因為那字句是叫人死，精意（或作：聖靈）是叫人活。
- 7 那用字刻在石頭上屬死的職事尚且有榮光，甚至以色列人因摩西面上的榮光，不能定睛看他的臉；這榮光原是漸漸退去的，
- 8 何況那屬靈的職事豈不更有榮光麼？
- 9 若是定罪的職事有榮光，那稱義的職事榮光就越發大了。
- 10 那從前有榮光的，因這極大的榮光就算不得有榮光了；
- 11 若那廢掉的有榮光，這長存的就更有榮光了。
- 6 He has made us competent as ministers of a new covenant—not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.
- 7 Now if the ministry that brought death, which was engraved in letters on stone, came with glory, so that the Israelites could not look steadily at the face of Moses because of its glory, transitory though it was,
- 8 will not the ministry of the Spirit be even more glorious?
- 9 If the ministry that brought condemnation was glorious, how much more glorious is the ministry that brings righteousness!
- 10 For what was glorious has no glory now in comparison with the surpassing glory.
- 11 And if what was transitory came with glory, how much greater is the glory of that which lasts!

加 Galatians 3:2-3,10-14

- 2 我只要問你們這一件：你們受了聖靈，是因行律法呢？是因聽信福音呢？
- 3 你們既靠聖靈入門，如今還靠肉身成全麼？你們是這樣的無知麼？
- 10 凡以行律法為本的，都是被咒詛的；因為經上記著：凡不常照律法書上所記一切之事去行的，就被咒詛。
- 11 沒有一個人靠著律法在神面前稱義，這是明顯的；因為經上說，義人必因信得生。
- 12 律法原不本乎信，只說：行這些事的，就必因此活著。
- 13 基督既為我們受（原文是成）了咒詛，就贖出我們脫離律法的咒詛；因為經上記著：凡掛在木頭上都是被咒詛的。
- 14 這便叫亞伯拉罕的福，因基督耶穌可以臨到外邦人，使我們因信得著所應許的聖靈。
- 2 I would like to learn just one thing from you: Did you receive the Spirit by the works of the law, or by believing what you heard?
- 3 Are you so foolish? After beginning by means of the Spirit, are you now trying to finish by means of the flesh?
- 10 For all who rely on the works of the law are under a curse, as it is written: “Cursed is everyone who does not continue to do everything written in the Book of the Law.”
- 11 Clearly no one who relies on the law is justified before God, because “the righteous will live by faith.”
- 12 The law is not based on faith; on the contrary, it says, “The person who does these things will live by them.”
- 13 Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: “Cursed is everyone who is hung on a pole.”
- 14 He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit.

約 John 1:17

律法本是藉著摩西傳的；恩典和真理都是由耶穌基督來的。

For the law was given through Moses; grace and truth came through Jesus Christ.

加 Gal. 3:24

這樣，律法是我們訓蒙的師傅，引我們到基督那裏，使我們因信稱義。

So the law was our guardian until Christ came that we might be justified by faith.

Some of the older Reformed theologians represented the law and the gospel as absolute opposites. They thought of the law as embodying all the demands and commandments of Scripture, and of the gospel, as containing no demands whatsoever, but only unconditional promises; and thus excluded from it all requirements. This was partly due to the way in which the two are sometimes contrasted in Scripture, but was also partly the result of a controversy in which they were engaged with the Arminians. The Arminian view, making salvation dependent on faith and evangelical obedience as works of man, caused them to go to the extreme of saying that the covenant of grace does not require anything on the part of man, does not prescribe any duties, does not demand or command anything, not even faith, trust, and hope in the Lord, and so on, but merely conveys to man the promises of what God will do for him.

Others, however, correctly maintained that even the law of Moses is not devoid of promises, and that the gospel also contains certain demands. They clearly saw that man is not merely passive, when he is introduced into the covenant of grace, but is called upon to accept the covenant actively with all its privileges, though it is God who works in him the ability to meet the requirements. The promises which man appropriates certainly impose upon him certain duties, and among them the duty to obey the law of God as a rule of life, but also carry with them the assurance that God will work in him "both to will and to do."

The consistent Dispensationalists of our day again represent the law and the gospel as absolute opposites. Israel was under the law in the previous dispensation, but the Church of the present dispensation is under the gospel, and as such is free from the law. This means that the gospel is now the only means of salvation, and that the law does not now serve as such. Members of the Church need not concern themselves about its demands, since Christ has met all its requirements. They seem to forget that, while Christ bore the curse of the law, and met its demands as a condition of the covenant of works, He did not fulfil the law for them as a rule of life, to which man is subject in virtue of his creation, apart from any covenant arrangement.

2. 必須辨別「律法」與「福音」。

Necessary Distinctions Respecting the Law and the Gospel.

a. 舊約中有福音；新約中有律法。

As was already said in the preceding, the distinction between the law and the gospel is not the same as that between the Old and the New Testament. Neither is it the same as that which present day Dispensationalists make between the dispensation of the law and the dispensation of the gospel.

It is contrary to the plain facts of Scripture to say that there is no gospel in the Old Testament, or at least not in that part of the Old Testament that covers the dispensation of the law. There is gospel in the maternal promise, gospel in the ceremonial law, and gospel in many of the Prophets, as Isa. 53 and 54; 55:1-3,6,7; Jer. 31:33,34; Ezek. 36:25-28. In fact, there is a gospel current running through the whole of the Old Testament, which reaches its highest point in the Messianic prophecies.

賽 Isaiah 53:1-12

- 1 我們所傳的（或譯：所傳與我們的）有誰信呢？耶和華的膀臂向誰顯露呢？
 - 2 他在耶和華面前生長如嫩芽，像根出於乾地。他無佳形炫備；我們看見他的時候，也無美貌使我們羨慕他。
 - 3 他被藐視，被人厭棄；多受痛苦，常經憂患。他被藐視，好像被人掩面不看的一樣；我們也不尊重他。
 - 4 他誠然擔當我們的憂患，背負我們的痛苦；我們卻以為他受責罰，被神擊打苦待了。
 - 5 哪知他為我們的過犯受害，為我們的罪孽壓傷。因他受的刑罰，我們得平安；因他受的鞭傷，我們得醫治。
 - 6 我們都如羊走迷；各人偏行己路；耶和華使我們眾人的罪孽都歸在他身上。
 - 7 他被欺壓，在受苦的時候卻不開口（或譯：他受欺壓，卻自卑不開口）；他像羊羔被牽到宰殺之地，又像羊在剪毛的人手下無聲，他也是這樣不開口。
 - 8 因受欺壓和審判，他被奪去，至於他同世的人，誰想他受鞭打、從活人之地被剪除，是因我百姓的罪過呢？
 - 9 他雖然未行強暴，口中也沒有詭詐，人還使他與惡人同埋；誰知死的時候與財主同葬。
 - 10 耶和華卻定意（或譯：喜悅）將他壓傷，使他受痛苦。耶和華以他為贖罪祭（譯：他獻本身為贖罪祭）。他必看見後裔，並且延長年日。耶和華所喜悅的事必在他手中亨通。
 - 11 他必看見自己勞苦的功效，便心滿意足。有許多人因認識我的義僕得稱為義；並且他要擔當他們的罪孽。
 - 12 所以，我要使他與位大的同分，與強盛的均分擄物。因為他將命傾倒，以致於死；他也被列在罪犯之中。他卻擔當多人的罪，又為罪犯代求。
- 1 Who has believed our message and to whom has the arm of the Lord been revealed?
 - 2 He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him.
 - 3 He was despised and rejected by mankind, a man of suffering, and familiar with pain. Like one from whom people hide their faces he was despised, and we held him in low esteem.
 - 4 Surely he took up our pain and bore our suffering, yet we considered him punished by God, stricken by him, and afflicted.
 - 5 But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed.
 - 6 We all, like sheep, have gone astray, each of us has turned to our own way; and the Lord has laid on him the iniquity of us all.

- 7 He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before its shearers is silent, so he did not open his mouth.
- 8 By oppression and judgment he was taken away. Yet who of his generation protested? For he was cut off from the land of the living; for the transgression of my people he was punished.
- 9 He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth.
- 10 Yet it was the Lord's will to crush him and cause him to suffer, and though the Lord makes his life an offering for sin, he will see his offspring and prolong his days, and the will of the Lord will prosper in his hand.
- 11 After he has suffered, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities.
- 12 Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors.

賽 Isaiah 54:1-17

- 1 你這不懷孕、不生養的要歌唱；你這未曾經過產難的要發聲歌唱，揚聲歡呼；因為沒有丈夫的比有丈夫的兒女更多。這是耶和華說的。
- 2 要擴張你帳幕之地，張大你居所的幔子，不要限止；要放長你的繩子，堅固你的橛子。
- 3 因為你要向左向右開展；你的後裔必得多國為業，又使荒涼的城邑有人居住。
- 4 不要懼怕，因你必不致蒙羞；也不要抱愧，因你必不致受辱。你必忘記幼年的羞愧，不再記念你寡居的羞辱。
- 5 因為造你的是你的丈夫；萬軍之耶和華是他的名。救贖你的是以色列的聖者；他必稱為全地之神。
- 6 耶和華召你，如召被離棄心中憂傷的妻，就是幼年所娶被棄的妻。這是你神所說的。
- 7 我離棄你不過片時，卻要施大恩將你收回。
- 8 我的怒氣漲溢，頃刻之間向你掩面，卻要以永遠的慈愛憐恤你。這是耶和華——你的救贖主說的。
- 9 這事在我好像挪亞的洪水。我怎樣起誓不再使挪亞的洪水漫過遍地，我也照樣起誓不再向你發怒，也不斥責你。
- 10 大山可以挪開，小山可以遷移；但我的慈愛必不離開你；我平安的約也不遷移。這是憐恤你的耶和華說的。
- 11 你這受困苦、被風飄蕩不得安慰的人哪，我必以彩色安置你的石頭，以藍寶石立定你的根基；
- 12 又以紅寶石造你的女牆，以紅玉造你的城門，以寶石造你四圍的邊界（或譯：外郭）。
- 13 你的兒女都要受耶和華的教訓；你的兒女必大享平安。
- 14 你必因公義得堅立，必遠離欺壓，不致害怕；你必遠離驚嚇，驚嚇必不臨近你。
- 15 即或有人聚集，卻不由於我；凡聚集攻擊你的，必因你仆倒（或譯：投降你）。
- 16 吹噓炭火、打造合用器械的鐵匠是我所造；殘害人、行毀滅的也是我所造。
- 17 凡為攻擊你造成的器械必不利用；凡在審判時興起用舌攻擊你的，你必定他為有罪。這是耶和華僕人的產業，是他們從我所得的義。這是耶和華說的。
- 1 “Sing, barren woman, you who never bore a child; burst into song, shout for joy, you who were never in labor; because more are the children of the desolate woman than of her who has a husband,” says the Lord.
- 2 “Enlarge the place of your tent, stretch your tent curtains wide, do not hold back; lengthen your cords, strengthen your stakes.
- 3 For you will spread out to the right and to the left; your descendants will dispossess nations and settle in their desolate cities.

- 4 “Do not be afraid; you will not be put to shame. Do not fear disgrace; you will not be humiliated. You will forget the shame of your youth and remember no more the reproach of your widowhood.
- 5 For your Maker is your husband— the Lord Almighty is his name— the Holy One of Israel is your Redeemer; he is called the God of all the earth.
- 6 The Lord will call you back as if you were a wife deserted and distressed in spirit— a wife who married young, only to be rejected,” says your God.
- 7 “For a brief moment I abandoned you, but with deep compassion I will bring you back.
- 8 In a surge of anger I hid my face from you for a moment, but with everlasting kindness I will have compassion on you,” says the Lord your Redeemer.
- 9 “To me this is like the days of Noah, when I swore that the waters of Noah would never again cover the earth. So now I have sworn not to be angry with you, never to rebuke you again.
- 10 Though the mountains be shaken and the hills be removed, yet my unfailing love for you will not be shaken nor my covenant of peace be removed,” says the Lord, who has compassion on you.
- 11 “Afflicted city, lashed by storms and not comforted, I will rebuild you with stones of turquoise, your foundations with lapis lazuli.
- 12 I will make your battlements of rubies, your gates of sparkling jewels, and all your walls of precious stones.
- 13 All your children will be taught by the Lord, and great will be their peace.
- 14 In righteousness you will be established: Tyranny will be far from you; you will have nothing to fear. Terror will be far removed; it will not come near you.
- 15 If anyone does attack you, it will not be my doing; whoever attacks you will surrender to you.
- 16 “See, it is I who created the blacksmith who fans the coals into flame and forges a weapon fit for its work. And it is I who have created the destroyer to wreak havoc;
- 17 no weapon forged against you will prevail, and you will refute every tongue that accuses you. This is the heritage of the servants of the Lord, and this is their vindication from me,” declares the Lord.

賽 Isaiah 55:1-3,6-7

- 1 你們一切乾渴的都當就近水來；沒有銀錢的也可以來。你們都來，買了喫；不用銀錢，不用價值，也來買酒和奶。
- 2 你們為何花錢（原文是平銀）買那不足為食物的？用勞碌得來的買那不使人飽足的呢？你們要留意聽我的話就能喫那美物，得享肥甘，心中喜樂。
- 3 你們當就近我來；側耳而聽，就必得活。我必與你們立永約，就是應許大衛那可靠的恩典。
- 6 當趁耶和華可尋找的時候尋找他，相近的時候求告他。
- 7 惡人當離棄自己的道路；不義的人當除掉自己的意念。歸向耶和華，耶和華就必憐恤他；當歸向我們的神，因為神必廣行赦免。
- 1 “Come, all you who are thirsty, come to the waters; and you who have no money, come, buy and eat! Come, buy wine and milk without money and without cost.
- 2 Why spend money on what is not bread, and your labor on what does not satisfy? Listen, listen to me, and eat what is good, and you will delight in the richest of fare.
- 3 Give ear and come to me; listen, that you may live. I will make an everlasting covenant with you, my faithful love promised to David.
- 6 Seek the Lord while he may be found; call on him while he is near.
- 7 Let the wicked forsake their ways and the unrighteous their thoughts. Let them turn to the Lord, and he will have mercy on them, and to our God, for he will freely pardon.

耶 Jeremiah 31:33-34

- 33 耶和華說：那些日子以後，我與以色列家所立的約乃是這樣：我要將我的律法放在他們裏面，寫在他們心上。我要作他們的神，他們要作我的子民。
- 34 他們各人不再教導自己的鄰舍和自己的弟兄說：你該認識耶和華，因為他們從最小的到至大的都必認識我。我要赦免他們的罪孽，不再記念他們的罪惡。這是耶和華說的。
- 33 “This is the covenant I will make with the people of Israel after that time,” declares the Lord. “I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people.
- 34 No longer will they teach their neighbor, or say to one another, ‘Know the Lord,’ because they will all know me, from the least of them to the greatest,” declares the Lord. “For I will forgive their wickedness and will remember their sins no more.”

結 Ezekiel 36:25-28

- 25 我必用清水灑在你們身上，你們就潔淨了。我要潔淨你們，使你們脫離一切的污穢，棄掉一切的偶像。
- 26 我也要賜給你們一個新心，將新靈放在你們裏面，又從你們的肉體中除掉石心，賜給你們肉心。
- 27 我必將我的靈放在你們裏面，使你們順從我的律例，謹守遵行我的典章。
- 28 你們必住在我所賜給你們列祖之地。你們要作我的子民，我要作你們的神。
- 25 I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols.
- 26 I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh.
- 27 And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws.
- 28 Then you will live in the land I gave your ancestors; you will be my people, and I will be your God.

And it is equally contrary to Scripture to say that there is no law in the New Testament, or that the law does not apply in the New Testament dispensation. Jesus taught the permanent validity of the law, Matt. 5:17-19. Paul says that God provided for it that the requirements of the law should be fulfilled in our lives, Rom. 8:4, and holds his readers responsible for keeping the law, Rom. 13:9. James assures his readers that he who transgresses a single commandment of the law (and he mentions some of these), is a transgressor of the law, Jas. 2:8-11. And John defines sin as "lawlessness," and says that this is the love of God, that we keep His commandments, I John 3:4; 5:3.

太 Matthew 5:17-19

- 17 莫想我來要廢掉律法和先知。我來不是要廢掉，乃是要成全。
- 18 我實在告訴你們，就是到天地都廢去了，律法的一點一畫也不能廢去，都要成全。
- 19 所以，無論何人廢掉這誡命中最小的一條，又教訓人這樣作，他在天國要稱為最小的。但無論何人遵行這誡命，又教訓人遵行，他在天國要稱為大的。
- 17 “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.
- 18 For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.

19 Therefore anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven.

羅 Romans 8:4

使律法的義成就在我們這不隨從肉體、只隨從聖靈的人身上。

in order that the righteous requirement of the law might be fully met in us, who do not live according to the flesh but according to the Spirit.

羅 Romans 13:9

像那不可姦淫，不可殺人，不可偷盜，不可貪婪，或有別的誡命，都包在愛人如己這一句話之內了。

The commandments, “You shall not commit adultery,” “You shall not murder,” “You shall not steal,” “You shall not covet,” and whatever other command there may be, are summed up in this one command: “Love your neighbor as yourself.”

雅 James. 2:8-11

8 經上記著說：要愛人如己。你們若全守這至尊的律法，纔是好的。

9 但你們若按外貌待人，便是犯罪，被律法定為犯法的。

10 因為凡遵守全律法的，只在一條上跌倒，他就是犯了眾條。

11 原來那說不可姦淫的，也說不可殺人；你就是不姦淫，卻殺人，仍是成了犯律法的。

8 If you really keep the royal law found in Scripture, “Love your neighbor as yourself,” you are doing right.

9 But if you show favoritism, you sin and are convicted by the law as lawbreakers.

10 For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it.

11 For he who said, “You shall not commit adultery,” [b] also said, “You shall not murder.” If you do not commit adultery but do commit murder, you have become a lawbreaker.

約一 I John 3:4

凡犯罪的，就是違背律法；違背律法就是罪。

Everyone who sins breaks the law; in fact, sin is lawlessness.

約一 I John 5:3

我們遵守神的誡命，這就是愛他了，並且他的誡命不是難守的。

In fact, this is love for God: to keep his commands. And his commands are not burdensome,

b. 基督徒已脫離「律法」。

It is possible to say that in some respects the Christian is free from the law of God. The Bible does not always speak of the law in the same sense. Sometimes it contemplates this as the immutable expression of the nature and will of God, which applies at all times and under all conditions.

But it also refers to it as it functions in the covenant of works, in which the gift of eternal life was conditioned on its fulfilment. Man failed to meet the condition, thereby also losing the ability to meet it, and is now by nature under a sentence of condemnation. When Paul draws a contrast between the law and the gospel,

he is thinking of this aspect of the law, the broken law of the covenant of works, which can no more justify, but can only condemn the sinner. From the law in this particular sense, both as a means for obtaining eternal life and as a condemning power, believers are set free in Christ, since He became a curse for them and also met the demands of the covenant of works in their behalf. The law in that particular sense and the gospel of free grace are mutually exclusive.

c. 基督徒沒有脫離「律法」。

There is another sense, however, in which the Christian is not free from the law. The situation is quite different when we think of the law as the expression of man's natural obligations to his God, the law as it is applied to man even apart from the covenant of works. It is impossible to imagine any condition in which man might be able to claim freedom from the law in that sense. It is pure Antinomianism to maintain that Christ kept the law as a rule of life for His people, so that they need not worry about this any more.

The law lays claim, and justly so, on the entire life of man in all its aspects, including his relation to the gospel of Jesus Christ. When God offers man the gospel, the law demands that the latter shall accept this. Some would speak of this as the law in the gospel, but this is hardly correct. The gospel itself consists of promises and is no law; yet there is a demand of the law in connection with the gospel. The law not only demands that we accept the gospel and believe in Jesus Christ, but also that we lead a life of gratitude in harmony with its requirements.

D. 律法的三重功用。

The Threefold Use of the Law.

It is customary in theology to distinguish a three-fold use of the law.

1. 三重功用的定義。

The three defined.

We distinguish:

a. 神的標準約束罪惡

A usus politicus or civilis.

The law serves the purpose of restraining sin and promoting righteousness. Considered from this point of view, the law presupposes sin and is necessary on account of sin. It serves the purpose of God's common grace in the world at large.

This means that from this point of view it cannot be regarded a means of grace in the technical sense of the word.

b. 使人知罪並尋求基督

A usus elenchticus or pedagogicus.

In this capacity the law serves the purpose of bringing man under conviction of sin, and of making him conscious of his inability to meet the demands of the law. In that way the law becomes his tutor to lead him unto Christ, and thus becomes subservient to God's gracious purpose of redemption.

c. 信徒的義務

A usus didacticus or normativus.

This is the so-called *tertius usus legis*, the third use of the law. The law is a rule of life for believers, reminding them of their duties and leading them in the way of life and salvation. This third use of the law is denied by the Antinomians.

2. 路德宗與改革宗在這方面的分歧。

The difference between the Lutheran and the Reformed on this point.

There is some difference between the Lutherans and the Reformed with respect to this threefold use of the law. Both accept this threefold distinction, but the Lutherans stress the second use of the law. In their estimation the law is primarily the appointed means for bringing men under conviction of sin and thus indirectly pointing the way to Jesus Christ as the Saviour of sinners. While they also admit the third use of the law, they do it with a certain reserve, since they hold that believers are no more under the law. According to them the third use of the law is necessary only because, and in so far as, believers are still sinners; they must be held in check by the law, and should become ever-increasingly conscious of their sins. It is not surprising therefore that this third use of the law occupies no important place in their system. As a rule they treat of the law only in connection with the doctrine of human misery.

The Reformed do full justice to the second use of the law, teaching that "through the law cometh the knowledge of sin," and that the law awakens the consciousness of the need of redemption; but they devote even more attention to the law in connection with the doctrine of sanctification. They stand strong in the conviction that believers are still under the law as a rule of life and of gratitude. Hence the

Heidelberg Catechism devotes not less than eleven Lord's Days to the discussion of the law, and that in its third part, which deals with gratitude.

III. 「聖禮」概論

THE SACRAMENTS IN GENERAL

(Louis Berkhof, *Systematic Theology*, pp. 616-621.)

A. 「聖道」與「聖禮」的關係。

Relation Between the Word and the Sacraments.

In distinction from the Roman Catholic Church, the Churches of the Reformation emphasize the priority of the Word of God. While the former proceeds on the assumption that the sacraments contain all that is necessary for the salvation of sinners, need no interpretation, and therefore render the Word quite superfluous as a means of grace, the latter regard the Word as absolutely essential, and merely raise the question, why the sacraments should be added to it.

Some of the Lutherans claim that a specific grace, differing from that which is wrought by the Word, is conveyed by the sacraments. This is all but universally denied by the Reformed, a few Scottish theologians and Dr. Kuyper forming exceptions to the rule. They point to the fact that God has so created man that he obtains knowledge particularly through the avenues of the senses of sight and hearing. The Word is adapted to the ear, and the sacraments to the eye. And since the eye is more sensuous than the ear, it may be said that God, by adding the sacraments to the Word, comes to the aid of sinful man. The truth addressed to the ear in the Word, is symbolically represented to the eye in the sacraments.

It should be borne in mind, however, that, while the Word can exist and is also complete without the sacraments, the sacraments are never complete without the Word. There are points of similarity and points of difference between the Word and the sacraments.

1. 相同點。

Points of Similarity.

They agree:

a. 由上帝設立

In Author

Since God instituted both as means of grace;

b. 以基督為核心內容

In Contents

For Christ is the central content of the one as well as of the other; and

- c. 藉信心領受
In the Manner

In which the contents are appropriated, namely, by faith. This is the only way in which the sinner can become a participant of the grace that is offered in the Word and in the sacraments.

2. 相異點。 **Points of Difference.**

They differ:

- a. 聖道是必須；聖禮不是必須
In Their Necessity

The Word being indispensable, while the sacraments are not;

- b. 聖道產生和堅固信心；聖禮只為堅固信心
In Their Purpose

Since the Word is intended to engender and to strengthen faith, while the sacraments serve only to strengthen it; and

- c. 聖道向世界宣講；聖禮只在教會施行。
In Their Extension

Since the Word goes out into all the world, while the sacraments are administered only to those who are in the Church.

B. 「聖禮」的意義。 **Origin and Meaning of the Word "Sacrament".**

The word "sacrament" is not found in Scripture. It is derived from the Latin *sacramentum*, which originally denoted a sum of money deposited by two parties in

litigation. After the decision of the court the winner's money was returned, while that of the loser was forfeited. This seems to have been called a *sacramentum*, because it was intended to be a sort of propitiatory offering to the gods. The transition to the Christian use of the term is probably to be sought:

1. 軍事上的用法。

in the military use of the term, in which it denoted the oath by which a soldier solemnly pledged obedience to his commander, since in baptism the Christian pledges obedience to his Lord; and

2. 宗教上的用法。

in the specifically religious sense which it acquired when the Vulgate employed it as a rendering of the Greek *mysterion*. It is possible that this Greek term was applied to the sacraments, because they have a faint resemblance to some of the mysteries of the Greek religions.

In the early Church the word "sacrament" was first used to denote all kinds of doctrines and ordinances. For this very reason some objected to the name, and preferred to speak of "signs," "seals," or "mysteries." Even during and immediately after the Reformation many disliked the name "sacrament." Melancthon used "*signi*," and both Luther and Calvin deemed it necessary to call attention to the fact that the word "sacrament" is not employed in its original sense in theology. But the fact that the word is not found in Scripture and is not used in its original sense when it is applied to the ordinances instituted by Jesus, need not deter us, for usage often determines the meaning of a word.

The following definition may be given of a sacrament: **A sacrament is a holy ordinance instituted by Christ, in which by sensible signs the grace of God in Christ, and the benefits of the covenant of grace, are represented, sealed, and applied to believers, and these, in turn, give expression to their faith and allegiance to God.**

C. 「聖禮」的組成部份。

The Component Parts of the Sacraments.

Three parts must be distinguished in the sacraments.

1. 外在可見的記號。

The outward or visible sign.

Each one of the sacraments contains a material element that is palpable to the senses. In a rather loose sense this is sometimes called the sacrament. In the strict sense of the word, however, the term is more inclusive and denotes both the sign and that which is signified. To avoid misunderstanding, this different usage should be borne in mind. It explains how an unbeliever may be said to receive, and yet not to receive, the sacrament. He does not receive it in the full sense of the word. The external matter of the sacrament includes not only the elements that are used, namely, water, bread, and wine, but also the sacred rite, that which is done with these elements. From this external point of view the Bible calls the sacraments signs and seals, Gen. 9:12,13; 17:11; Rom. 4:11.

創 Genesis 9:12-13

- 12 神說：我與你們並你們這裏的各樣活物所立的永約是有記號的。
13 我把虹放在雲彩中，這就可作我與地立約的記號了。
12 And God said, "This is the sign of the covenant I am making between me and you and every living creature with you, a covenant for all generations to come:
13 I have set my rainbow in the clouds, and it will be the sign of the covenant between me and the earth.

創 Genesis 17:11

你們都要受割禮【原文作割陽皮；14，23，24，25 節同】；這是我與你們立約的證據。
You are to undergo circumcision, and it will be the sign of the covenant between me and you.

羅 Romans 4:11

並且他受了割禮的記號，作他未受割禮的時候因信稱義的印證，叫他作一切未受割禮而信之人的父，使他們也算為義；

And he received circumcision as a sign, a seal of the righteousness that he had by faith while he was still uncircumcised. So then, he is the father of all who believe but have not been circumcised, in order that righteousness might be credited to them.

2. 內在屬靈恩典的印證。

The inward spiritual grace signified and sealed.

Signs and seals presuppose something that is signified and sealed and which is usually called the *materia interna* of the sacrament. This is variously indicated in Scripture as the covenant of grace, Gen. 9:12,13; 17:11, the righteousness of faith, Rom. 4:11, the forgiveness of sins, Mark 1:4; Matt. 26:28, faith and conversion, Mark 1:4; 16:16, communion with Christ in His death and resurrection, Rom. 6:3, and so on. Briefly stated, it may be said to consist in Christ and all His spiritual riches.

創 Genesis 9:12-13

- 12 神說：我與你們並你們這裏的各樣活物所立的永約是有記號的。
13 我把虹放在雲彩中，這就可作我與地立約的記號了。

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And he received circumcision as a sign, a seal of the righteousness that he had by faith while he was still uncircumcised. So then, he is the father of all who believe but have not been circumcised, in order that righteousness might be credited to them.

可 Mark 1:4

照這話，約翰來了，在曠野施洗，傳悔改的洗禮，使罪得赦。

And so John the Baptist appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins.

太 Matthew 26:28

因為這是我立約的血，為多人流出來，使罪得赦。

This is my blood of the covenant, which is poured out for many for the forgiveness of sins.

可 Mark 1:4

照這話，約翰來了，在曠野施洗，傳悔改的洗禮，使罪得赦。

And so John the Baptist appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins.

可 Mark 16:16

信而受洗的，必然得救；不信的，必被定罪。

Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.

羅 Romans 6:3

豈不知我們這受洗歸入基督耶穌的人是受洗歸入他的死麼？

Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death?

The Roman Catholics find in it the sanctifying grace which is added to human nature, enabling man to do good works and to rise to the height of the *visio Dei* (the vision of God). The sacraments signify, not merely a general truth, but a promise given unto us and accepted by us, and serve to strengthen our faith with respect to the realization of that promise, Gen. 17:1-14; Ex. 12:13; Rom. 4:11-13.

創 Genesis 17:1-14

- 1 亞伯蘭年九十九歲的時候，耶和華向他顯現，對他說：我是全能的神。你當在我面前作完全人，
- 2 我就與你立約，使你的後裔極其繁多。
- 3 亞伯蘭俯伏在地；神又對他說：
- 4 我與你立約：你要作多國的父。
- 5 從此以後，你的名不再叫亞伯蘭，要叫亞伯拉罕，因為我已立你作多國的父。
- 6 我必使你的後裔極其繁多；國度從你而立，君王從你而出。
- 7 我要與你並你世世代代的後裔堅立我的約，作永遠的約，是要作你和你後裔的神。
- 8 我要將你現在寄居的地，就是迦南全地，賜給你和你的後裔永遠為業，我也必作他們的神。
- 9 神又對亞伯拉罕說：你和你後裔必世世代代遵守我的約。
- 10 你們所有的男子都要受割禮；這就是我與你並你的後裔所立的約，是你們所當遵守的。
- 11 你們都要受割禮【原文作割陽皮；14，23，24，25 節同】；這是我與你們立約的證據。
- 12 你們世世代代的男子，無論是家裏生的，是在你後裔之外用銀子從外人買的，生下來第八日，都要受割禮。
- 13 你家裏生的和你用銀子買的，都必須受割禮。這樣，我的約就立在你們肉體上作永遠的約。
- 14 但不受割禮的男子必從民中剪除，因他背了我的約。

- 1 When Abram was ninety-nine years old, the Lord appeared to him and said, "I am God Almighty; walk before me faithfully and be blameless.
- 2 Then I will make my covenant between me and you and will greatly increase your numbers."
- 3 Abram fell facedown, and God said to him,
- 4 "As for me, this is my covenant with you: You will be the father of many nations.
- 5 No longer will you be called Abram; your name will be Abraham, for I have made you a father of many nations.
- 6 I will make you very fruitful; I will make nations of you, and kings will come from you.
- 7 I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you.
- 8 The whole land of Canaan, where you now reside as a foreigner, I will give as an everlasting possession to you and your descendants after you; and I will be their God."
- 9 Then God said to Abraham, "As for you, you must keep my covenant, you and your descendants after you for the generations to come.
- 10 This is my covenant with you and your descendants after you, the covenant you are to keep: Every male among you shall be circumcised.
- 11 You are to undergo circumcision, and it will be the sign of the covenant between me and you.
- 12 For the generations to come every male among you who is eight days old must be circumcised, including those born in your household or bought with money from a foreigner—those who are not your offspring.
- 13 Whether born in your household or bought with your money, they must be circumcised. My covenant in your flesh is to be an everlasting covenant.
- 14 Any uncircumcised male, who has not been circumcised in the flesh, will be cut off from his people; he has broken my covenant."

出 Exdous 12:13

這血要在你們所住的房屋上作記號；我一見這血，就越過你們去。我擊殺埃及地頭生的時候，災殃必不臨到你們身上滅你們。

The blood will be a sign for you on the houses where you are, and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt.

羅 Romans 4:11-13

- 11 並且他受了割禮的記號，作他未受割禮的時候因信稱義的印證，叫他作一切未受割禮而信之人的父，使他們也算為義；
- 12 又作受割禮之人的父，就是那些不但受割禮，並且按我們的祖宗亞伯拉罕未受割禮而信之蹤跡去行的人。
- 13 因為神應許亞伯拉罕和他後裔，必得承受世界，不是因律法，乃是因信而得的義。
- 11 And he received circumcision as a sign, a seal of the righteousness that he had by faith while he was still uncircumcised. So then, he is the father of all who believe but have not been circumcised, in order that righteousness might be credited to them.
- 12 And he is then also the father of the circumcised who not only are circumcised but who also follow in the footsteps of the faith that our father Abraham had before he was circumcised.
- 13 It was not through the law that Abraham and his offspring received the promise that he would be heir of the world, but through the righteousness that comes by faith.

They visibly represent, and deepen our consciousness of, the spiritual blessings of the covenant, of the washing away of our sins, and of our participation of the life that is in Christ, Matt. 3:11; Mark 1:4,5; I Cor. 10:2,3,16,17; Rom. 2:28,29; 6:3,4; Gal. 3:27. As signs and seals they are means of grace, that is, means of strengthening the inward grace that is wrought in the heart by the Holy Spirit.

太 Matthew 3:11

我是用水給你們施洗，叫你們悔改。但那在我以後來的，能力比我更大，我就是給他提鞋也不配。他要用聖靈與火給你們施洗。

I baptize you with water for repentance. But after me comes one who is more powerful than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.

可 Mark 1:4-5

- 4 照這話，約翰來了，在曠野施洗，傳悔改的洗禮，使罪得赦。
- 5 猶太全地和耶路撒冷的人都出去到約翰那裏，承認他們的罪，在約但河裏受他的洗。
- 4 And so John the Baptist appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins.
- 5 The whole Judean countryside and all the people of Jerusalem went out to him. Confessing their sins, they were baptized by him in the Jordan River.

林前 I Corinthians 10:2-3,16-17

- 2 都在雲裏、海裏受洗歸了摩西；
- 3 並且都喫了一樣的靈食，
- 16 我們所祝福的杯，豈不是同領基督的血麼？我們所擘開的餅，豈不是同領基督的身體麼？
- 17 我們雖多，仍是一個餅，一個身體，因為我們都是分受這一個餅。
- 2 They were all baptized into Moses in the cloud and in the sea.
- 3 They all ate the same spiritual food
- 16 Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ?
- 17 Because there is one loaf, we, who are many, are one body, for we all share the one loaf.

羅 Romans 2:28-29

- 28 因為外面作猶太人的，不是真猶太人；外面肉身的割禮，也不是真割禮。
- 29 惟有裏面作的，纔是真猶太人；真割禮也是心裏的，在乎靈，不在乎儀文。這人的稱讚不是從人來的，乃是從神來的。

- 28 A man is not a Jew if he is only one outwardly, nor is circumcision merely outward and physical.
29 No, a person is a Jew who is one inwardly; and circumcision is circumcision of the heart, by the Spirit, not by the written code. Such a person's praise is not from other people, but from God.

羅 Romans 6:3-4

- 3 豈不知我們這受洗歸入基督耶穌的人是受洗歸入他的死麼？
4 所以，我們藉著洗禮歸入死，和他一同埋葬，原是叫我們一舉一動有新生的樣式，像基督藉著父的榮耀從死裏復活一樣。
3 Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death?
4 We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.

加 Galatians 3:27

你們受洗歸入基督的都是披戴基督了。
for all of you who were baptized into Christ have clothed yourselves with Christ.

3. 「聖禮」外在記號與內在印證的連結。

The sacramental union between the sign and that which is signified.

This is usually called the *forma sacramenti* (forma here meaning essence), because it is exactly the relation between the sign and the thing signified that constitutes the essence of the sacrament.

According to the Reformed view this is:

a. 不是物質上的。

Not Physical,

as the Roman Catholics claim, as if the thing signified were inherent in the sign, and the reception of the *materia externa* necessarily carried with it a participation in the *materia interna*;

b. 不是存在於現世空間的。

Nor Local,

as the Lutherans represent it, as if the sign and the thing signified were present in the same space, so that both believers and unbelievers receive the full sacrament when they receive the sign;

c. 而是屬靈的。

But Spiritual,

or as Turretin expresses it, **relative** and **moral**, so that, where the sacrament is received in faith, the grace of God accompanies it. According to this view the external sign becomes a means employed by the Holy Spirit in the communication of divine grace. The close connection between the sign and the thing signified explains the use of what is generally called "sacramental language," in which the sign is put for the thing signified or **vice versa**, Gen. 17:10; Acts 22:16; I Cor. 5:7.

創 Genesis 17:10

你們所有的男子都要受割禮；這就是我與你並你的後裔所立的約，是你們所當遵守的。

This is my covenant with you and your descendants after you, the covenant you are to keep: Every male among you shall be circumcised.

徒 Acts 22:16

現在你為甚麼耽延呢？起來，求告他的名受洗，洗去你的罪。

And now what are you waiting for? Get up, be baptized and wash your sins away, calling on his name.'

林前 I Corinthians 5:7

你們既是無酵的麵，應當把舊酵除淨，好使你們成為新團；因為我們逾越節的羔羊基督已經被殺獻祭了。

Get rid of the old yeast, so that you may be a new unleavened batch—as you really are. For Christ, our Passover lamb, has been sacrificed.

D. 聖禮的必須性。

The Necessity of the Sacraments.

Roman Catholics hold that baptism is absolutely necessary for all unto salvation, and that the sacrament of penance is equally necessary for those who have committed mortal sins after baptism; but that confirmation, the eucharist, and extreme unction are necessary only in the sense that they have been commanded and are eminently helpful.

Protestants, on the other hand, teach that the sacraments are not absolutely necessary unto salvation, but are obligatory in view of the divine precept. Wilful neglect of their use results in spiritual impoverishment and has a destructive tendency, just as all wilful and persistent disobedience to God has.

That they are not absolutely necessary unto salvation, follows:

1. 上帝施恩不受聖禮約束。

From the free spiritual character of the gospel dispensation, in which God does not bind His grace to the use of certain external forms, John 4:21,23; Luke 18:14;

約 John 4:21,23

21 耶穌說：婦人，你當信我。時候將到，你們拜父，也不在這山上，也不在耶路撒冷。

23 時候將到，如今就是了，那真正拜父的，要用心靈和誠實拜他，因為父要這樣的人拜他。

21 “Woman,” Jesus replied, “believe me, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem.

23 Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks.

路 Luke 18:14

我告訴你們，這人回家去比那人倒算為義了；因為，凡自高的，必降為卑；自卑的，必升為高。

“I tell you that this man, rather than the other, went home justified before God. For all those who exalt themselves will be humbled, and those who humble themselves will be exalted.”

2. 信心是領受救恩的唯一途徑。

From the fact that Scripture mentions only faith as the instrumental condition of salvation, John 5:24; 6:29; 3:36; Acts 16:31:

約 John 5:24

我實實在在的告訴你們，那聽我話、又信差我來者的，就有永生；不至於定罪，是已經出死入生了。

“Very truly I tell you, whoever hears my word and believes him who sent me has eternal life and will not be judged but has crossed over from death to life.

約 John 6:29

耶穌回答說：信神所差來的，這就是作神的工。

Jesus answered, “The work of God is this: to believe in the one he has sent.”

約 John 3:36

信子的人有永生；不信子的人得不著永生（原文作不得見永生），神的震怒常在他身上。

Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God’s wrath remains on them.

徒 Acts 16:31

他們說：當信主耶穌，你和你一家都必得救。

They replied, “Believe in the Lord Jesus, and you will be saved—you and your household.”

3. 聖禮並不產生信心，聖禮乃在信心中施行。

From the fact that the sacraments do not originate faith but presuppose it, and are administered where faith is assumed, Acts 2:41; 16:14,15,30,33; I Cor. 11:23-32; and

徒 Acts 2:41

於是領受他話的人就受了洗。那一天，門徒約添了三千人，

Those who accepted his message were baptized, and about three thousand were added to their number that day.

徒 Acts 16:14-15,30-33

- 14 有一個賣紫色布疋的婦人，名叫呂底亞，是推雅推喇城的人，素來敬拜神。他聽見了，主就開導他的心，叫他留心聽保羅所講的話。
- 15 他和他一家既領了洗，便求我們說：你們若以為我是真信主的（或作：你們若以為我是忠心事主的），請到我家裏來住。於是強留我們。
- 30 又領他們出來，說：二位先生，我當怎樣行纔可以得救？
- 31 他們說：當信主耶穌，你和你一家都必得救。
- 32 他們就把主的道講給他和他全家的人聽。
- 33 當夜，就在那時候，禁卒把他們帶去，洗他們的傷；他和屬乎他的人立時都受了洗。
- 14 One of those listening was a woman from the city of Thyatira named Lydia, a dealer in purple cloth. She was a worshiper of God. The Lord opened her heart to respond to Paul's message.
- 15 When she and the members of her household were baptized, she invited us to her home. "If you consider me a believer in the Lord," she said, "come and stay at my house." And she persuaded us.
- 30 He then brought them out and asked, "Sirs, what must I do to be saved?"
- 31 They replied, "Believe in the Lord Jesus, and you will be saved--you and your household."
- 32 Then they spoke the word of the Lord to him and to all the others in his house.
- 33 At that hour of the night the jailer took them and washed their wounds; then immediately he and all his household were baptized.

林前 I Corinthians 11:23-32

- 23 我當日傳給你們的，原是從主領受的，就是主耶穌被賣的那一夜，拿起餅來，
- 24 祝謝了，就擘開，說：這是我的身體，為你們捨（有古卷：擘開）的，你們應當如此行，為的是記念我。
- 25 飯後，也照樣拿起杯來，說：這杯是用我的血所立的新約，你們每逢喝的時候，要如此行，為的是記念我。
- 26 你們每逢喫這餅，喝這杯，是表明主的死，直等到他來。
- 27 所以，無論何人，不按理喫主的餅，喝主的杯，就是干犯主的身、主的血了。
- 28 人應當自己省察，然後喫這餅、喝這杯。
- 29 因為人喫喝，若不分辨是主的身體，就是喫喝自己的罪了。
- 30 因此，在你們中間有好些軟弱的與患病的，死（原文是睡）的也不少。
- 31 我們若是先分辨自己，就不至於受審。
- 32 我們受審的時候，乃是被主懲治，免得我們和世人一同定罪。
- 23 For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread,
- 24 and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me."
- 25 In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me."
- 26 For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.
- 27 So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord.
- 28 Everyone ought to examine themselves before they eat of the bread and drink from the cup.
- 29 For those who eat and drink without discerning the body of Christ eat and drink judgment on themselves.
- 30 That is why many among you are weak and sick, and a number of you have fallen asleep.

- 31 But if we were more discerning with regard to ourselves, we would not come under such judgment.
- 32 Nevertheless, when we are judged in this way by the Lord, we are being disciplined so that we will not be finally condemned with the world.

4. 事實上有許多沒有領受聖禮的聖徒。

From the fact that many were actually saved without the use of the sacraments. Think of the believers before the time of Abraham and of the penitent thief on the cross.

E. 「舊約聖禮」與「新約聖禮」的比較。

The Old and New Testament Sacraments Compared.

1. 基本上的一致。

Their essential unity.

Rome claims that there is an **essential** difference between the sacraments of the Old, and those of the New Testament. It holds that, like the entire ritual of the old covenant, its sacraments also were merely typical. The sanctification wrought by them was not internal, but merely legal, and prefigured the grace which was to be conferred on man in the future, in virtue of the passion of Christ.

This does not mean that no internal grace accompanied their use at all, but merely that this was not effected by the sacraments as such, as it is in the new dispensation. They had no objective efficacy, did not sanctify the recipient *ex opere operato*, but only *ex opere operantis*, that is, because of the faith and charity with which he received them. Because the full realization of the grace typified by those sacraments depended on the coming of Christ, the Old Testament saints were shut up in the *Limbus Patrum* until Christ led them out. As a matter of fact, however, there is no **essential** difference between the sacraments of the Old, and those of the New Testament. This is proved by the following considerations:

a. 新約聖禮溯源於舊約教會。

In 1 Cor. 10:1-4 Paul ascribes to the Old Testament Church that which is essential in the New Testament sacraments;

林前 1 Corinthians 10:1-4

- 1 弟兄們，我不願意你們不曉得，我們的祖宗從前都在雲下，都從海中經過，
 - 2 都在雲裏、海裏受洗歸了摩西；
 - 3 並且都喫了一樣的靈食，
 - 4 也都喝了一樣的靈水。所喝的，是出於隨著他們的靈磐石；那磐石就是基督。
- 1 For I do not want you to be ignorant of the fact, brothers and sisters, that our ancestors were all under the cloud and that they all passed through the sea.

- 2 They were all baptized into Moses in the cloud and in the sea.
- 3 They all ate the same spiritual food
- 4 and drank the same spiritual drink; for they drank from the spiritual rock that accompanied them, and that rock was Christ.

b. 亞伯拉罕的割禮是因信稱義的印證。

In Rom. 4:11 he speaks of the circumcision of Abraham as a seal of the righteousness of faith; and

羅 Romans 4:11

並且他受了割禮的記號，作他未受割禮的時候因信稱義的印證，叫他作一切未受割禮而信之人的父，使他們也算為義；

And he received circumcision as a sign, a seal of the righteousness that he had by faith while he was still uncircumcised. So then, he is the father of all who believe but have not been circumcised, in order that righteousness might be credited to them.

c. 「割禮和逾越節」應用於新約教會，「洗禮和聖餐」應用於舊約教會。

In view of the fact that they represent the same spiritual realities, the names of the sacraments of both dispensations are used interchangeably; circumcision and passover are ascribed to the New Testament Church, I Cor. 5:7; Col. 2:11; and baptism and the Lord's Supper to the Church of the Old Testament. I Cor. 10:1-4.

林前 I Corinthians 5:7

你們既是無酵的麵，應當把舊酵除淨，好使你們成為新團；因為我們逾越節的羔羊基督已經被殺獻祭了。

Get rid of the old yeast, so that you may be a new unleavened batch—as you really are. For Christ, our Passover lamb, has been sacrificed.

西 Colossians 2:11

你們在他裏面也受了不是人手所行的割禮，乃是基督使你們脫去肉體情慾的割禮。

In him you were also circumcised with a circumcision not performed by human hands. Your whole self ruled by the flesh was put off when you were circumcised by Christ,

林前 1 Corinthians 10:1-4

- 1 弟兄們，我不願意你們不曉得，我們的祖宗從前都在雲下，都從海中經過，
- 2 都在雲裏、海裏受洗歸了摩西；
- 3 並且都喫了一樣的靈食，
- 4 也都喝了一樣的靈水。所喝的，是出於隨著他們的靈磐石；那磐石就是基督。
- 1 For I do not want you to be ignorant of the fact, brothers and sisters, that our ancestors were all under the cloud and that they all passed through the sea.
- 2 They were all baptized into Moses in the cloud and in the sea.
- 3 They all ate the same spiritual food
- 4 and drank the same spiritual drink; for they drank from the spiritual rock that accompanied them, and that rock was Christ.

2. 形式上的分別。

Their formal differences.

Notwithstanding the essential unity of the Sacraments of both dispensations, there are certain points of difference.

- a. 在屬靈意義之外，舊約聖禮還有國家層面的意義。
Among Israel the sacraments had a national aspect in addition to their spiritual significance as signs and seals of the covenant of grace.

- b. 舊約在聖禮之外，還有其他祭祀和潔淨禮儀；新約則只有聖禮。
Alongside of the sacraments Israel had many other symbolical rites, such as offerings and purifications, which in the main agreed with their sacraments, while the New Testament sacraments stand absolutely alone.

- c. 舊約聖禮指向將要來的基督；新約聖禮指向已經成就救贖的基督。
The Old Testament sacraments pointed forward to Christ and were the seals of a grace that still had to be merited while those of the New Testament point back to Christ and His completed sacrifice of redemption.

- d. 相對於新約聖禮，舊約聖禮是傳送屬靈恩典較細小的器具。
In harmony with the whole Old Testament dispensation, a smaller measure of divine grace accompanied the use of the Old Testament sacraments than is now obtained through the faithful reception of those of the New Testament.

F. 聖禮的數目。

The Number of the Sacraments.

1. 舊約的秩序。

In the Old Testament.

During the old dispensation there were two sacraments, namely, circumcision and passover. Some Reformed theologians were of the opinion that circumcision originated among Israel, and was derived from this ancient covenant people by other nations. But it is now quite clear that this is an untenable position. From the earliest times the Egyptian priests were circumcised. Moreover, circumcision is found among many peoples in Asia, Africa, and even Australia, and it is very unlikely that they all derived it from Israel. Only among Israel, however, did it become a

sacrament of the covenant of grace. As belonging to the Old Testament dispensation, it was a bloody sacrifice, symbolizing the excision of the guilt and pollution of sin, and obliging the people to let the principle of the grace of God penetrate their entire life. The passover was also a bloody sacrament. The Israelites escaped the doom of the Egyptians by substituting a sacrifice, which was a type of Christ, John 1:29,36; I Cor. 5:7. The saved family ate the lamb that was slain, symbolizing the appropriating act of faith, very much as the eating of the bread in the Lord's Supper.

約 John 1:29,36

29 次日，約翰看見耶穌來到他那裏，就說：看哪，神的羔羊，除去（或作：背負）世人罪孽的！

36 他見耶穌行走，就說：看哪！這是神的羔羊！

29 The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world!"

36 When he saw Jesus passing by, he said, "Look, the Lamb of God!"

林前 I Corinthians 5:7

你們既是無酵的麵，應當把舊酵除淨，好使你們成為新團；因為我們逾越節的羔羊基督已經被殺獻祭了。

Get rid of the old yeast, so that you may be a new unleavened batch—as you really are. For Christ, our Passover lamb, has been sacrificed.

2. 新約的秩序。

In the New Testament.

The Church of the New Testament also has two sacraments, namely, baptism and the Lord's Supper. In harmony with the new dispensation as a whole, they are unbloody sacraments. However, they symbolize the same spiritual blessings that were symbolized by circumcision and passover in the old dispensation.

The Church of Rome has enlarged the number of the sacraments to seven in a wholly unwarranted manner. To the two that were instituted by Christ it added confirmation, penance, orders, matrimony, and extreme unction. It seeks the Scriptural ground for confirmation in Acts 8:17; 14:22; 19:6; Heb. 6:2; for penance in Jas. 5:16; for orders in I Tim. 4:14; II Tim. 1:6; for matrimony in Eph. 5:32; and for extreme unction in Mark 6:13; Jas. 5:14.

徒 Acts 8:17

於是使徒接手在他們頭上，他們就受了聖靈。

Then Peter and John placed their hands on them, and they received the Holy Spirit.

徒 Acts 14:22

堅固門徒的心，勸他們恆守所信的道；又說：我們進入神的國，必須經歷許多艱難。

strengthening the disciples and encouraging them to remain true to the faith. “We must go through many hardships to enter the kingdom of God,” they said.

徒 Acts 19:6

保羅接手在他們頭上，聖靈便降在他們身上，他們就說方言，又說豫言（或作：又講道）
When Paul placed his hands on them, the Holy Spirit came on them, and they spoke in tongues and prophesied.

來 Hebrews 6:2

各樣洗禮、接手之禮、死人復活，以及永遠審判各等教訓。
instruction about cleansing rites, the laying on of hands, the resurrection of the dead, and eternal judgment.

雅 James 5:16

所以你們要彼此認罪，互相代求，使你們可以得醫治。義人祈禱所發的力量是大有功效的。
Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous person is powerful and effective.

提前 I Timothy 4:14

你不要輕忽所得的恩賜，就是從前藉著豫言、在眾長老接手的時候賜給你的。
Do not neglect your gift, which was given you through prophecy when the body of elders laid their hands on you.

提後 II Timothy 1:6

為此我提醒你，使你將神藉我接手所給你的恩賜再如火挑旺起來。
For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.

弗 Ephesians 5:32

這是極大的奧秘，但我是指著基督和教會說的。
This is a profound mystery—but I am talking about Christ and the church.

可 Mark 6:13

又趕出許多的鬼，用油抹了許多病人，治好他們。
They drove out many demons and anointed many sick people with oil and healed them.

雅 James. 5:14

你們中間有病了的呢，他就該請教會的長老來；他們可以奉主的名用油抹他，為他禱告。
Is anyone among you sick? Let them call the elders of the church to pray over them and anoint them with oil in the name of the Lord.

Each of these sacraments is supposed to convey, in addition to the general grace of sanctification, a special sacramental grace, which is different in each sacrament.

This multiplication of the sacraments created a difficulty for the Church of Rome. It is generally admitted that sacraments, in order to be valid, must have been instituted by Christ; but Christ instituted only two. Consequently, the others are not

sacraments, or the right to institute them must also be ascribed to the apostles. Before the Council of Trent many, indeed, asserted that the additional five were not instituted by Christ directly, but through the apostles.

The Council, however, boldly declared that all the seven sacraments were instituted by Christ Himself, and thus imposed an impossible task on the theology of its Church. It is a point that must be accepted by Roman Catholics on the testimony of the Church, but that cannot be proved.

IV. 基督徒的洗禮

CHRISTIAN BAPTISM

(Louis Berkhof, *Systematic Theology*, pp. 622-643.)

A. 基督徒洗禮的喻義。

Analogies of Christian Baptism.

1. 在外邦世界。

In the Gentile World.

Baptism was not something absolutely new in the days of Jesus. The Egyptians, the Persians, and the Hindus, all had their religious purifications. These were even more prominent in the Greek and Roman religions. Sometimes they took the form of a bath in the sea, and sometimes they were effected by sprinkling. Tertullian says that in some cases the idea of a new birth was connected with these lustrations.

Many present day scholars hold that Christian baptism, especially as it was taught by Paul, owes its origin to similar rites in the mystery religions, but such a derivation does not even have appearance in its favor. While the initiatory rite in the mystery religions does involve a recognition of the deity in question, there is no trace of a baptism into the name of some god. Nor is there any evidence that the influence of the divine *pneuma*, rather prominent in the mystery religions, was ever connected with the rite of lustration. Moreover, the ideas of death and resurrection, which Paul associated with baptism, do not fit in with the mystery ritual at all. And, finally, the form of the *taurobolium*, which is supposed to be the most striking analogy that can be cited, is so foreign to the New Testament rite as to make the idea of the derivation of the latter from the former seem utterly ridiculous. These heathen purifications have very little in common, even in their external form, with our Christian baptism. Moreover, it is a well established fact that the mystery religions did not make their appearance in the Roman Empire before the days of Paul.

2. 在猶太人中。

Among the Jews.

The Jews had many ceremonial purifications and washings, but these had no sacramental character, and therefore were no signs and seals of the covenant.

The so-called baptism of proselytes bore a greater resemblance to Christian baptism. When Gentiles were incorporated in Israel, they were circumcized and, at least in later times, also baptized. It has long been a debatable question, whether this custom was in vogue before the destruction of Jerusalem, but Schuerer has shown

conclusively by quotations from the *Mishna* that it was. According to the Jewish authorities quoted by Wall in his *History of Infant Baptism*, this baptism had to be administered in the presence of two or three witnesses. Children of parents who received this baptism, if born before the rite was administered, were also baptized, at the request of the father as long as they were not of age (the boys thirteen and the girls twelve), but if they were of age, only at their own request. Children who were born after the baptism of the parent or parents, were accounted as clean and therefore did not need baptism.

It seems, however, that this baptism was also merely a sort of ceremonial washing, somewhat in line with the other purifications. It is sometimes said that the baptism of John was derived from this baptism of proselytes, but it is quite clear that this was not the case. Whatever historical relation there may have existed between the two, it is quite evident that the baptism of John was pregnant with new and more spiritual meanings. Lambert is quite correct when he, in speaking of the Jewish lustrations, says: "Their purpose was, by removing a ceremonial defilement, to restore a man to his normal position within the ranks of the Jewish community; John's baptism, on the other hand, aimed at transferring those who submitted to it into an altogether new sphere — the sphere of definite preparation for the approaching Kingdom of God. But above all, the difference lay in this, that John's baptism could never be regarded as a mere ceremony; it was always vibrant through and through with ethical meaning. A cleansing of the heart from sin was not only its preliminary condition, but its constant aim and purpose. And by the searching and incisive preaching with which he accompanied it, John kept it from sinking, as it would otherwise have tended to do, to the level of a mere *opus operatum*." (*The Sacraments in the New Testament*, p. 57.)

Another question that calls for consideration, is that of the relation of the baptism of John to that of Jesus. The Roman Catholic Church in the Canons of Trent (Sess, VII, *De Baptismo*.) curses those who say that the baptism of John equalled that of Jesus in efficacy, and regards it, along with the Old Testament sacraments, as purely typical. It claims that those who were baptized by John did not receive real baptismal grace in this baptism, and were at a later time rebaptized, or, more correctly expressed, baptized for the first time in the Christian manner.

The older Lutheran theologians maintained that the two were identical as far as **purpose** and **efficacy** were concerned, while some of the later ones rejected what they considered to be a complete and essential identity of the two.

Something similar may be said of Reformed theologians. The older theologians generally identified the two baptisms, while those of a more recent date direct attention to certain differences. John himself would seem to call attention to a point of difference in Matt. 3:11. Some also find a proof for the essential difference

of the two in Acts 19:1-6, which, according to them, records a case in which some, who were baptized by John, were rebaptized.

太 Matthew 3:11

我是用水給你們施洗，叫你們悔改。但那在我以後來的，能力比我更大，我就是給他提鞋也不配。他要用聖靈與火給你們施洗。

“I baptize you with water for repentance. But after me comes one who is more powerful than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.”

徒 Acts 19:1-6

- 1 亞波羅在哥林多的時候，保羅經過了上邊一帶地方，就來到以弗所；在那裏遇見幾個門徒，
 - 2 問他們說：你們信的時候受了聖靈沒有？他們回答說：沒有，也未曾聽見有聖靈賜下來。
 - 3 保羅說：這樣，你們受的是甚麼洗呢？他們說：是約翰的洗。
 - 4 保羅說：約翰所行的是悔改的洗，告訴百姓當信那在他以後要來的，就是耶穌。
 - 5 他們聽見這話，就奉主耶穌的名受洗。
 - 6 保羅接手在他們頭上，聖靈便降在他們身上，他們就說方言，又說豫言（或作：又講道）
- 1 While Apollos was at Corinth, Paul took the road through the interior and arrived at Ephesus. There he found some disciples
 - 2 and asked them, “Did you receive the Holy Spirit when you believed?” They answered, “No, we have not even heard that there is a Holy Spirit.”
 - 3 So Paul asked, “Then what baptism did you receive?” “John’s baptism,” they replied.
 - 4 Paul said, “John’s baptism was a baptism of repentance. He told the people to believe in the one coming after him, that is, in Jesus.”
 - 5 On hearing this, they were baptized in the name of the Lord Jesus.
 - 6 When Paul placed his hands on them, the Holy Spirit came on them, and they spoke in tongues and prophesied.

But this interpretation is subject to doubt. It would seem to be correct to say that the two are **essentially** identical, though differing in some points.

The baptism of John, like the Christian baptism, (a) was instituted by God Himself, [Matt. 21:25](#); [John 1:33](#); (b) was connected with a radical change of life, [Luke 1:1-17](#); [John 1:20-30](#); (c) stood in sacramental relation to the forgiveness of sins, [Matt. 3:7,8](#); [Mark 1:4](#); [Luke 3:3](#) (comp. [Acts 2:28](#)) and (d) employed the same material element, namely, water.

太 Matthew 21:25

約翰的洗禮是從那裏來的？是從天上來的？是從人間來的呢？他們彼此商議說：我們若說從天上來，他必對我們說：這樣，你們為甚麼不信他呢？

John’s baptism—where did it come from? Was it from heaven, or of human origin?”

They discussed it among themselves and said, “If we say, ‘From heaven,’ he will ask, ‘Then why didn’t you believe him?’”

約 John 1:33

我先前不認識他，只是那差我來用水施洗的、對我說：你看見聖靈降下來，住在誰的身上，誰就是用聖靈施洗的。

And I myself did not know him, but the one who sent me to baptize with water told me, 'The man on whom you see the Spirit come down and remain is the one who will baptize with the Holy Spirit.'

路 Luke 1:1-17

- 1-2 提阿非羅大人哪，有好些人提筆作書，述說在我們中間所成就的事，是照傳道的人從起初親眼看見又傳給我們的。
 - 3 這些事我既從起頭都詳細考察了，就定意要按著次序寫給你，
 - 4 使你知所學之道都是確實的。
 - 5 當猶太王希律的時候，亞比雅班裏有一個祭司，名叫撒迦利亞；他妻子是亞倫的後人，名叫以利沙伯。
 - 6 他們二人在神面前都是義人，遵行主的一切誡命禮儀，沒有可指摘的，
 - 7 只是沒有孩子；因為以利沙伯不生育，兩個人又年紀老邁了。
 - 8 撒迦利亞按班次在神面前供祭司的職分，
 - 9 照祭司的規矩掣籤，得進主殿燒香。
 - 10 燒香的時候，眾百姓在外面禱告。
 - 11 有主的使者站在香壇的右邊，向他顯現。
 - 12 撒迦利亞看見，就驚慌害怕。
 - 13 天使對他說：撒迦利亞，不要害怕，因為你的祈禱已經被聽見了。你的妻子以利沙伯要給你生一個兒子，你要給他起名叫約翰。
 - 14 你必歡喜快樂；有許多人因他出世，也必喜樂。
 - 15 他在主面前將要為大，淡酒濃酒都不喝，從母腹裏就被聖靈充滿了。
 - 16 他要使許多以色列人回轉，歸於主他們的神。
 - 17 他必有以利亞的心志能力，行在主的在前面，叫為父的心轉向兒女，叫悖逆的人轉從義人的智慧，又為主豫備合用的百姓。
- 1 Many have undertaken to draw up an account of the things that have been fulfilled[a] among us,
 - 2 just as they were handed down to us by those who from the first were eyewitnesses and servants of the word.
 - 3 With this in mind, since I myself have carefully investigated everything from the beginning, I too decided to write an orderly account for you, most excellent Theophilus,
 - 4 so that you may know the certainty of the things you have been taught.
 - 5 In the time of Herod king of Judea there was a priest named Zechariah, who belonged to the priestly division of Abijah; his wife Elizabeth was also a descendant of Aaron.
 - 6 Both of them were righteous in the sight of God, observing all the Lord's commands and decrees blamelessly.
 - 7 But they were childless because Elizabeth was not able to conceive, and they were both very old.
 - 8 Once when Zechariah's division was on duty and he was serving as priest before God,
 - 9 he was chosen by lot, according to the custom of the priesthood, to go into the temple of the Lord and burn incense.
 - 10 And when the time for the burning of incense came, all the assembled worshipers were praying outside.
 - 11 Then an angel of the Lord appeared to him, standing at the right side of the altar of incense.
 - 12 When Zechariah saw him, he was startled and was gripped with fear.
 - 13 But the angel said to him: "Do not be afraid, Zechariah; your prayer has been heard. Your wife Elizabeth will bear you a son, and you are to call him John.
 - 14 He will be a joy and delight to you, and many will rejoice because of his birth,
 - 15 for he will be great in the sight of the Lord. He is never to take wine or other fermented drink, and he will be filled with the Holy Spirit even before he is born.
 - 16 He will bring back many of the people of Israel to the Lord their God.

- 17 And he will go on before the Lord, in the spirit and power of Elijah, to turn the hearts of the parents to their children and the disobedient to the wisdom of the righteous—to make ready a people prepared for the Lord.”

約 John 1:20-30

- 20 他就明說，並不隱瞞，明說：我不是基督。
- 21 他們又問他說：這樣，你是誰呢？是以利亞麼？他說：我不是。是那先知麼？他回答說：不是。
- 22 於是他們說：你到底是誰，叫我們好回覆差我們來的人。你自己說，你是誰？
- 23 他說：我就是那在曠野有人聲喊著說：修直主的道路，正如先知以賽亞所說的。
- 24 那些人是法利賽人差來的（或作：那差來的是法利賽人）；
- 25 他們就問他說：你既不是基督，不是以利亞，也不是那先知，為甚麼施洗呢？
- 26 約翰回答說：我是用水施洗，但有一位站在你們中間，是你們不認識的，
- 27 就是那在我以後來的，我給他解鞋帶也不配。
- 28 這是在約但河外伯大尼（有古卷：伯大巴喇），約翰施洗的地方作的見證。
- 29 次日，約翰看見耶穌來到他那裏，就說：看哪，神的羔羊，除去（或作：背負）世人罪孽的！
- 30 這就是我曾說：有一位在我以後來、反成了在我以前的，因他本來在我以前。
- 20 He did not fail to confess, but confessed freely, “I am not the Messiah.”
- 21 They asked him, “Then who are you? Are you Elijah?” He said, “I am not.” “Are you the Prophet?” He answered, “No.”
- 22 Finally they said, “Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?”
- 23 John replied in the words of Isaiah the prophet, “I am the voice of one calling in the wilderness, ‘Make straight the way for the Lord.’ ”
- 24 Now the Pharisees who had been sent
- 25 questioned him, “Why then do you baptize if you are not the Messiah, nor Elijah, nor the Prophet?”
- 26 “I baptize with water,” John replied, “but among you stands one you do not know. 27 He is the one who comes after me, the straps of whose sandals I am not worthy to untie.”
- 28 This all happened at Bethany on the other side of the Jordan, where John was baptizing.
- 29 The next day John saw Jesus coming toward him and said, “Look, the Lamb of God, who takes away the sin of the world!
- 30 This is the one I meant when I said, ‘A man who comes after me has surpassed me because he was before me.’ ”

太 Matthew 3:7-8

- 7 約翰看見許多法利賽人和撒都該人也來受洗，就對他們說：毒蛇的種類！誰指示你們逃避將來的忿怒呢？
- 8 你們要結出果子來，與悔改的心相稱。
- 7 But when he saw many of the Pharisees and Sadducees coming to where he was baptizing, he said to them: “You brood of vipers! Who warned you to flee from the coming wrath?
- 8 Produce fruit in keeping with repentance.

可 Mark 1:4

照這話，約翰來了，在曠野施洗，傳悔改的洗禮，使罪得赦。

And so John the Baptist appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins.

路 Luke 3:3

他就來到約但河一帶地方，宣講悔改的洗禮，使罪得赦。

He went into all the country around the Jordan, preaching a baptism of repentance for the forgiveness of sins.

徒 Acts 2:28

你已將生命的道路指示我，必叫我因見你的面（或作：叫我在你面前）得著滿足的快樂。

You have made known to me the paths of life; you will fill me with joy in your presence.'

At the same time there were several points of difference: (a) the baptism of John still belonged to the old dispensation, and as such pointed forward to Christ; (b) in harmony with the dispensation of the law in general, it stressed the necessity of repentance, though not entirely to the exclusion of faith; (c) it was intended for the Jews only, and therefore represented the Old Testament particularism rather than the New Testament universalism; and (d) since the Holy Spirit had not yet been poured out in pentecostal fulness, it was not yet accompanied with as great a measure of spiritual gifts as the later Christian baptism.

B. 基督徒洗禮的設立。

The Institution of Christian Baptism.

1. 洗禮是由上帝主權設立的。

It Was Instituted With Divine Authority.

Baptism was instituted by Christ after He had finished the work of reconciliation and this had received the approval of the Father in the resurrection. It is worthy of notice that He prefaced the great commission with the words, "All authority hath been given unto me in heaven and on earth." Clothed with the fulness of that mediatorial authority, He instituted Christian baptism and thus made it binding for all following generations. The great commission is couched in the following words: "Go ye therefore (that is, because all nations are made subject to Me), and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe whatsoever I have commanded you." Matt. 28:19,20. The complementary form in Mark 16:15,16 reads as follows: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned."

Thus the following elements are clearly indicated in this authoritative command:

a. 門徒要去傳福音，領人歸主。

The disciples were to go out into the whole world and to preach the gospel to all nations, in order to bring people to repentance and to the acknowledgment of Jesus as the promised Saviour.

b. 信主的人要受洗，成為神的約民。

They who accepted Christ by faith were to be baptized in the name of the triune God, as a sign and seal of the fact that they had entered into a new relation to God and as such were obliged to live according to the laws of the Kingdom of God.

c. 要承擔傳道教導的職事。

They were to be brought under the ministry of the Word, not merely as a proclamation of the good news, but as an exposition of the mysteries, the privileges, and the duties, of the new covenant.

For the encouragement of the disciples Jesus adds the words, "And lo, I (who am clothed with the authority to give this commandment) am with you always, even unto the end of the world."

太 Matthew 28:19-20

- 19 所以，你們要去，使萬民作我的門徒，奉父、子、聖靈的名給他們施洗（或作：給他們施洗，歸於父、子、聖靈的名）。
- 20 凡我所吩咐你們的，都教訓他們遵守，我就常與你們同在，直到世界的末了。
- 19 Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,
- 20 and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

可 Mark 16:15-16

- 15 他又對他們說：你們往普天下去，傳福音給萬民（萬民：原文是凡受造的）聽。
- 16 信而受洗的，必然得救；不信的，必被定罪。
- 15 He said to them, "Go into all the world and preach the gospel to all creation.
- 16 Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.

2. 洗禮所奉的名。

The Baptismal Formula.

The apostles were specifically instructed to baptize *eis to onoma tou patros kai ton huiou kai tou hagiou pneumatou* (into the name of the Father and of the Son and of the Holy Spirit). The Vulgate rendered the first words "*eis to onoma*" by the Latin "in nomine" (in the name), a rendering followed by Luther's "im namen." The words are thus made to mean "on the authority of the triune God."

Robertson gives this as their meaning in his *Grammar of the Greek New Testament*, p. 649, but fails to give any proof for it. The fact is that this interpretation is exegetically untenable. The idea of "on the authority of" is expressed by the phrase *en toi onomati* or the shorter one *en onomati*, Matt. 21:9; Mark 16:17; Luke 10:17; John 14:26; Acts 3:6; 9:27, etc. The preposition *eis* (into) is indicative rather of an end, and may therefore be interpreted to mean "in relation to," or "into the profession of faith in one and sincere obedience to one."

太 Matthew 21:9

前行後隨的眾人喊著說：和散那（原有求救的意思，在此是稱頌的話）歸於大衛的子孫！奉主名來的是應當稱頌的！高高在上和散那！

The crowds that went ahead of him and those that followed shouted, "Hosanna to the Son of David!" "Blessed is he who comes in the name of the Lord!" "Hosanna in the highest heaven!"

可 Mark 16:17

信的人必有神蹟隨著他們，就是奉我的名趕鬼；說新方言；

And these signs will accompany those who believe: In my name they will drive out demons; they will speak in new tongues;

路 Luke 10:17

那七十個人歡歡喜喜的回來，說：主阿！因你的名，就是鬼也服了我們。

The seventy-two returned with joy and said, "Lord, even the demons submit to us in your name."

約 John 14:26

但保惠師，就是父因我的名所要差來的聖靈，他要將一切的事指教你們，並且要叫你們想起我對你們所說的一切話。

But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.

徒 Acts 3:6

彼得說：金銀我都沒有，只把我所有的給你：我奉拿撒勒人耶穌基督的名，叫你起來行走！

Then Peter said, "Silver or gold I do not have, but what I do have I give you. In the name of Jesus Christ of Nazareth, walk."

徒 Acts 9:27

惟有巴拿巴接待他，領去見使徒，把他在路上怎麼看見主，主怎麼向他說話，他在大馬色怎麼奉耶穌的名放膽傳道，都述說出來。

But Barnabas took him and brought him to the apostles. He told them how Saul on his journey had seen the Lord and that the Lord had spoken to him, and how in Damascus he had preached fearlessly in the name of Jesus.

It is quite in harmony with this when Allen says in his commentary on Matthew: "The person baptized was symbolically introduced 'into the name of Christ,' that is, became His disciple, that is, entered into a state of allegiance to Him and fellowship with Him." This is the meaning given by Thayer, Robinson, and, substantially, also by Cremer-Koegel and Baljon, in their Lexicons. It is also that adopted by the

commentators, such as Meyer, Alford, Allen, Bruce, Grosheide, and Van Leeuwen. This meaning of the term is fully borne out by such parallel expressions as *eis ton Mousen*, I Cor. 10:2; *eis to onoma Paulou*, I Cor. 1:13; *eis hen soma*, I Cor. 12:13; and *eis Christon*, Rom. 6:3; Gal. 3:27.

林前 I Corinthians 10:2

都在雲裏、海裏受洗歸了摩西；

They were all baptized into Moses in the cloud and in the sea.

林前 I Corinthians 1:13

基督是分開的麼？保羅為你們釘了十字架麼？你們是奉保羅的名受了洗麼？

Is Christ divided? Was Paul crucified for you? Were you baptized in the name of Paul?

林前 I Corinthians 12:13

我們不拘是猶太人，是希利尼人，是為奴的，是自主的，都從一位聖靈受洗，成了一個身體，飲於一位聖靈。

For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink.

羅 Romans 6:3

豈不知我們這受洗歸入基督耶穌的人是受洗歸入他的死麼？

Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death?

加 Galatians 3:27

你們受洗歸入基督的都是披戴基督了。

for all of you who were baptized into Christ have clothed yourselves with Christ.

Dr. Kuyper's argument touching this point is found in *Uit het Woord, Eerste Serie, Eerste Bundel*. (pp. 263 ff.) It would seem that we should translate the preposition *eis* by "into" or "to" (that is, "in relation to") the name. The word *onoma* (name) is used in the sense of the Hebrew *shem* as indicative of all the qualities by which God makes Himself known, and which constitute the sum total of all that He is for His worshippers. Deissman in his *Bible Studies* (p. 146.) refers to interesting examples of this particular use of the word *onoma* in the papyri. Interpreted in this light, the baptismal formula indicates that by baptism (that is, by that which is signified in baptism) the recipient is placed in a special relationship to the divine self-revelation, or to God as He has revealed Himself and revealed what He will be for His people, and at the same time becomes duty bound to live up to the light of that revelation.

It is not necessary to assume that, when Jesus employed these words, He intended them as a formula to be used ever after. He merely used them as descriptive of the character of the baptism which He instituted, just as similar expressions serve to characterize other baptisms, Acts 19:3; I Cor. 1:13; 10:2; 12:13.

徒 Acts 19:3

保羅說：這樣，你們受的是甚麼洗呢？他們說：是約翰的洗。

So Paul asked, "Then what baptism did you receive?" "John's baptism," they replied.

林前 I Corinthians 1:13

基督是分開的麼？保羅為你們釘了十字架麼？你們是奉保羅的名受了洗麼？

Is Christ divided? Was Paul crucified for you? Were you baptized in the name of Paul?

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They were all baptized into Moses in the cloud and in the sea.

林前 I Corinthians 12:13

我們不拘是猶太人，是希利尼人，是為奴的，是自主的，都從一位聖靈受洗，成了一個身體，飲於一位聖靈。

For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink.

It is sometimes said with an appeal to such passages as Acts 2:43; 8:16; 10:48; 19:5, and also Rom. 6:3, and Gal. 3:27, that the apostles evidently did not use the trinitarian formula; but this is not necessarily implied, though it is entirely possible since they did not understand the words of Jesus in the great commission as prescribing a definite formula.

徒 Acts 2:43

眾人都懼怕；使徒又行了許多奇事神蹟。

Everyone was filled with awe at the many wonders and signs performed by the apostles.

徒 Acts 8:16

因為聖靈還沒有降在他們一個人身上，他們只奉主耶穌的名受了洗。

because the Holy Spirit had not yet come on any of them; they had simply been baptized in the name of the Lord Jesus.

徒 Acts 10:48

就吩咐奉耶穌基督的名給他們施洗。他們又請彼得住了幾天。

So he ordered that they be baptized in the name of Jesus Christ. Then they asked Peter to stay with them for a few days.

徒 Acts 19:5

他們聽見這話，就奉主耶穌的名受洗。

On hearing this, they were baptized in the name of the Lord Jesus.

羅 Romans 6:3

豈不知我們這受洗歸入基督耶穌的人是受洗歸入他的死麼？

Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death?

加 Galatians 3:27

你們受洗歸入基督的都是披戴基督了。

for all of you who were baptized into Christ have clothed yourselves with Christ.

It is also possible, however, that the expressions used in the passages indicated served to stress certain particulars respecting the baptism of the apostles. It should be noted that the prepositions differ. Acts 2:38 speaks of a baptism *epi toi onomati Iesou Christou*, which probably refers to a baptism on the confession of Jesus as the Messiah. According to Acts 10:48 those who were present in the house of Cornelius were baptized *en onomati Iesou Christou*, to indicate that they were baptized on the authority of Jesus. All the remaining passages mention a baptism *eis to onoma Iesou Christou* (or *tou kuriou Iesou*), or simply a baptism *eis Christon*. These expressions may simply serve to stress the fact that the recipients were brought into special relationship to Jesus Christ, whom the apostles were preaching, and were thereby made subject to Him as their Lord.

徒 Acts 2:38

彼得說：你們各人要悔改，奉耶穌基督的名受洗，叫你們的罪得赦，就必領受所賜的聖靈；
Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.

徒 Acts 10:48

就吩咐奉耶穌基督的名給他們施洗。他們又請彼得住了幾天。

So he ordered that they be baptized in the name of Jesus Christ. Then they asked Peter to stay with them for a few days.

But whatever may have been the practice in the apostolic age, it is quite evident that when the Church later on felt the need of a formula, it could find no better than that contained in the words of the institution. This formula was already in use when the *Didache* (*The Teaching of the Twelve Apostles*) was written (c. 100 A.D.). (Cf. Chapter VII.)

C. 「洗禮」教義在歷史上的發展。

The Doctrine of Baptism in History.

1. 在宗教改革之前。

Before the Reformation.

The early Fathers regarded baptism as the rite of initiation into the Church, and usually considered it as closely connected with the forgiveness of sins and the

communication of the new life. Some of their expressions would seem to indicate that they believed in baptismal regeneration.

At the same time it should be noted that in the case of adults they did not regard baptism as efficacious apart from the right disposition of the soul, and they did not consider baptism as absolutely essential to the initiation of the new life, but rather looked upon it as the completing element in the process of renewal.

Infant baptism was already current in the days of Origen and Tertullian, though the latter discouraged it on the grounds of expediency.

The general opinion was that baptism should never be repeated, but there was no unanimity as to the validity of baptism administered by heretics. In course of time, however, it became a fixed principle not to rebaptize those who were baptized into the name of the triune God.

The mode of baptism was not in dispute. From the second century on the idea gradually gained ground that baptism works more or less magically. Even Augustine seems to have considered baptism as effective *ex opere operato* in the case of children. He regarded baptism as absolutely necessary and held that unbaptized children are lost. According to him baptism cancels original guilt, but does not wholly remove the corruption of nature.

The Scholastics at first shared Augustine's view, that in the case of adults baptism presupposes faith, but gradually another idea gained the upper hand, namely, that baptism is always effective *ex opere operato*. The importance of subjective conditions was minimized.

Thus the characteristic Roman Catholic conception of the sacrament, according to which baptism is the sacrament of regeneration and of initiation into the Church, gradually gained the upper hand. It contains the grace which it signifies and confers this on all those who put no obstacle in the way. This grace was regarded as very important, since

- a. 洗禮使受洗者領受「成為教會會員的永久記號」。
It sets an indelible mark on the recipient as a member of the Church;
- b. 洗禮潔淨受洗者的原罪和本罪，免去懲罰。
Delivers from the guilt of original sin and of all actual sins committed up to the time of baptism, removes the pollution of sin, though concupiscence remains, and sets man free from eternal punishment and from all positive temporal punishments;

- c. 洗禮將成聖恩典和信望愛滲入受洗者的心中。
Works spiritual renewal by the infusion of sanctifying grace and of the supernatural virtues of faith, hope, and love; and
- d. 洗禮使受洗者加入眾聖徒的團契。
Incorporates the recipient into the communion of the saints and into the visible Church.

2. 自宗教改革以來。

Since the Reformation.

The Lutheran Reformation did not entirely rid itself of the Roman Catholic conception of the sacraments. Luther did not regard the water in baptism as common water, but as a water which had become, through the Word with its inherent divine power, a gracious water of life, a washing of regeneration. Through this divine efficacy of the Word the sacrament effects regeneration. In the case of adults Luther made the effect of baptism dependent on faith in the recipient. Realizing that he could not consider it so in the case of children, who cannot exercise faith, he at one time held that God by His prevenient grace works faith in the unconscious child, but later on professed ignorance on this point. Later Lutheran theologians retained the idea of an infant faith as a precondition for baptism, while others conceived of baptism as producing such a faith immediately. This in some cases led on to the idea that the sacrament works *ex opere operato*.

Anabaptists cut the Gordian knot of Luther by denying the legitimacy of infant baptism. They insisted on baptizing all applicants for admission to their circle, who had received the sacrament in infancy, and did not regard this as a rebaptism, but as the first true baptism. With them children had no standing in the Church.

Calvin and Reformed theology proceeded on the assumption that baptism is instituted for believers, and does not work but strengthens the new life. They were naturally confronted with the question as to how infants could be regarded as believers, and how they could be strengthened spiritually, seeing that they could not yet exercise faith. Some simply pointed out that infants born of believing parents are children of the covenant, and as such heirs of the promises of God, including also the promise of regeneration; and that the spiritual efficacy of baptism is not limited to the time of its administration, but continues through life. The Belgic Confession also expresses that idea in these words: "Neither does this baptism avail us only at the time when water is poured upon us, and received by us, but also through the whole course of our life." (Art. XXXIV.)

Others went beyond this position and maintained that the children of the covenant were to be regarded as presumptively regenerated. This is not equivalent to saying that they are all regenerated, when they are presented for baptism, but that they are assumed to be regenerated until the contrary appears from their lives. There were also a few who regarded baptism as nothing more than the sign of an external covenant.

Under the influence of Socinians, Arminians, Anabaptists, and Rationalists, it has become quite customary in many circles to deny that baptism is a seal of divine grace, and to regard it as a mere act of profession on the part of man. In our day many professing Christians have completely lost the consciousness of the spiritual significance of baptism. It has become a mere formality.

D. 正確的洗禮方式。

The Proper Mode of Baptism.

Baptists are at variance with the rest of the Christian world in their position that dipping or immersion, followed by emersion, is the only proper mode of baptism; and that this mode is absolutely essential to baptism, because this rite is intended to symbolize the death and resurrection of Jesus Christ, and the consequent death and resurrection of the subject of baptism with Him. Two questions arise, therefore, and it is best to consider them in the following order: (1) What is the essential thing in the symbolism of baptism? and (2) Is immersion the only proper mode of baptism? This order is preferable, because the former question is the more important of the two, and because the answer to the second will depend in part on that given to the first.

1. 洗禮的表徵所必備的要素是甚麼？

What is the Essential Thing in the Symbolism of Baptism?

According to the Baptists immersion, followed by emersion, is the essential thing in the symbolism of baptism. A surrender of this would be equivalent to giving up baptism itself. The real baptismal idea, they say, is expressed in the going down into, and the coming up out of, the water. That such an immersion naturally involves a certain washing or purification, is something purely accidental. Baptism would be baptism even if one were immersed in something that has no cleansing properties. They base their opinion on Mark 10:38,39; Luke 12:50; Rom. 6:3,4; Col. 2:12. But the first two passages merely express the idea that Christ would be overwhelmed by His coming sufferings, and do not speak of the sacrament of baptism at all. The last two are the only ones that really have any bearing on the matter, and even these are not to the point, for they do not speak directly of any baptism with water at all, but of the spiritual baptism thereby represented. They represent regeneration under the figure of a dying and a rising again. It is certainly perfectly obvious that

they do not make mention of baptism as an emblem of Christ's death and resurrection. If baptism were represented here at all as an emblem, it would be as an emblem of the believer's dying and rising again. And since this is only a figurative way of representing his regeneration, it would make baptism a figure of a figure.

可 Mark 10:38-39

- 38 耶穌說：你們不知道所求的是甚麼，我所喝的杯，你們能喝麼？我所受的洗，你們能受麼？
39 他們說：我們能。耶穌說：我所喝的杯，你們也要喝；我所受的洗，你們也要受；
38 “You don't know what you are asking,” Jesus said. “Can you drink the cup I drink or be baptized with the baptism I am baptized with?”
39 “We can,” they answered. Jesus said to them, “You will drink the cup I drink and be baptized with the baptism I am baptized with,

路 Luke 12:50

我有當受的洗還沒有成就，我是何等的迫切呢？
But I have a baptism to undergo, and what constraint I am under until it is completed!

羅 Romans 6:3-4

- 3 豈不知我們這受洗歸入基督耶穌的人是受洗歸入他的死麼？
4 所以，我們藉著洗禮歸入死，和他一同埋葬，原是叫我們一舉一動有新生的樣式，像基督藉著父的榮耀從死裏復活一樣。
3 Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death?
4 We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.

西 Colossians 2:12

你們既受洗與他一同埋葬，也就在此與他一同復活，都因信那叫他從死裏復活神的功用。
having been buried with him in baptism, in which you were also raised with him through your faith in the working of God, who raised him from the dead.

Reformed theology has an entirely different conception of the essential thing in the symbolism of baptism. It finds this in the idea of purification. The Heidelberg Catechism asks in Question 69: "How is it signified and sealed unto you in holy baptism that you have a part in the one sacrifice of Christ on the cross?" And it answers: "Thus, that Christ has appointed the outward washing with water and added the promise that I am washed with His blood and Spirit from the pollution of my soul, that is, from all my sins, as certainly as I am washed outwardly with water, by which the filthiness of the body is commonly washed away." This idea of purification was the pertinent thing in all the washings of the Old Testament, and also in the baptism of John, Ps. 51:7; Ezek. 36:25; John 3:25,26.

詩 Psalms 51:7

求你用牛膝草潔淨我，我就乾淨；求你洗滌我，我就比雪更白。
Cleanse me with hyssop, and I will be clean; wash me, and I will be whiter than snow.

結 Ezekiel 36:25

我必用清水灑在你們身上，你們就潔淨了。我要潔淨你們，使你們脫離一切的污穢，棄掉一切的偶像。

I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols.

約 John 3:25-26

25 約翰的門徒和一個猶太人辯論潔淨的禮，

26 就來見約翰，說：拉比，從前同你在約但河外、你所見證的那位，現在施洗，眾人都往他那裏去了。

25 An argument developed between some of John's disciples and a certain Jew over the matter of ceremonial washing.

26 They came to John and said to him, "Rabbi, that man who was with you on the other side of the Jordan—the one you testified about—look, he is baptizing, and everyone is going to him."

And we may assume that in this respect the baptism of Jesus was entirely in line with previous baptisms. If He had intended the baptism which He instituted as a symbol of something entirely different, He would have indicated this very clearly, in order to obviate all possible misunderstanding. Moreover, Scripture makes it abundantly clear that baptism symbolizes spiritual cleansing or purification, Acts 2:38; 22:16; Rom. 6:4 f.; I Cor. 6:11; Tit. 3:5; Heb. 10:22; I Pet. 3:21; Rev. 1:5. This is exactly the point on which the Bible places all emphasis, while it never represents the going down and coming up as something essential.

徒 Acts 2:38

彼得說：你們各人要悔改，奉耶穌基督的名受洗，叫你們的罪得赦，就必領受所賜的聖靈；
Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.

徒 Acts 22:16

現在你為甚麼耽延呢？起來，求告他的名受洗，洗去你的罪。

And now what are you waiting for? Get up, be baptized and wash your sins away, calling on his name.'

羅 Romans 6:4-5

4 所以，我們藉著洗禮歸入死，和他一同埋葬，原是叫我們一舉一動有新生的樣式，像基督藉著父的榮耀從死裏復活一樣。

5 我們若在他死的形狀上與他聯合，也要在他復活的形狀上與他聯合；

4 We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.

5 If we have been united with him like this in his death, we will certainly also be united with him in his resurrection.

林前 I Corinthians 6:11

你們中間也有人從前是這樣；但如今你們奉主耶穌基督的名，並藉著我們神的靈，已經洗淨，成聖，稱義了。

And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.

多 Titus 3:5

他便救了我們；並不是因我們自己所行的義，乃是照他的憐憫，藉著重生的洗和聖靈的更新。
he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit,

來 Hebrews 10:22

並我們心中天良的虧欠已經灑去，身體用清水洗淨了，就當存著誠心和充足的信心來到神面前；
let us draw near to God with a sincere heart and with the full assurance that faith brings, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water.

彼前 I Peter 3:21

這水所表明的洗禮，現在藉著耶穌基督復活也拯救你們；這洗禮本不在乎除掉肉體的污穢，只求在神面前有無虧的良心。
and this water symbolizes baptism that now saves you also—not the removal of dirt from the body but the pledge of a clear conscience toward God. It saves you by the resurrection of Jesus Christ,

啟 Revelation 1:5

並那誠實作見證的、從死裏首先復活、為世上君王元首的耶穌基督，有恩惠、平安歸與你們！他愛我們，用自己的血使我們脫離（有古卷作：洗去）罪惡，
and from Jesus Christ, who is the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth. To him who loves us and has freed us from our sins by his blood,

2. 「浸禮」是否唯一正確的洗禮方式？

Is Immersion the Only Proper Mode of Baptism?

The generally prevailing opinion outside of Baptist circles is that, as long as the fundamental idea, namely, that of purification, finds expression in the rite, the mode of baptism is quite immaterial. It may be administered by immersion, by pouring or effusion, or by sprinkling. The Bible simply uses a generic word to denote an action designed to produce a certain effect, namely, cleansing or purification, but nowhere determines the specific mode in which the effect is to be produced. Jesus did not prescribe a certain mode of baptism. He evidently did not attach as much importance to it as the Baptists do. Neither do the Biblical examples of baptism stress any particular mode. There is not a single case in which we are explicitly told just how baptism was administered.

The Baptists assert, however, that the Lord did command baptism by immersion, and that all those who administer it in a different way are acting in open disobedience to His authority. To prove their assertion, they appeal to the words *bapto* and *baptizo*, which are used in Scripture for "to baptize." The second word

seems to be an intensive or frequentative form of the first, though in general usage the distinction does not always hold. *Bapto* is frequently used in the Old Testament, but occurs in the New Testament only four times, namely, in Luke 16:24; John 13:26; Rev. 19:13, and in these cases does not refer to Christian baptism.

路 Luke 16:24

就喊著說：我祖亞伯拉罕哪，可憐我罷！打發拉撒路來，用指頭尖蘸點水，涼涼我的舌頭；因為我在這火燄裏，極其痛苦。

So he called to him, 'Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.'

約 John 13:26

耶穌回答說：我蘸一點餅給誰，就是誰。耶穌就蘸了一點餅，遞給加略人西門的兒子猶大。

Jesus answered, "It is the one to whom I will give this piece of bread when I have dipped it in the dish." Then, dipping the piece of bread, he gave it to Judas, the son of Simon Iscariot.

啟 Rev. 19:13

他穿著濺了血的衣服；他的名稱為神之道。

He is dressed in a robe dipped in blood, and his name is the Word of God.

Baptists were very confident at one time that this verb means only "to dip"; but many of them have changed their mind since Carson, one of their greatest authorities, came to the conclusion that it also has a secondary meaning, namely, "to dye" so that it came to mean "to dye by dipping," and even, "to dye in any manner," in which case it ceased to be expressive of mode. (Carson, *Baptism in its Mode and Subjects*, pp. 44 ff.)

The question further arose, whether *baptizo*, which is used 76 times, and which is the word employed by the Lord in the words of the institution, was derived from *bapto* in its **primary** or in its **secondary** meaning. And Dr. Carson answers that it is derived from *bapto* in the sense of "to dip." Says he: "*Bapto*, the root, I have shown to possess two meanings, and two only, 'to dip' and 'to dye.' *Baptizo*, I have asserted, has but one signification. It has been founded on the primary meaning of the root, and has never admitted the secondary... . My position is, **that it always signifies to dip; never expressing anything but mode.**" (Op. cit., p. 55.) The Baptists must maintain this, if they want to prove that the Lord commanded baptism by immersion.

But the facts, as they appear in both classical and New Testament Greek, do not warrant this position. Even Dr. Gale, who was perhaps the most learned author who sought to maintain it, felt constrained by the facts to modify it. Wilson in his splendid work on *Infant Baptism*, which is partly a reply to the work of Dr. Carson, quotes Gale as saying: "The word *baptizo* perhaps **does not so necessarily express the action of putting under water**, as in general a thing's being in that condition, **no**

matter how it comes to be so, whether it is put into the water, or the water comes over it; though, indeed, to put into the water is the most natural way and the most common, and is, therefore, usually and pretty constantly, but it may be not necessarily, implied." (p.97.) Wilson shows conclusively that, according to Greek usage, baptism is effected in various ways. Says he: "Let the baptizing element encompass its object, and in the case of liquids, whether this relative state has been produced by immersion, effusion, overwhelming, or in any other mode, Greek usage recognizes it as a valid baptism." He further goes on to show in detail that it is impossible to maintain the position that the word *baptizo* always signifies immersion in the **New Testament**. (For the various possible meanings of *baptizo* consult, besides the treatise of Wilson, already referred to, such works as those of Armstrong, *The Doctrine of Baptisms*; Seiss, *The Baptist System Examined*; Ayres, *Christian Baptism*; Hibbard, *Christian Baptism*.)

It is quite evident that both words, *bapto* and *baptizo*, had other meanings, such as "to wash," "to bathe," and to "purify by washing." The idea of washing or purification gradually became the prominent idea, while that of the manner in which this took place retired more and more into the background. That this purification was sometimes effected by sprinkling, is evident from Num. 8:7; 19:13,18,19,20; Ps. 51:7; Ezek. 36:25; Heb. 9:10.

民 Numbers 8:7

潔淨他們當這樣行：用除罪水彈在他們身上，又叫他們用剃頭刀刮全身，洗衣服，潔淨自己。
To purify them, do this: Sprinkle the water of cleansing on them; then have them shave their whole bodies and wash their clothes. And so they will purify themselves.

民 Numbers 19:13,18-20

- 13 凡摸了人死屍、不潔淨自己的，就玷污了耶和華的帳幕，這人必從以色列中剪除；因為那除污穢的水沒有灑在他身上，他就為不潔淨，污穢還在他身上。
- 18 必當有一個潔淨的人拿牛膝草蘸在這水中，把水灑在帳棚上，和一切器皿並帳棚內的眾人身上，又灑在摸了骨頭，或摸了被殺的，或摸了自死的，或摸了墳墓的那人身上。
- 19 第三天和第七天，潔淨的人要灑水在不潔淨的人身上，第七天就使他成為潔淨。那人要洗衣服，用水洗澡，到晚上就潔淨了。
- 20 但那污穢而不潔淨自己的，要將他從會中剪除，因為他玷污了耶和華的聖所。除污穢的水沒有灑在他身上，他是不潔淨的。
- 13 If they fail to purify themselves after touching a human corpse, they defile the Lord' s tabernacle. They must be cut off from Israel. Because the water of cleansing has not been sprinkled on them, they are unclean; their uncleanness remains on them.
- 18 Then a man who is ceremonially clean is to take some hyssop, dip it in the water and sprinkle the tent and all the furnishings and the people who were there. He must also sprinkle anyone who has touched a human bone or a grave or anyone who has been killed or anyone who has died a natural death.
- 19 The man who is clean is to sprinkle those who are unclean on the third and seventh days, and on the seventh day he is to purify them. Those who are being cleansed must wash their clothes and bathe with water, and that evening they will be clean.

20 But if those who are unclean do not purify themselves, they must be cut off from the community, because they have defiled the sanctuary of the Lord. The water of cleansing has not been sprinkled on them, and they are unclean.

詩 Psalms 51:7

求你用牛膝草潔淨我，我就乾淨；求你洗滌我，我就比雪更白。

Cleanse me with hyssop, and I will be clean; wash me, and I will be whiter than snow.

結 Ezekiel. 36:25

我必用清水灑在你們身上，你們就潔淨了。我要潔淨你們，使你們脫離一切的污穢，棄掉一切的偶像。

I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols.

來 Hebrews 9:10

這些事，連那飲食和諸般洗濯的規矩，都不過是屬肉體的條例，命定到振興的時候為止。

They are only a matter of food and drink and various ceremonial washings—external regulations applying until the time of the new order.

In Judith 12:7 and Mark 7:3,4 we cannot possibly think of dipping. Neither is this possible in connection with the following passages of the New Testament: Matt. 3:11; Luke 11:37,38; 12:50; Rom. 6:3; I Cor. 12:13; Heb. 9:10 (cf. verses 13,14,19,21); I Cor. 10:1,2.

可 Mark 7:3-4

3 （原來法利賽人和猶太人都拘守古人的遺傳，若不仔細洗手就不喫飯；

4 從市上來，若不洗浴也不喫飯；還有好些別的規矩，他們歷代拘守，就是洗杯、罐、銅器等物。）

3 (The Pharisees and all the Jews do not eat unless they give their hands a ceremonial washing, holding to the tradition of the elders.

4 When they come from the marketplace they do not eat unless they wash. And they observe many other traditions, such as the washing of cups, pitchers and kettles.)

太 Matthew 3:11

我是用水給你們施洗，叫你們悔改。但那在我以後來的，能力比我更大，我就是給他提鞋也不配。他要用聖靈與火給你們施洗。

“I baptize you with water for repentance. But after me comes one who is more powerful than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.

路 Luke 11:37-38

37 說話的時候，有一個法利賽人請耶穌同他喫飯，耶穌就進去坐席。

38 這法利賽人看見耶穌飯前不洗手便詫異。

37 When Jesus had finished speaking, a Pharisee invited him to eat with him; so he went in and reclined at the table.

38 But the Pharisee was surprised when he noticed that Jesus did not first wash before the meal.

路 Luke 12:50

我有當受的洗還沒有成就，我是何等的迫切呢？

But I have a baptism to undergo, and what constraint I am under until it is completed!

羅 Romans 6:3

豈不知我們這受洗歸入基督耶穌的人是受洗歸入他的死麼？

Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death?

林前 I Corinthians 12:13

我們不拘是猶太人，是希利尼人，是為奴的，是自主的，都從一位聖靈受洗，成了一個身體，飲於一位聖靈。

For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink.

來 Hebrews 9:10,13-14,19,21

10 這些事，連那飲食和諸般洗濯的規矩，都不過是屬肉體的條例，命定到振興的時候為止。

13 若山羊和公牛的血，並母牛犢的灰，灑在不潔的人身上，尚且叫人成聖，身體潔淨，

14 何況基督藉著永遠的靈，將自己無瑕無疵獻給神，他的血豈不更能洗淨你們的心（原文是良心），除去你們的死行，使你們事奉那永生神麼？

19 因為摩西當日照著律法將各樣誡命傳給眾百姓，就拿朱紅色絨和牛膝草，把牛犢山羊的血和水灑在書上，又灑在眾百姓身上，說：

21 他又照樣把血灑在帳幕和各樣器皿上。

10 They are only a matter of food and drink and various ceremonial washings—external regulations applying until the time of the new order.

13 The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean.

14 How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!

19 When Moses had proclaimed every commandment of the law to all the people, he took the blood of calves, together with water, scarlet wool and branches of hyssop, and sprinkled the scroll and all the people.

21 In the same way, he sprinkled with the blood both the tabernacle and everything used in its ceremonies.

林前 I Corinthians 10:1-2

1 弟兄們，我不願意你們不曉得，我們的祖宗從前都在雲下，都從海中經過，

2 都在雲裏、海裏受洗歸了摩西；

1 For I do not want you to be ignorant of the fact, brothers and sisters, that our ancestors were all under the cloud and that they all passed through the sea.

2 They were all baptized into Moses in the cloud and in the sea.

Since the word baptizo does not necessarily mean "to immerse," and because the New Testament does not in any case explicitly assert that baptism took place by immersion, the burden of proof would seem to rest on the Baptists.

Was John the Baptist capable of the enormous task of immersing the multitudes that flocked unto him at the river Jordan, or did he simply pour water on them as

some of the early inscriptions would seem to indicate? Did the apostles find enough water in Jerusalem, and did they have the necessary facilities, to baptize three thousand in a single day by immersion? Where is the evidence to prove that they followed any other method than the Old Testament mode of baptisms? Does [Acts 9:18](#) indicate in any way that Paul left the place where Ananias found him, to be immersed in some pool or river? Does not the account of the baptism of Cornelius create the impression that water was to be brought and that those present were baptized right in the house? [Acts 10:47,48](#). Is there any evidence that the jailor at Philippi was not baptized in or near the prison, but led his prisoners out to the river, in order that he might be immersed? Would he have dared to take them outside of the city, when he was commanded to keep them safely? [Acts 16:22-33](#).

徒 Acts 9:18

掃羅的眼睛上，好像有鱗立刻掉下來，他就能看見。於是起來受了洗；
Immediately, something like scales fell from Saul's eyes, and he could see again. He got up and was baptized,

徒 Acts 10:47-48

- 47 於是彼得說：這些人既受了聖靈，與我們一樣，誰能禁止用水給他們施洗呢？
48 就吩咐奉耶穌基督的名給他們施洗。他們又請彼得住了幾天。
47 "Surely no one can stand in the way of their being baptized with water. They have received the Holy Spirit just as we have."
48 So he ordered that they be baptized in the name of Jesus Christ. Then they asked Peter to stay with them for a few days.

徒 Acts 16:22-33

- 22 眾人就一同起來攻擊他們。官長吩咐剝了他們的衣裳，用棍打；
23 打了許多棍，便將他們下在監裏，囑咐禁卒嚴緊看守。
24 禁卒領了這樣的命，就把他們下在內監裏，兩腳上了木狗。
25 約在半夜，保羅和西拉禱告，唱詩讚美神，眾囚犯也側耳而聽。
26 忽然，地大震動，甚至監牢的地基都搖動了，監門立刻全開，眾囚犯的鎖鍊也都鬆開了。
27 禁卒一醒，看見監門全開，以為囚犯已經逃走，就拔刀要自殺。
28 保羅大聲呼叫說：不要傷害自己！我們都在這裏。
29 禁卒叫人拿燈來，就跳進去，戰戰兢兢的俯伏在保羅、西拉面前；
30 又領他們出來，說：二位先生，我當怎樣行纔可以得救？
31 他們說：當信主耶穌，你和你一家都必得救。
32 他們就把主的道講給他和他全家的人聽。
33 當夜，就在那時候，禁卒把他們帶去，洗他們的傷；他和屬乎他的人立時都受了洗。
22 The crowd joined in the attack against Paul and Silas, and the magistrates ordered them to be stripped and beaten with rods.
23 After they had been severely flogged, they were thrown into prison, and the jailer was commanded to guard them carefully.
24 When he received these orders, he put them in the inner cell and fastened their feet in the stocks.
25 About midnight Paul and Silas were praying and singing hymns to God, and the other prisoners were listening to them.
26 Suddenly there was such a violent earthquake that the foundations of the prison were shaken. At once all the prison doors flew open, and everyone's chains came loose.

- 27 The jailer woke up, and when he saw the prison doors open, he drew his sword and was about to kill himself because he thought the prisoners had escaped.
- 28 But Paul shouted, "Don't harm yourself! We are all here!"
- 29 The jailer called for lights, rushed in and fell trembling before Paul and Silas.
- 30 He then brought them out and asked, "Sirs, what must I do to be saved?"
- 31 They replied, "Believe in the Lord Jesus, and you will be saved—you and your household."
- 32 Then they spoke the word of the Lord to him and to all the others in his house.
- 33 At that hour of the night the jailer took them and washed their wounds; then immediately he and all his household were baptized.

Even the account of the baptism of the eunuch, [Acts 8:36,38](#), which is often regarded as the strongest Scriptural proof for baptism by immersion, cannot be regarded as conclusive evidence. A careful study of Luke's use of the preposition *eis* shows that he used it not only in the sense of *into*, but also in the sense of *to*, so that it is entirely possible to read the relevant statement in [verse 38](#) as follows: "and they both went down to the water, both Philip and the eunuch, and he baptized him." And even if the words were intended to convey the idea that they went down into the water, this does not yet prove the point, for according to pictorial representations of the early centuries they who were baptized by effusion often stood in the water.

徒 Acts 8:36,38

- 36 二人正往前走，到了有水的地方，太監說：看哪，這裏有水，我受洗有甚麼妨礙呢？（有古卷在此有：
- 38 於是吩咐車站住，腓利和太監二人同下水裏去，腓利就給他施洗。
- 36 As they traveled along the road, they came to some water and the eunuch said, "Look, here is water. What can stand in the way of my being baptized?"
- 38 And he gave orders to stop the chariot. Then both Philip and the eunuch went down into the water and Philip baptized him.

It is entirely possible, of course, that in the apostolic age some were baptized by immersion, but the fact that the New Testament nowhere insists on this proves that it was not essential. Immersion is a proper mode of baptism, but so is baptism by effusion or by sprinkling, since they all symbolize purification.

The passages referred to in the preceding prove that many Old Testament washings (baptizings) took place by sprinkling. In a prophecy respecting the spiritual renewal of the New Testament day the Lord says: "And I will sprinkle clean water upon you, and ye shall be clean," [Ezek. 36:25](#). The matter signified in baptism, namely, the purifying Spirit, was poured out upon the Church, [Joel 2:28,29](#); [Acts 2:4,33](#). And the writer of Hebrews speaks of his readers as having their hearts sprinkled from an evil conscience, [Heb. 10:22](#).

結 Ezekiel 36:25

我必用清水灑在你們身上，你們就潔淨了。我要潔淨你們，使你們脫離一切的污穢，棄掉一切的偶像。

I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols.

珥 Joel 2:28-29

28 以後，我要將我的靈澆灌凡有血氣的。你們的兒女要說預言；你們的老年人要作異夢，少年人要見異象。

29 在那些日子，我要將我的靈澆灌我的僕人和使女。

28 "And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions.

29 Even on my servants, both men and women, I will pour out my Spirit in those days.

徒 Acts 2:4, 16-18, 33

4 他們就都被聖靈充滿，按著聖靈所賜的口才說起別國的話來。

16 這正是先知約珥所說的：

17 神說：在末後的日子，我要將我的靈澆灌凡有血氣的。你們的兒女要說豫言；你們的少年人要見異象；老年人要作異夢。

18 在那些日子，我要將我的靈澆灌我的僕人和使女，他們就要說豫言。

33 他既被神的右手高舉（或作：他既高舉在神的右邊），又從父受了所應許的聖靈，就把你們所看見所聽見的，澆灌下來。

4 All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.

16 No, this is what was spoken by the prophet Joel:

17 " 'In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams.

18 Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy.

33 Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear.

來 Hebrews 10:22

並我們心中天良的虧欠已經灑去，身體用清水洗淨了，就當存著誠心和充足的信心來到神面前；

let us draw near to God with a sincere heart and with the full assurance that faith brings, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water.

E. 洗禮的合法施行者。

The Lawful Administrators of Baptism.

Roman Catholics consider baptism absolutely essential to salvation; and because they regard it as cruel to make the salvation of anyone dependent on the accidental presence or absence of a priest, they also in cases of emergency permit baptism by others, particularly by midwives. In spite of the contrary view of Cyprian, they recognize the baptism of heretics, unless their heresy involves a denial of the Trinity.

The Reformed Churches always acted on the principle that the administration of the Word and of the sacraments belong together, and that therefore the teaching elder or the minister is the only lawful administrator of baptism. The Word and the sacrament are joined together in the words of the institution. And because baptism is not a private matter, but an ordinance of the Church, they also hold that it should be administered in the public assembly of believers. They have generally recognized the baptism of other Churches, not excluding the Roman Catholics, and also of the various sects, except in the case of Churches and sects which denied the Trinity. Thus they refused to honour the baptism of the Socinians and of the Unitarians. In general, they considered a baptism as valid which was administered by a duly accredited minister and in the name of the triune God.

F. 洗禮的適當領受者。

The Proper Subjects of Baptism.

Baptism is intended only for properly qualified rational beings, namely, for believers and their children. Rome loses sight of this in so far as it applies the sacrament also to clocks, buildings, and so on. There are two classes to which it should be applied, namely, adults and infants.

1. 成人洗禮。

Adult Baptism.

In the case of adults baptism must be preceded by a profession of faith, Mark 16:16; Acts 2:41; 8:37 (not found in some MSS.); 16:31-33. Therefore the Church insists on such a profession before baptizing adults.

可 Mark 16:16

信而受洗的，必然得救；不信的，必被定罪。

Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.

徒 Acts 2:41

於是領受他話的人就受了洗。那一天，門徒約添了三千人，

Those who accepted his message were baptized, and about three thousand were added to their number that day.

徒 Acts 8:37

腓利說：你若是一心相信，就可以。他回答說：我信耶穌基督是神的兒子。）

Some manuscripts include here Philip said, "If you believe with all your heart, you may." The eunuch answered, "I believe that Jesus Christ is the Son of God."

徒 Acts 16:31-33

31 他們說：當信主耶穌，你和你一家都必得救。

32 他們就把主的道講給他和他全家的人聽。

- 33 當夜，就在那時候，禁卒把他們帶去，洗他們的傷；他和屬乎他的人立時都受了洗。
- 31 They replied, "Believe in the Lord Jesus, and you will be saved—you and your household."
- 32 Then they spoke the word of the Lord to him and to all the others in his house.
- 33 At that hour of the night the jailer took them and washed their wounds; then immediately he and all his household were baptized.

And when such a profession is made, this is accepted by the Church at its face value, unless she has good objective reasons for doubting its veracity. It does not belong to her province to pry into the secrets of the heart and thus to pass on the genuineness of such a profession. The responsibility rests on the person who makes it. The method of prying into the inner condition of the heart, in order to determine the genuineness of one's profession, is Labadistic and not in harmony with the practice of the Reformed Churches.

Since baptism is not merely a sign and seal, but also a means of grace, the question arises as to the nature of the grace wrought by it. This question is raised here only with respect to adult baptism. In view of the fact that according to our Reformed conception, this baptism presupposes regeneration, faith, conversion, and justification, these surely are not to be conceived as wrought by it. In this respect we differ from the Church of Rome. Even the Lutherans, who ascribe greater power to baptism as a means of grace than the Reformed do, agree with the latter on this point. Neither does baptism work a special sacramental grace, consisting in this that the recipient is implanted into the body of Jesus Christ. The believer's incorporation into mystical union with Christ is also presupposed. Word and sacrament work exactly the same kind of grace, except that the Word, in distinction from the sacrament, is also instrumental in the origination of faith. The sacrament of baptism strengthens faith, and because faith plays an important part in all the other operations of divine grace, these are also greatly benefited by it.

Baptism represents primarily an act of the grace of God, but because the professing Christian must voluntarily submit to it, it can also be considered from the side of man. There is in it an offer and gift of God, but also an acceptance on the part of man. Consequently, baptism also signifies that man accepts the covenant and assumes its obligations. It is a seal, not merely of an offered, but of an offered and accepted, that is, of a concluded covenant.

2. 嬰孩洗禮。

Infant baptism.

It is on the point of infant baptism that the most important difference is found between us and the Baptists. The latter hold, as Dr. Hovey, a Baptist author, expresses it, "that only believers in Christ are entitled to baptism, and that only

those who give credible evidence of faith in Him should be baptized." This means that children are excluded from the sacrament. In all other denominations, however, they receive it. Several points call for consideration in connection with this subject.

a. 嬰孩洗禮的《聖經》根據。

The Scriptural Basis for Infant Baptism.

It may be said at the outset that there is no explicit command in the Bible to baptize children, and that there is not a single instance in which we are plainly told that children were baptized. But this does not necessarily make infant baptism unbiblical. The Scriptural ground for it is found in the following data:

(1) 亞伯拉罕之約是「屬靈之約」。

The Covenant Made with Abraham Was Primarily a Spiritual Covenant.

The covenant made with Abraham was primarily a **spiritual** covenant, though it also had a national aspect, and of this spiritual covenant circumcision was a sign and seal. It is an unwarranted procedure of the Baptists to split this covenant up into two or three different covenants. The Bible refers to the covenant with Abraham several times, but always in the singular. Ex. 2:24; Lev. 26:42. II Kings 13:23; I Chron. 16:16; Ps. 105:9. There is not a single exception to this rule.

出 Exodus 2:24

神聽見他們的哀聲，就記念他與亞伯拉罕、以撒、雅各所立的約。

God heard their groaning and he remembered his covenant with Abraham, with Isaac and with Jacob.

利 Leviticus 26:42

我就要記念我與雅各所立的約，與以撒所立的約，與亞伯拉罕所立的約，並要記念這地。

I will remember my covenant with Jacob and my covenant with Isaac and my covenant with Abraham, and I will remember the land.

王下 II Kings 13:23

耶和華卻因與亞伯拉罕、以撒、雅各所立的約，仍施恩給以色列人，憐恤他們，眷顧他們，不肯滅盡他們，尚未趕逐他們離開自己面前。

But the Lord was gracious to them and had compassion and showed concern for them because of his covenant with Abraham, Isaac and Jacob. To this day he has been unwilling to destroy them or banish them from his presence.

代上 I Chronicles 16:16

就是與亞伯拉罕所立的約，向以撒所起的誓。

the covenant he made with Abraham, the oath he swore to Isaac.

詩 Psalms 105:9

就是與亞伯拉罕所立的約，向以撒所起的誓。

the covenant he made with Abraham, the oath he swore to Isaac.

The spiritual nature of this covenant is proved by the manner in which its promises are interpreted in the New Testament, Rom. 4:16-18; II Cor. 6:16-18; Gal. 3:8,9,14,16; Heb. 8:10; 11:9,10,13.

羅 Romans 4:16-18

- 16 所以人得為後嗣是本乎信，因此就屬乎恩，叫應許定然歸給一切後裔；不但歸給那屬乎律法的，也歸給那效法亞伯拉罕之信的。
- 17 亞伯拉罕所信的，是那叫死人復活、使無變為有的神，他在主面前作我們世人的父。如經上所記：我已經立你作多國的父。
- 18 他在無可指望的時候，因信仍有指望，就得以作多國的父，正如先前所說，你的後裔將要如此。
- 16 Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham's offspring—not only to those who are of the law but also to those who have the faith of Abraham. He is the father of us all.
- 17 As it is written: "I have made you a father of many nations." He is our father in the sight of God, in whom he believed—the God who gives life to the dead and calls into being things that were not.
- 18 Against all hope, Abraham in hope believed and so became the father of many nations, just as it had been said to him, "So shall your offspring be."

林後 II Corinthians 6:16-18

- 16 神的殿和偶像有甚麼相同呢？因為我們是永生神的殿，就如神曾說：我要在他們中間居住，在他們中間來往；我要作他們的神；他們要作我的子民。
- 17 又說：你們務要從他們中間出來，與他們分別；不要沾不潔淨的物，我就收納你們。
- 18 我要作你們的父；你們要作我的兒女。這是全能的主說的。
- 16 What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said: "I will live with them and walk among them, and I will be their God, and they will be my people."
- 17 Therefore, "Come out from them and be separate, says the Lord. Touch no unclean thing, and I will receive you."
- 18 And, "I will be a Father to you, and you will be my sons and daughters, says the Lord Almighty."

加 Galatians 3:8-9,14,16

- 8 並且聖經既然豫先看明，神要叫外邦人因信稱義，就早已傳福音給亞伯拉罕，說：萬國都必因你得福。
- 9 可見那以信為本的人和有信心的人亞伯拉罕一同得福。
- 14 這便叫亞伯拉罕的福，因基督耶穌可以臨到外邦人，使我們因信得著所應許的聖靈。
- 16 所應許的原是向亞伯拉罕和他子孫說的。神並不是說眾子孫，指著許多人，乃是說你那一個子孫，指著一個人，就是基督。
- 8 Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: "All nations will be blessed through you."
- 9 So those who rely on faith are blessed along with Abraham, the man of faith.
- 14 He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit.

- 16 The promises were spoken to Abraham and to his seed. Scripture does not say “and to seeds,” meaning many people, but “and to your seed,” meaning one person, who is Christ.

來 Hebrews 8:10

主又說：那些日子以後，我與以色列家所立的約乃是這樣：我要將我的律法放在他們裏面，寫在他們心上；我要作他們的神；他們要作我的子民。

This is the covenant I will establish with the people of Israel after that time, declares the Lord. I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people.

來 Hebrews 11:9-10,13

- 9 他因著信，就在所應許之地作客，好像在異地居住帳棚，與那同蒙一個應許的以撒、雅各一樣。
- 10 因為他等候那座有根基的城，就是神所經營所建造的。
- 13 這些人都是存著信心死的，並沒有得著所應許的；卻從遠處望見，且歡喜迎接，又承認自己在世上是客旅，是寄居的。
- 9 By faith he made his home in the promised land like a stranger in a foreign country; he lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise.
- 10 For he was looking forward to the city with foundations, whose architect and builder is God.
- 13 All these people were still living by faith when they died. They did not receive the things promised; they only saw them and welcomed them from a distance, admitting that they were foreigners and strangers on earth.

It also follows from the fact that circumcision was clearly a rite that had spiritual significance, Deut. 10:16; 30:6; Jer. 4:4; 9:25,26; Acts 15:1; Rom. 2:26-29; 4:11; Phil. 3:2; and from the fact that the promise of the covenant is even called "the gospel," Gal. 3:8.

申 Deuteronomy 10:16

所以你們要將心裏的污穢除掉，不可再硬著頸項。

Circumcise your hearts, therefore, and do not be stiff-necked any longer.

申 Deuteronomy 30:6

耶和華你神必將你心裏和你後裔心裏的污穢除掉，好叫你盡心盡性愛耶和華你的神，使你可以存活。

The Lord your God will circumcise your hearts and the hearts of your descendants, so that you may love him with all your heart and with all your soul, and live.

耶 Jeremiah 4:4

猶大人和耶路撒冷的居民哪，你們當自行割禮，歸耶和華，將心裏的污穢除掉；恐怕我的忿怒因你們的惡行發作，如火著起，甚至無人能以熄滅！

Circumcise yourselves to the Lord, circumcise your hearts, you people of Judah and inhabitants of Jerusalem, or my wrath will flare up and burn like fire because of the evil you have done—burn with no one to quench it.

耶 Jeremiah 9:25-26

- 25 耶和華說：看哪，日子將到，我要刑罰一切受過割禮、心卻未受割禮的，
26 就是埃及、猶大、以東、亞捫人、摩押人，和一切住在曠野荊周圍頭髮的；因為列國人都沒有受割禮，以色列人心中也沒有受割禮。
25 “The days are coming,” declares the Lord, “when I will punish all who are circumcised only in the flesh—
26 Egypt, Judah, Edom, Ammon, Moab and all who live in the wilderness in distant places. For all these nations are really uncircumcised, and even the whole house of Israel is uncircumcised in heart.”

徒 Acts 15:1

有幾個人從猶太下來，教訓弟兄們說：你們若不按摩西的規條受割禮，不能得救。
Certain people came down from Judea to Antioch and were teaching the believers: “Unless you are circumcised, according to the custom taught by Moses, you cannot be saved.”

羅 Romans 2:26-29

- 26 所以那未受割禮的，若遵守律法的條例，他雖然未受割禮，豈不算是受割禮麼？
27 而且那本來未受割禮的，若能全守律法，豈不是要審判你這有儀文和割禮竟犯律法的人麼？
28 因為外面作猶太人的，不是真猶太人；外面肉身的割禮，也不是真割禮。
29 惟有裏面作的，纔是真猶太人；真割禮也是心裏的，在乎靈，不在乎儀文。這人的稱讚不是從人來的，乃是從神來的。
26 So then, if those who are not circumcised keep the law’s requirements, will they not be regarded as though they were circumcised?
27 The one who is not circumcised physically and yet obeys the law will condemn you who, even though you have the written code and circumcision, are a lawbreaker.
28 A person is not a Jew who is one only outwardly, nor is circumcision merely outward and physical.
29 No, a person is a Jew who is one inwardly; and circumcision is circumcision of the heart, by the Spirit, not by the written code. Such a person’s praise is not from other people, but from God.

羅 Romans 4:11

並且他受了割禮的記號，作他未受割禮的時候因信稱義的印證，叫他作一切未受割禮而信之人的父，使他們也算為義；
And he received circumcision as a sign, a seal of the righteousness that he had by faith while he was still uncircumcised. So then, he is the father of all who believe but have not been circumcised, in order that righteousness might be credited to them.

腓 Philippians 3:2

應當防備犬類，防備作惡的，防備妄自行割的。
Watch out for those dogs, those evildoers, those mutilators of the flesh.

加 Galatians 3:8

並且聖經既然豫先看明，神要叫外邦人因信稱義，就早已傳福音給亞伯拉罕，說：萬國都必因你得福。
Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: “All nations will be blessed through you.”

(2) 舊約與新約貫連一致

The Unity and Continuity of the Covenant in Both Dispensations.

This covenant is still in force and is essentially identical with the "new covenant" of the present dispensation. The unity and continuity of the covenant in both dispensations follows from the fact that the Mediator is the same, Acts 4:12; 10:43; 15:10,11; Gal. 3:16; I Tim. 2:5,6; I Pet. 1:9-12; the condition is the same, namely, faith, Gen. 15:6; (Rom. 4:3); Ps. 32:10; Heb. 2:4; Acts 10:43; Heb. 11; and the blessings are the same, namely, justification, Ps. 32:1,2,5; Isa. 1:18; Rom. 4:9; Gal. 3:6, regeneration, Deut. 30:6; Ps. 51:10, spiritual gifts, Joel 2:28,32; Acts 2:17-21; Isa. 40:31, and eternal life, Ex. 3:6; Heb. 4:9; 11:10.

徒 Acts 4:12

除他以外，別無拯救；因為在天下人間，沒有賜下別的名，我們可以靠著得救。

Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved.”

徒 Acts 10:43

眾先知也為他作見證說：凡信他的人必因他的名得蒙赦罪。

All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name.”

徒 Acts 15:10-11

10 現在為甚麼試探神，要把我們祖宗和我們所不能負的軛放在門徒的頸項上呢？

11 我們得救乃是因主耶穌的恩，和他們一樣，這是我們所信的。

10 Now then, why do you try to test God by putting on the necks of Gentiles a yoke that neither we nor our ancestors have been able to bear?

11 No! We believe it is through the grace of our Lord Jesus that we are saved, just as they are.”

加 Galatians 3:16

所應許的原是向亞伯拉罕和他子孫說的。神並不是說眾子孫，指著許多人，乃是說你那一子孫，指著一個人，就是基督。

The promises were spoken to Abraham and to his seed. Scripture does not say “and to seeds,” meaning many people, but “and to your seed,” meaning one person, who is Christ.

提前 I Timothy 2:5-6

5 因為只有一位神，在神和人中間，只有一位中保，乃是降世為人的基督耶穌；

6 他捨自己作萬人的贖價，到了時候，這事必證明出來。

5 For there is one God and one mediator between God and mankind, the man Christ Jesus,

6 who gave himself as a ransom for all people. This has now been witnessed to at the proper time.

彼前 I Peter 1:9-12

9 並且得著你們信心的果效，就是靈魂的救恩。

- 10 論到這救恩，那豫先說你們要得恩典的眾先知早已詳細的尋求考察，
- 11 就是考察在他們心裏基督的靈，豫先證明基督受苦難，後來得榮耀，是指著甚麼時候，並怎樣的時候。
- 12 他們得了啟示，知道他們所傳講（原文作服事）的一切事，不是為自己，乃是為你們。那靠著從天上差來的聖靈傳福音給你們的人，現在將這些事報給你們；天使也願意詳細察看這些事。
- 9 for you are receiving the end result of your faith, the salvation of your souls.
- 10 Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care,
- 11 trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of the Messiah and the glories that would follow.
- 12 It was revealed to them that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven. Even angels long to look into these things.

創 Genesis 15:6

亞伯蘭信耶和華，耶和華就以此為他的義。

Abram believed the Lord, and he credited it to him as righteousness.

羅 Romans 4:3

經上說甚麼呢？說：亞伯拉罕信神，這就算為他的義。

What does Scripture say? "Abraham believed God, and it was credited to him as righteousness."

詩 Psalms 32:10

惡人必多受苦楚；惟獨倚靠耶和華的必有慈愛四面環繞他。

Many are the woes of the wicked, but the Lord's unfailing love surrounds the one who trusts in him.

來 Hebrews 2:4

神又按自己的旨意，用神蹟、奇事和百般的異能，並聖靈的恩賜，同他們作見證。

God also testified to it by signs, wonders and various miracles, and by gifts of the Holy Spirit distributed according to his will.

徒 Acts 10:43

眾先知也為他作見證說：凡信他的人必因他的名得蒙赦罪。

All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name."

來 Hebrews 11

- 1 信就是所望之事的實底，是未見之事的確據。
- 2 古人在這信上得了美好的證據。
- 3 我們因著信，就知道諸世界是藉神話造成的；這樣，所看見的，並不是從顯然之物造出來的。
- 4 亞伯因著信，獻祭與神，比該隱所獻的更美，因此便得了稱義的見證，就是神指他禮物作的見證。他雖然死了，卻因這信，仍舊說話。
- 5 以諾因著信，被接去，不至於見死，人也找不著他，因為神已經把他接去了；只是他被接去以先，已經得了神喜悅他的明證。

- 6 人非有信，就不能得神的喜悅；因為到神面前來的人必須信有神，且信他賞賜那尋求他的人。
- 7 挪亞因著信，既蒙神指示他未見的事，動了敬畏的心，豫備了一隻方舟，使他全家得救。因此就定了那世代的罪，自己也承受了那從信而來的義。
- 8 亞伯拉罕因著信，蒙召的時候就遵命出去，往將來要得為業的地方去；出去的時候，還不知往那裏去。
- 9 他因著信，就在所應許之地作客，好像在異地居住帳棚，與那同蒙一個應許的以撒、雅各一樣。
- 10 因為他等候那座有根基的城，就是神所經營所建造的。
- 11 因著信，連撒拉自己，雖然過了生育的歲數，還能懷孕，因他以為那應許他的是可信的。
- 12 所以從一個彷彿已死的人就生出子孫，如同天上的星那樣眾多，海邊的沙那樣無數。
- 13 這些人都是存著信心死的，並沒有得著所應許的；卻從遠處望見，且歡喜迎接，又承認自己在世上是客旅，是寄居的。
- 14 說這樣話的人是表明自己要找一個家鄉。
- 15 他們若想念所離開的家鄉，還有可以回去的機會。
- 16 他們卻羨慕一個更美的家鄉，就是在天上的。所以神被稱為他們的神，並不以為恥，因為他已經給他們豫備了一座城。
- 17 亞伯拉罕因著信，被試驗的時候，就把以撒獻上；這便是那歡喜領受應許的，將自己獨生的兒子獻上。
- 18 論到這兒子，曾有話說：從以撒生的纔要稱為你的後裔。
- 19 他以為神還能叫人從死裏復活；他也彷彿從死中得回他的兒子來。
- 20 以撒因著信，就指著將來的事給雅各、以掃祝福。
- 21 雅各因著信，臨死的時候，給約瑟的兩個兒子各自祝福，扶著杖頭敬拜神。
- 22 約瑟因著信，臨終的時候，提到以色列族將來要出埃及，並為自己的骸骨留下遺命。
- 23 摩西生下來，他的父母見他是個俊美的孩子，就因著信，把他藏了三個月，並不怕王命。
- 24 摩西因著信，長大了就不肯稱為法老女兒之子。
- 25 他寧可和神的百姓同受苦害，也不願暫時享受罪中之樂。
- 26 他看為基督受的凌辱比埃及的財物更寶貴，因他渴望所要得的賞賜。
- 27 他因著信，就離開埃及，不怕王怒；因為他恆心忍耐，如同看見那不能看見的主。
- 28 他因著信，就守（或作：立）逾越節，行灑血的禮，免得那滅長子的臨近以色列人。
- 29 他們因著信，過紅海如行乾地；埃及人試著要過去，就被吞滅了。
- 30 以色列人因著信，圍繞耶利哥城七日，城牆就倒塌了。
- 31 妓女喇合因著信，曾和和平平的接待探子，就不與那些不順從的人一同滅亡。
- 32 我又何必再說呢？若要一一細說，基甸、巴拉、參孫、耶弗他、大衛、撒母耳，和眾先知的事，時候就不彀了。
- 33 他們因著信，制伏了敵國，行了公義，得了應許，堵了獅子的口，
- 34 滅了烈火的猛勢，脫了刀劍的鋒刃；軟弱變為剛強，爭戰顯出勇敢，打退外邦的全軍。
- 35 有婦人得自己的死人復活。又有人忍受嚴刑，不肯苟且得釋放（原文是贖），為要得著更美的復活。
- 36 又有人忍受戲弄、鞭打、捆鎖、監禁、各等的磨煉，
- 37 被石頭打死，被鋸鋸死，受試探，被刀殺，披著綿羊山羊的皮各處奔跑，受窮乏、患難、苦害，
- 38 在曠野、山嶺、山洞、地穴，飄流無定，本是世界不配有的人。
- 39 這些人都是因信得了美好的證據，卻仍未得著所應許的；
- 40 因為神給我們豫備了更美的事，叫他們若不與我們同得，就不能完全。
- 1 Now faith is confidence in what we hope for and assurance about what we do not see.
- 2 This is what the ancients were commended for.

- 3 By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible.
- 4 By faith Abel brought God a better offering than Cain did. By faith he was commended as righteous, when God spoke well of his offerings. And by faith Abel still speaks, even though he is dead.
- 5 By faith Enoch was taken from this life, so that he did not experience death: "He could not be found, because God had taken him away." For before he was taken, he was commended as one who pleased God.
- 6 And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him.
- 7 By faith Noah, when warned about things not yet seen, in holy fear built an ark to save his family. By his faith he condemned the world and became heir of the righteousness that is in keeping with faith.
- 8 By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going.
- 9 By faith he made his home in the promised land like a stranger in a foreign country; he lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise.
- 10 For he was looking forward to the city with foundations, whose architect and builder is God.
- 11 And by faith even Sarah, who was past childbearing age, was enabled to bear children because she considered him faithful who had made the promise.
- 12 And so from this one man, and he as good as dead, came descendants as numerous as the stars in the sky and as countless as the sand on the seashore.
- 13 All these people were still living by faith when they died. They did not receive the things promised; they only saw them and welcomed them from a distance, admitting that they were foreigners and strangers on earth.
- 14 People who say such things show that they are looking for a country of their own.
- 15 If they had been thinking of the country they had left, they would have had opportunity to return.
- 16 Instead, they were longing for a better country—a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared a city for them.
- 17 By faith Abraham, when God tested him, offered Isaac as a sacrifice. He who had embraced the promises was about to sacrifice his one and only son,
- 18 even though God had said to him, "It is through Isaac that your offspring will be reckoned."
- 19 Abraham reasoned that God could even raise the dead, and so in a manner of speaking he did receive Isaac back from death.
- 20 By faith Isaac blessed Jacob and Esau in regard to their future.
- 21 By faith Jacob, when he was dying, blessed each of Joseph's sons, and worshiped as he leaned on the top of his staff.
- 22 By faith Joseph, when his end was near, spoke about the exodus of the Israelites from Egypt and gave instructions concerning the burial of his bones.
- 23 By faith Moses' parents hid him for three months after he was born, because they saw he was no ordinary child, and they were not afraid of the king's edict.
- 24 By faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter.
- 25 He chose to be mistreated along with the people of God rather than to enjoy the fleeting pleasures of sin.
- 26 He regarded disgrace for the sake of Christ as of greater value than the treasures of Egypt, because he was looking ahead to his reward.
- 27 By faith he left Egypt, not fearing the king's anger; he persevered because he saw him who is invisible.

- 28 By faith he kept the Passover and the application of blood, so that the destroyer of the firstborn would not touch the firstborn of Israel.
- 29 By faith the people passed through the Red Sea as on dry land; but when the Egyptians tried to do so, they were drowned.
- 30 By faith the walls of Jericho fell, after the army had marched around them for seven days.
- 31 By faith the prostitute Rahab, because she welcomed the spies, was not killed with those who were disobedient.
- 32 And what more shall I say? I do not have time to tell about Gideon, Barak, Samson and Jephthah, about David and Samuel and the prophets,
- 33 who through faith conquered kingdoms, administered justice, and gained what was promised; who shut the mouths of lions,
- 34 quenched the fury of the flames, and escaped the edge of the sword; whose weakness was turned to strength; and who became powerful in battle and routed foreign armies.
- 35 Women received back their dead, raised to life again. There were others who were tortured, refusing to be released so that they might gain an even better resurrection.
- 36 Some faced jeers and flogging, and even chains and imprisonment.
- 37 They were put to death by stoning;[e] they were sawed in two; they were killed by the sword. They went about in sheepskins and goatskins, destitute, persecuted and mistreated—
- 38 the world was not worthy of them. They wandered in deserts and mountains, living in caves and in holes in the ground.
- 39 These were all commended for their faith, yet none of them received what had been promised,
- 40 since God had planned something better for us so that only together with us would they be made perfect.

詩 Psalms 32:1-2,5

- 1 (大衛的訓誨詩。)得赦免其過、遮蓋其罪的，這人是有福的！
- 2 凡心裏沒有詭詐、耶和華不算為有罪的，這人是有福的！
- 5 我向你陳明我的罪，不隱瞞我的惡。我說：我要向耶和華承認我的過犯，你就赦免我的罪惡。(細拉)
- 1 Blessed is the one whose transgressions are forgiven, whose sins are covered.
- 2 Blessed is the one whose sin the Lord does not count against them and in whose spirit is no deceit.
- 5 Then I acknowledged my sin to you and did not cover up my iniquity. I said, "I will confess my transgressions to the Lord." And you forgave the guilt of my sin.

賽 Isaiah 1:18

耶和華說：你們來，我們彼此辯論。你們的罪雖像硃紅，必變成雪白；雖紅如丹顏，必白如羊毛。

"Come now, let us settle the matter," says the Lord. "Though your sins are like scarlet, they shall be as white as snow; though they are red as crimson, they shall be like wool.

羅 Romans 4:9

如此看來，這福是單加給那受割禮的人麼？不也是加給那未受割禮的人麼？因我們所說，亞伯拉罕的信，就算為他的義，

Is this blessedness only for the circumcised, or also for the uncircumcised? We have been saying that Abraham's faith was credited to him as righteousness.

加 Galatians 3:6

正如亞伯拉罕信神，這就算為他的義。

So also Abraham “believed God, and it was credited to him as righteousness.”

申 Deuteronomy 30:6

耶和華你神必將你心裏和你後裔心裏的污穢除掉，好叫你盡心盡性愛耶和華你的神，使你可以存活。

The Lord your God will circumcise your hearts and the hearts of your descendants, so that you may love him with all your heart and with all your soul, and live.

詩 Psalms 51:10

神啊，求你為我造清潔的心，使我裏面重新有正直（或譯：堅定）的靈。

Create in me a pure heart, O God, and renew a steadfast spirit within me.

珥 Joel 2:28,32

28 以後，我要將我的靈澆灌凡有血氣的。你們的兒女要說預言；你們的老年人要作異夢，少年人要見異象。

32 到那時候，凡求告耶和華名的就必得救；因為照耶和華所說的，在錫安山，耶路撒冷必有逃脫的人，在剩下的人中必有耶和華所召的。

28 “And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions.

32 And everyone who calls on the name of the Lord will be saved; for on Mount Zion and in Jerusalem there will be deliverance, as the Lord has said, even among the survivors whom the Lord calls.

徒 Acts 2:17-21

17 神說：在末後的日子，我要將我的靈澆灌凡有血氣的。你們的兒女要說豫言；你們的少年人要見異象；老年人要作異夢。

18 在那些日子，我要將我的靈澆灌我的僕人和使女，他們就要說豫言。

19 在天上、我要顯出奇事；在地下、我要顯出神蹟；有血，有火，有煙霧。

20 日頭要變為黑暗，月亮要變為血；這都在主大而明顯的日子未到以前。

21 到那時候，凡求告主名的，就必得救。

17 “In the last days,” God says, “I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams.

18 Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy.

19 I will show wonders in the heavens above and signs on the earth below, blood and fire and billows of smoke.

20 The sun will be turned to darkness and the moon to blood before the coming of the great and glorious day of the Lord.

21 And everyone who calls on the name of the Lord will be saved.”

賽 Isaiah 40:31

但那等候耶和華的必從新得力。他們必如鷹展翅上騰；他們奔跑卻不困倦，行走卻不疲乏。

but those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint.

出 Exodus 3:6

又說：我是你父親的神，是亞伯拉罕的神，以撒的神，雅各的神。摩西蒙上臉，因為怕看神。

Then he said, "I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob." At this, Moses hid his face, because he was afraid to look at God.

來 Hebrews 4:9

這樣看來，必另有一安息日的安息為神的子民存留。

There remains, then, a Sabbath-rest for the people of God;

來 Hebrews 11:10

因為他等候那座有根基的城，就是神所經營所建造的。

For he was looking forward to the city with foundations, whose architect and builder is God.

Peter gave those who were under conviction on the day of Pentecost the assurance that the promise was unto them and to their children, Acts 2:39. Paul argues in Rom. 4:13-18; Gal. 3:13-18 that the giving of the law did not make the promise of none effect, so that it still holds in the new dispensation. And the writer of Hebrews points out that the promise to Abraham was confirmed with an oath, so that New Testament believers may derive comfort from its immutability, Heb. 6:13-18.

徒 Acts 2:39

因為這應許是給你們和你們的兒女，並一切在遠方的人，就是主我們神所召來的。

The promise is for you and your children and for all who are far off—for all whom the Lord our God will call.

羅 Romans 4:13-18

- 13 因為神應許亞伯拉罕和他後裔，必得承受世界，不是因律法，乃是因信而得的義。
- 14 若是屬乎律法的人纔得為後嗣，信就歸於虛空，應許也就廢棄了。
- 15 因為律法是惹動忿怒的（或作：叫人受刑的）；那裏沒有律法，那裏就沒有過犯。
- 16 所以人得為後嗣是本乎信，因此就屬乎恩，叫應許定然歸給一切後裔；不但歸給那屬乎律法的，也歸給那效法亞伯拉罕之信的。
- 17 亞伯拉罕所信的，是那叫死人復活、使無變為有的神，他在主面前作我們世人的父。如經上所記：我已經立你作多國的父。
- 18 他在無可指望的時候，因信仍有指望，就得以作多國的父，正如先前所說，你的後裔將要如此。
- 13 It was not through the law that Abraham and his offspring received the promise that he would be heir of the world, but through the righteousness that comes by faith.
- 14 For if those who depend on the law are heirs, faith means nothing and the promise is worthless,
- 15 because the law brings wrath. And where there is no law there is no transgression.
- 16 Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham's offspring—not only to those who are of the law but also to those who have the faith of Abraham. He is the father of us all.
- 17 As it is written: "I have made you a father of many nations." He is our father in the sight of God, in whom he believed—the God who gives life to the dead and calls into being things that were not.

- 18 Against all hope, Abraham in hope believed and so became the father of many nations, just as it had been said to him, “So shall your offspring be.”

加 Galatians 3:13-18

- 13 基督既為我們受（原文是成）了咒詛，就贖出我們脫離律法的咒詛；因為經上記著：凡掛在木頭上都是被咒詛的。
- 14 這便叫亞伯拉罕的福，因基督耶穌可以臨到外邦人，使我們因信得著所應許的聖靈。
- 15 弟兄們，我且照著人的常話說：雖然是人的文約，若已經立定了，就沒有能廢棄或加增的。
- 16 所應許的原是向亞伯拉罕和他子孫說的。神並不是說眾子孫，指著許多人，乃是說你那一個子孫，指著一個人，就是基督。
- 17 我是這麼說，神豫先所立的約，不能被那四百三十年以後的律法廢掉，叫應許歸於虛空。
- 18 因為承受產業，若本乎律法，就不本乎應許；但神是憑著應許把產業賜給亞伯拉罕。
- 13 Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: “Cursed is everyone who is hung on a pole.”
- 14 He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit.
- 15 Brothers and sisters, let me take an example from everyday life. Just as no one can set aside or add to a human covenant that has been duly established, so it is in this case.
- 16 The promises were spoken to Abraham and to his seed. Scripture does not say “and to seeds,” meaning many people, but “and to your seed,” meaning one person, who is Christ.
- 17 What I mean is this: The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise.
- 18 For if the inheritance depends on the law, then it no longer depends on the promise; but God in his grace gave it to Abraham through a promise.

來 Hebrews 6:13-18

- 13 當初神應許亞伯拉罕的時候，因為沒有比自己更大可以指著起誓的，就指著自己起誓，說：
- 14 論福，我必賜大福給你；論子孫，我必叫你的子孫多起來。
- 15 這樣，亞伯拉罕既恆久忍耐，就得了所應許的。
- 16 人都是指著比自己大的起誓，並且以起誓為實據，了結各樣的爭論。
- 17 照樣，神願意為那承受應許的人格外顯明他的旨意是不更改的，就起誓為證。
- 18 藉這兩件不更改的事，神決不能說謊，好叫我們這逃往避難所、持定擺在我們前頭指望的人可以大得勉勵。
- 13 When God made his promise to Abraham, since there was no one greater for him to swear by, he swore by himself,
- 14 saying, “I will surely bless you and give you many descendants.”
- 15 And so after waiting patiently, Abraham received what was promised.
- 16 People swear by someone greater than themselves, and the oath confirms what is said and puts an end to all argument.
- 17 Because God wanted to make the unchanging nature of his purpose very clear to the heirs of what was promised, he confirmed it with an oath.
- 18 God did this so that, by two unchangeable things in which it is impossible for God to lie, we who have fled to take hold of the hope set before us may be greatly encouraged.

(3) 神與子民立的約是在家庭國族中延續發展。

The Covenant's Realization Moves Along Organic and Historical Lines.

By the appointment of God infants shared in the benefits of the covenant, and therefore received circumcision as a sign and seal. According to the Bible the covenant is clearly an organic concept, and its realization moves along organic and historical lines. There is a people or nation of God, an organic whole such as could only be constituted by families. This national idea is naturally very prominent in the Old Testament, but the striking thing is that it did not disappear when the nation of Israel had served its purpose. It was spiritualized and thus carried over into the New Testament, so that the New Testament people of God are also represented as a nation, Matt. 21:43; Rom. 9:25,26 (comp. Hosea 2:23); II Cor. 6:16; Tit. 2:14; I Pet. 2:9.

太 Matthew 21:43

所以我告訴你們，神的國必從你們奪去，賜給那能結果子的百姓。

“Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit.

羅 Romans 9:25-26

25 就像神在何西阿書上說：那本來不是我子民的，我要稱為我的子民；本來不是蒙愛的，我要稱為蒙愛的。

26 從前在甚麼地方對他們說：你們不是我的子民，將來就在那裏稱他們為永生神的兒子。

25 As he says in Hosea: “I will call them ‘my people’ who are not my people; and I will call her ‘my loved one’ who is not my loved one,”

26 and, “In the very place where it was said to them, ‘You are not my people,’ there they will be called ‘children of the living God.’ ”

何 Hosea 2:23

我必將他種在這地。素不蒙憐憫的，我必憐憫；本非我民的，我必對他說：你是我的民；他必說：你是我的神。

“I will plant her for myself in the land; I will show my love to the one I called ‘Not my loved one.’ I will say to those called ‘Not my people,’ ‘You are my people’; and they will say, ‘You are my God.’ ”

林後 II Corinthians 6:16

神的殿和偶像有甚麼相同呢？因為我們是永生神的殿，就如神曾說：我要在他們中間居住，在他們中間來往；我要作他們的神；他們要作我的子民。

What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said: “I will live with them and walk among them, and I will be their God, and they will be my people.”

多 Titus 2:14

他為我們捨了自己，要贖我們脫離一切罪惡，又潔淨我們，特作自己的子民，熱心為善。
who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.

彼前 I Peter 2:9

惟有你們是被揀選的族類，是有君尊的祭司，是聖潔的國度，是屬神的子民，要叫你們宣揚那召你們出黑暗入奇妙光明者的美德。

But you are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praises of him who called you out of darkness into his wonderful light.

Infants were considered during the old dispensation as an integral part of Israel as the people of God. They were present when the covenant was renewed, Deut. 29:10,13; Josh. 8:35; II Chron. 20:13, had a standing in the congregation of Israel, and were therefore present in their religious assemblies, II Chron. 20:13; Joel 2:16.

申 Deuteronomy 29:10,13

- 10 今日，你們的首領、族長（原文作支派）、長老、官長、以色列的男丁，你們的妻子兒女，和營中寄居的，以及為你們劈柴挑水的人，都站在耶和華—你們的神面前，
- 13 這樣，他要照他向你所應許的話，又向你列祖亞伯拉罕、以撒、雅各所起的誓，今日立你作他的子民，他作你的神。
- 10 All of you are standing today in the presence of the Lord your God—your leaders and chief men, your elders and officials, and all the other men of Israel,
- 13 to confirm you this day as his people, that he may be your God as he promised you and as he swore to your fathers, Abraham, Isaac and Jacob.

書 Joshua 8:35

摩西所吩咐的一切話，約書亞在以色列全會眾和婦女、孩子，並他們中間寄居的外人面前，沒有一句不宣讀的。

There was not a word of all that Moses had commanded that Joshua did not read to the whole assembly of Israel, including the women and children, and the foreigners who lived among them.

代下 II Chronicles 20:13

猶大眾人和他們的嬰孩、妻子、兒女都站在耶和華面前。

All the men of Judah, with their wives and children and little ones, stood there before the Lord.

珥 Joel 2:16

聚集眾民，使會眾自潔：招聚老者，聚集孩童和喫奶的；使新郎出離洞房，新婦出離內室。

Gather the people, consecrate the assembly; bring together the elders, gather the children, those nursing at the breast. Let the bridegroom leave his room and the bride her chamber.

In view of such rich promises as those in Isa. 54:13; Jer. 31:34; Joel 2:28 we would hardly expect the privileges of such children to be reduced in the new dispensation, and certainly would not look for their exclusion from any standing in the Church. Jesus and the apostles did not exclude them, Matt. 19:14; Acts

2:39; I Cor. 7:14. Such an exclusion would seem to require a very explicit statement to that effect.

賽 Isaiah 54:13

你的兒女都要受耶和華的教訓；你的兒女必大享平安。

All your children will be taught by the Lord, and great will be their peace.

耶 Jeremiah 31:34

他們各人不再教導自己的鄰舍和自己的弟兄說：你該認識耶和華，因為他們從最小的到至大的都必認識我。我要赦免他們的罪孽，不再記念他們的罪惡。這是耶和華說的。

“No longer will they teach their neighbor, or say to one another, ‘Know the Lord,’ because they will all know me, from the least of them to the greatest,” declares the Lord. “For I will forgive their wickedness and will remember their sins no more.”

珥 Joel 2:28

以後，我要將我的靈澆灌凡有血氣的。你們的兒女要說預言；你們的老年人要作異夢，少年人要見異象。

And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions.

太 Matthew 19:14

耶穌說：讓小孩子到我這裏來，不要禁止他們；因為在天國的，正是這樣的人。

Jesus said, “Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these.”

徒 Acts 2:39

因為這應許是給你們和你們的兒女，並一切在遠方的人，就是主我們神所召來的。

The promise is for you and your children and for all who are far off—for all whom the Lord our God will call.

林前 I Corinthians 7:14

因為不信的丈夫就因著妻子成了聖潔，並且不信的妻子就因著丈夫（原文是弟兄）成了聖潔；不然，你們的兒女就不潔淨，但如今他們是聖潔的了。

For the unbelieving husband has been sanctified through his wife, and the unbelieving wife has been sanctified through her believing husband. Otherwise your children would be unclean, but as it is, they are holy.

(4) 「新約的洗禮」取代「舊約的割禮」作為恩約的記號和印證。

Baptism is Substituted for Circumcision as the Initiatory Sign and Seal of the Covenant of Grace.

In the new dispensation baptism is by divine authority substituted for circumcision as the initiatory sign and seal of the covenant of grace. Scripture strongly insists on it that circumcision can no more serve as such, Acts 15:1,2; 21:21; Gal. 2:3-5; 5:2-6; 6:12,13,15.

徒 Acts 15:1-2

- 1 有幾個人從猶太下來，教訓弟兄們說：你們若不按摩西的規條受割禮，不能得救。
- 2 保羅、巴拿巴與他們大大的分爭辯論；眾門徒就定規，叫保羅、巴拿巴和本會中幾個人，為所辯論的，上耶路撒冷去見使徒和長老。
- 1 Certain people came down from Judea to Antioch and were teaching the believers: “Unless you are circumcised, according to the custom taught by Moses, you cannot be saved.”
- 2 This brought Paul and Barnabas into sharp dispute and debate with them. So Paul and Barnabas were appointed, along with some other believers, to go up to Jerusalem to see the apostles and elders about this question.

徒 Acts 21:21

他們聽見人說：你教訓一切在外邦的猶太人離棄摩西，對他們說：不要給孩子行割禮，也不要遵行條規。

They have been informed that you teach all the Jews who live among the Gentiles to turn away from Moses, telling them not to circumcise their children or live according to our customs.

加 Galatians 2:3-5

- 3 但與我同去的提多，雖是希利尼人，也沒有勉強他受割禮；
- 4 因為有偷著引進來的假弟兄，私下窺探我們在基督耶穌裏的自由，要叫我們作奴僕。
- 5 我們就是一刻的工夫也沒有容讓順服他們，為要叫福音的真理仍存在你們中間。
- 3 Yet not even Titus, who was with me, was compelled to be circumcised, even though he was a Greek.
- 4 This matter arose because some false believers had infiltrated our ranks to spy on the freedom we have in Christ Jesus and to make us slaves.
- 5 We did not give in to them for a moment, so that the truth of the gospel might be preserved for you.

加 Galatians 5:2-6

- 2 我保羅告訴你們，若受割禮，基督就與你們無益了。
- 3 我再指著凡受割禮的人確實的說，他是欠著行全律法的債。
- 4 你們這要靠律法稱義的，是與基督隔絕，從恩典中墜落了。
- 5 我們靠著聖靈，憑著信心，等候所盼望的義。
- 6 原來在基督耶穌裏，受割禮不受割禮全無功效，惟獨使人生發仁愛的信心纔有功效。
- 2 Mark my words! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all.
- 3 Again I declare to every man who lets himself be circumcised that he is obligated to obey the whole law.
- 4 You who are trying to be justified by the law have been alienated from Christ; you have fallen away from grace.
- 5 For through the Spirit we eagerly await by faith the righteousness for which we hope.
- 6 For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love.

加 Galatians 6:12-13,15

- 12 凡希圖外貌體面的人都勉強你們受割禮，無非是怕自己為基督的十字架受逼迫。
- 13 他們那些受割禮的，連自己也不守律法；他們願意你們受割禮，不過要藉著你們的肉體誇口。
- 15 受割禮不受割禮都無關緊要，要緊的就是作新造的人。

- 12 Those who want to impress people by means of the flesh are trying to compel you to be circumcised. The only reason they do this is to avoid being persecuted for the cross of Christ.
- 13 Not even those who are circumcised keep the law, yet they want you to be circumcised that they may boast about your circumcision in the flesh.
- 15 Neither circumcision nor uncircumcision means anything; what counts is the new creation.

If baptism did not take its place, then the New Testament has no initiatory rite. But Christ clearly substituted it as such, Matt. 28:19,20; Mark 16:15,16. It corresponds with circumcision in spiritual meaning. As circumcision referred to the cutting away of sin and to a change of heart, Deut. 10:16; 30:6; Jer. 4:4; 9:25,26; Ezek. 44:7,9, so baptism refers to the washing away of sin, Acts 2:38; I Pet. 3:21; Tit. 3:5, and to spiritual renewal, Rom. 6:4; Col. 2:11,12. The last passage clearly links up circumcision with baptism, and teaches that the Christ-circumcision, that is, circumcision of the heart, signified by circumcision in the flesh, was accomplished by baptism, that is, by that which baptism signifies. Cf. also Gal. 3:27,29.

太 Matthew 28:19-20

- 19 所以，你們要去，使萬民作我的門徒，奉父、子、聖靈的名給他們施洗（或作：給他們施洗，歸於父、子、聖靈的名）。
- 20 凡我所吩咐你們的，都教訓他們遵守，我就常與你們同在，直到世界的末了。
- 19 Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,
- 20 and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.

可 Mark 16:15-16

- 15 他又對他們說：你們往普天下去，傳福音給萬民（萬民：原文是凡受造的）聽。
- 16 信而受洗的，必然得救；不信的，必被定罪。
- 15 He said to them, "Go into all the world and preach the gospel to all creation.
- 16 Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.

申 Deuteronomy 10:16

所以你們要將心裏的污穢除掉，不可再硬著頸項。
Circumcise your hearts, therefore, and do not be stiff-necked any longer.

申 Deuteronomy 30:6

耶和華你神必將你心裏和你後裔心裏的污穢除掉，好叫你盡心盡性愛耶和華你的神，使你可以存活。
The Lord your God will circumcise your hearts and the hearts of your descendants, so that you may love him with all your heart and with all your soul, and live.

耶 Jeremiah 4:4

猶大人和耶路撒冷的居民哪，你們當自行割禮，歸耶和華，將心裏的污穢除掉；恐怕我的忿怒因你們的惡行發作，如火著起，甚至無人能以熄滅！

Circumcise yourselves to the Lord, circumcise your hearts, you people of Judah and inhabitants of Jerusalem, or my wrath will flare up and burn like fire because of the evil you have done— burn with no one to quench it.

耶 Jeremiah 9:25-26

- 25 耶和華說：看哪，日子將到，我要刑罰一切受過割禮、心卻未受割禮的，
26 就是埃及、猶大、以東、亞捫人、摩押人，和一切住在曠野剝周圍頭髮的；因為列國人都沒有受割禮，以色列人心中也沒有受割禮。
25 “The days are coming,” declares the Lord, “when I will punish all who are circumcised only in the flesh—
26 Egypt, Judah, Edom, Ammon, Moab and all who live in the wilderness in distant places. For all these nations are really uncircumcised, and even the whole house of Israel is uncircumcised in heart.”

結 Ezekiel 44:7,9

- 7 你們把我的食物，就是脂油和血獻上的時候，將身心未受割禮的外邦人領進我的聖地，玷污了我的殿；又背了我的約，在你們一切可憎的事上，加上這一層。
9 主耶和華如此說：以色列中的外邦人，就是身心未受割禮的，都不可入我的聖地。
7 In addition to all your other detestable practices, you brought foreigners uncircumcised in heart and flesh into my sanctuary, desecrating my temple while you offered me food, fat and blood, and you broke my covenant.
9 This is what the Sovereign Lord says: No foreigner uncircumcised in heart and flesh is to enter my sanctuary, not even the foreigners who live among the Israelites.

徒 Acts 2:38

彼得說：你們各人要悔改，奉耶穌基督的名受洗，叫你們的罪得赦，就必領受所賜的聖靈；
Peter replied, “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.”

彼前 I Pet. 3:21

這水所表明的洗禮，現在藉著耶穌基督復活也拯救你們；這洗禮本不在乎除掉肉體的污穢，只求在神面前有無虧的良心。
and this water symbolizes baptism that now saves you also—not the removal of dirt from the body but the pledge of a clear conscience toward God. It saves you by the resurrection of Jesus Christ,

多 Titus 3:5

他便救了我們；並不是因我們自己所行的義，乃是照他的憐憫，藉著重生的洗和聖靈的更新。
he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit,

羅 Romans 6:4

所以，我們藉著洗禮歸入死，和他一同埋葬，原是叫我們一舉一動有新生的樣式，像基督藉著父的榮耀從死裏復活一樣。
We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.

西 Colossians 2:11-12

- 11 你們在他裏面也受了不是人手所行的割禮，乃是基督使你們脫去肉體情慾的割禮。
12 你們既受洗與他一同埋葬，也就在此與他一同復活，都因信那叫他從死裏復活神的功用。
- 11 In him you were also circumcised with a circumcision not performed by human hands. Your whole self ruled by the flesh was put off when you were circumcised by Christ,
12 having been buried with him in baptism, in which you were also raised with him through your faith in the working of God, who raised him from the dead.

加 Galatians 3:27,29

- 27 你們受洗歸入基督的都是披戴基督了。
29 你們既屬乎基督，就是亞伯拉罕的後裔，是照著應許承受產業的了。
- 27 for all of you who were baptized into Christ have clothed yourselves with Christ.
29 If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.

But if children received the sign and seal of the covenant in the old dispensation, the presumption is that they surely have a right to receive it in the new, to which the pious of the Old Testament were taught to look forward as a much fuller and richer dispensation. Their exclusion from it would require a clear and unequivocal statement to that effect, but quite the contrary is found, Matt. 19:14; Acts 2:39; I Cor. 7:14.

太 Matthew 19:14

耶穌說：讓小孩子到我這裏來，不要禁止他們；因為在天國的，正是這樣的人。
Jesus said, "Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these."

徒 Acts 2:39

因為這應許是給你們和你們的兒女，並一切在遠方的人，就是主我們神所召來的。
The promise is for you and your children and for all who are far off—for all whom the Lord our God will call.

林前 I Corinthians 7:14

因為不信的丈夫就因著妻子成了聖潔，並且不信的妻子就因著丈夫（原文是弟兄）成了聖潔；不然，你們的兒女就不潔淨，但如今他們是聖潔的了。
For the unbelieving husband has been sanctified through his wife, and the unbelieving wife has been sanctified through her believing husband. Otherwise your children would be unclean, but as it is, they are holy.

- (5) 新約《聖經》中雖沒有嬰孩洗禮的記載，卻有全家受洗的例子。
The New Testament Contains No Direct Evidence for the Practice of Infant Baptism, But Repeatedly Speaks of the Baptism of Households.

As was pointed out in the preceding, the New Testament contains no direct evidence for the practice of infant baptism in the days of the apostles. Lambert,

after considering and weighing all the available evidence, expresses his conclusion in the following words: "The New Testament evidence, then, seems to point to the conclusion that infant baptism, to say the least, was not the general custom of the apostolic age." (*The Sacraments in the New Testament*, p. 204.)

But it need not surprise anyone that there is no direct mention of the baptism of infants, for in a missionary period like the apostolic age the emphasis would naturally fall on the baptism of adults. Moreover, conditions were not always favorable to infant baptism. Converts would not at once have a proper conception of their covenant duties and responsibilities. Sometimes only one of the parents was converted, and it is quite conceivable that the other would oppose the baptism of the children. Frequently there was no reasonable assurance that the parents would educate their children piously and religiously, and yet such assurance was necessary. At the same time the language of the New Testament is perfectly consistent with a continuation of the organic administration of the covenant, which required the circumcision of children, Matt. 19:14; Mark 10:13-16; Acts 2:39; I Cor. 7:14.

太 Matthew 19:14

耶穌說：讓小孩子到我這裏來，不要禁止他們；因為在天國的，正是這樣的人。

Jesus said, "Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these."

可 Mark 10:13-16

13 有人帶著小孩子來見耶穌，要耶穌摸他們，門徒便責備那些人。

14 耶穌看見就惱怒，對門徒說：讓小孩子到我這裏來，不要禁止他們；因為在神國的，正是這樣的人。

15 我實在告訴你們，凡要承受神國的，若不像小孩子，斷不能進去。

16 於是抱著小孩子，給他們按手，為他們祝福。

13 People were bringing little children to Jesus for him to place his hands on them, but the disciples rebuked them.

14 When Jesus saw this, he was indignant. He said to them, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these.

15 Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it."

16 And he took the children in his arms, placed his hands on them and blessed them.

徒 Acts 2:39

因為這應許是給你們和你們的兒女，並一切在遠方的人，就是主我們神所召來的。

The promise is for you and your children and for all who are far off—for all whom the Lord our God will call.

林前 I Corinthians 7:14

因為不信的丈夫就因著妻子成了聖潔，並且不信的妻子就因著丈夫（原文是弟兄）成了聖潔；不然，你們的兒女就不潔淨，但如今他們是聖潔的了。

For the unbelieving husband has been sanctified through his wife, and the unbelieving wife has been sanctified through her believing husband. Otherwise your children would be unclean, but as it is, they are holy.

Moreover, the New Testament repeatedly speaks of the baptism of households, and gives no indication that this is regarded as something out of the ordinary, but rather refers to it as a matter of course, Acts 16:15,33; I Cor. 1:16. It is entirely possible, of course, but not very probable, that none of these households contained children. And if there were infants, it is morally certain that they were baptized along with the parents. The New Testament certainly contains no evidence that persons born and reared in Christian families may not be baptized until they have come to years of discretion and have professed their faith in Christ. There is not the slightest allusion to any such practice.

徒 Acts 16:15,33

- 15 他和他一家既領了洗，便求我們說：你們若以為我是真信主的（或作：你們若以為我是忠心事主的），請到我家裏來住。於是強留我們。
- 33 當夜，就在那時候，禁卒把他們帶去，洗他們的傷；他和屬乎他的人立時都受了洗。
- 15 When she and the members of her household were baptized, she invited us to her home. “If you consider me a believer in the Lord,” she said, “come and stay at my house.” And she persuaded us.
- 33 At that hour of the night the jailer took them and washed their wounds; then immediately he and all his household were baptized.

林前 I Corinthians 1:16

我也給司提反家施過洗，此外給別人施洗沒有，我卻記不清。
(Yes, I also baptized the household of Stephanas; beyond that, I don't remember if I baptized anyone else.)

(6) 有關「嬰孩洗禮」最早期的引述。

The Earliest Historical Reference to Infant Baptism.

Wall in the introduction to his *History of Infant Baptism* points out that in the baptism of proselytes children of proselytes were often baptized along with their parents; but Edersheim says that there was a difference of opinion on this point. (*Life and Times of Jesus the Messiah* II, p. 746.) Naturally, even if this did happen, it would prove nothing so far as Christian baptism is concerned, but it would go to show that there was nothing strange in such a procedure.

The earliest historical reference to infant baptism is found in writings of the last half of the second century. The Didache speaks of adult, but not of infant baptism; and while Justin makes mention of women who became disciples of Christ from childhood (*ek paidon*), this passage does not mention baptism, and *ek paidon* does not necessarily mean infancy.

Irenæus, speaking of Christ, says: "He came to save through means of Himself all who through Him are born again unto God, infants, and little children, and boys, and youths, and old men." (*Adv. Hæreses* II, 22,4.) This passage, though it does not explicitly mention baptism, is generally regarded as the earliest reference to infant baptism, since the early Fathers so closely associated baptism with regeneration that they used the term "regeneration" for "baptism."

That infant baptism was quite generally practiced in the latter part of the second century, is evident from the writings of Tertullian, though he himself considered it safer and more profitable to delay baptism. (*De Baptismo*, c. XVIII.)

Origen speaks of it as a tradition of the apostles. Says he: "For this also it was, that the Church had from the apostles a tradition (or, order) to give baptism even to infants." (*Comm. In Epist. ad Romanos*, lib. V.)

The Council of Carthage (A.D. 253) takes infant baptism for granted and discusses simply the question, whether they may be baptized before the eighth day.

From the second century on, infant baptism is regularly recognized, though it was sometimes neglected in practice. Augustine inferred from the fact that it was generally practiced by the Church throughout the world in spite of the fact that it was not instituted in Councils, that it was in all probability settled by the authority of the apostles. Its legitimacy was not denied until the days of the Reformation, when the Anabaptists opposed it.

b. 反對嬰孩洗禮的論據。

Objections to infant baptism.

A few of the more important objections to infant baptism call for brief consideration.

(1) 割禮和洗禮都被靈洗所取代。

Only the Baptism of the Spirit Has a Proper Place in the Church.

Circumcision was merely a carnal and typical ordinance, and as such was destined to pass away. To put baptism in the place of circumcision, is simply to continue the carnal ordinance. Such carnal ordinances have no legitimate place in the New Testament Church.

In our day this objection is raised by some dispensationalists, such as Bullinger and O'Hair, who claim that the baptism instituted by Jesus is connected with the Kingdom, and that only the baptism of the Spirit has a proper place in the Church. The book of Acts marks the transition from water-baptism to Spirit-baptism. Naturally, this argument would prove all baptism, adult as well as infant, illegitimate. In this representation of the matter the Jewish and Christian dispensations are placed over against each other as carnal and spiritual, and circumcision is said to belong to the former.

But this argument is fallacious. There is no warrant for placing circumcision altogether on a level with the carnal ordinances of the Mosaic law. Says Bannerman: "Circumcision was independent either of the introduction or abolition of the law of Moses; and would have continued the standing ordinance for admission into the Church of God as the seal of the covenant of grace, had not baptism been expressly appointed as a substitute for it." (*The Church of Christ II*, p. 98.) It may be admitted that circumcision did acquire a certain typical significance in the Mosaic period, but it was primarily a sign and seal of the covenant already made with Abraham.

In so far as it was a type it naturally ceased with the appearance of the antitype, and even as a seal of the covenant it made way for an unbloody sacrament expressly instituted by Christ for the Church, and recognized as such by the apostles, since Christ had put an end once for all to the shedding of blood in connection with the work of redemption. In the light of Scripture the position is entirely untenable, that baptism is connected with the Kingdom rather than with the Church, and is therefore Jewish rather than Christian. The words of the institution themselves condemn this view, and so does the fact that on the birthday of the New Testament Church Peter required of those who were added to it that they should be baptized. And if it be said that Peter, being a Jew, still followed the example of John the Baptist, it may be pointed out that Paul, the apostle of the Gentiles, also required that his converts be baptized, Acts 16:15,33; 18:8; 1 Cor. 1:16.

徒 Acts 16:15,33

15 他和他一家既領了洗，便求我們說：你們若以為我是真信主的（或作：你們若以為我是忠心事主的），請到我家裏來住。於是強留我們。

33 當夜，就在那時候，禁卒把他們帶去，洗他們的傷；他和屬乎他的人立時都受了洗。

15 When she and the members of her household were baptized, she invited us to her home. "If you consider me a believer in the Lord," she said, "come and stay at my house." And she persuaded us.

33 At that hour of the night the jailer took them and washed their wounds; then immediately he and all his household were baptized.

徒 Acts 18:8

管會堂的基利司布和全家都信了主，還有許多哥林多人聽了，就相信受洗。
Crispus, the synagogue leader, and his entire household believed in the Lord; and many of the Corinthians who heard Paul believed and were baptized.

林前 I Corinthians 1:16

我也給司提反家施過洗，此外給別人施洗沒有，我卻記不清。
(Yes, I also baptized the household of Stephanas; beyond that, I don't remember if I baptized anyone else.)

(2) 沒有明確命令要求孩童必須受洗。

There is No Explicit Command that Children Must be Baptized.

There is no explicit command that children must be baptized. This is perfectly true, but does not disprove the validity of infant baptism. It should be observed that this objection is based on a canon of interpretation to which the Baptists themselves are not true when they hold that Christians are in duty bound to celebrate the first day of the week as their Sabbath, and that women must also partake of the Lord's Supper; for these are things not explicitly commanded. May not the silence of Scripture be construed for, rather than against, infant baptism?

For twenty centuries children had been formally initiated into the Church, and the New Testament does not say that this must now cease, though it does teach that circumcision can no more serve for this purpose. The Lord Himself instituted another rite, and on the day of Pentecost Peter says to those who joined the Church that the promise is unto them and to their children, and further to as many as the Lord Himself shall call. This statement of Peter at least proves that he still had the organic conception of the covenant in mind. Moreover, the question may be raised how the Baptist himself can prove the correctness of his own position by an express command of Scripture. Does the Bible anywhere command the exclusion of children from baptism? Does it command that all those who are born and reared in Christian families must profess their faith before they are baptized? Clearly, there are no such commands.

(3) 新約《聖經》沒有記載嬰孩洗禮的例子。

There is No Example of Infant Baptism in the New Testament.

A closely related objection is, that there is no example of infant baptism in the New Testament. It is perfectly true that the Bible does not explicitly say that children were baptized, though it does apprise us of the fact that the rite was administered to whole households. The absence of all definite references to

infant baptism finds its explanation, at least to a large extent, in the fact that Scripture gives us a historical record of the missionary work of the apostles, but no such record of the work that was carried on in the organized churches. And here, too, the tables may be easily turned on the Baptist. Will he show us an example of the baptism of an adult who had been born and reared in a Christian home? There is no danger that he ever will.

(4) 認信是洗禮的必須條件。

Baptism is Conditioned on an Active Faith.

The most important objection to infant baptism raised by the Baptists, is that, according to Scripture, baptism is conditioned on an active faith revealing itself in a creditable profession. Now it is perfectly true that the Bible points to faith as a prerequisite for baptism, Mark 16:16; Acts 10:44-48; 16:14,15,31,34. If this means that the recipient of baptism must in all cases give manifestations of an active faith before baptism, then children are naturally excluded.

可 Mark 16:16

信而受洗的，必然得救；不信的，必被定罪。

Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.

徒 Acts 10:44-48

44 彼得還說這話的時候，聖靈降在一切聽道的人身上。

45 那些奉割禮、和彼得同來的信徒，見聖靈的恩賜也澆在外邦人身上，就都希奇；

46 因聽見他們說方言，稱讚神為大。

47 於是彼得說：這些人既受了聖靈，與我們一樣，誰能禁止用水給他們施洗呢？

48 就吩咐奉耶穌基督的名給他們施洗。他們又請彼得住了幾天。

44 While Peter was still speaking these words, the Holy Spirit came on all who heard the message.

45 The circumcised believers who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even on Gentiles.

46 For they heard them speaking in tongues and praising God.

47 Then Peter said, "Surely no one can stand in the way of their being baptized with water. They have received the Holy Spirit just as we have."

48 So he ordered that they be baptized in the name of Jesus Christ. Then they asked Peter to stay with them for a few days.

徒 Acts 16:14-15,31,34

14 有一個賣紫色布疋的婦人，名叫呂底亞，是推雅推喇城的人，素來敬拜神。他聽見了，主就開導他的心，叫他留心聽保羅所講的話。

15 他和他一家既領了洗，便求我們說：你們若以為我是真信主的（或作：你們若以為我是忠心事主的），請到我家裏來住。於是強留我們。

31 他們說：當信主耶穌，你和你一家都必得救。

34 於是禁卒領他們上自己家裏去，給他們擺上飯。他和全家，因為信了神，都很喜樂。

- 14 One of those listening was a woman from the city of Thyatira named Lydia, a dealer in purple cloth. She was a worshiper of God. The Lord opened her heart to respond to Paul's message.
- 15 When she and the members of her household were baptized, she invited us to her home. "If you consider me a believer in the Lord," she said, "come and stay at my house." And she persuaded us.
- 31 They replied, "Believe in the Lord Jesus, and you will be saved—you and your household."
- 34 The jailer brought them into his house and set a meal before them; he was filled with joy because he had come to believe in God—he and his whole household.

But though the Bible clearly indicates that only those adults who believed were baptized, it nowhere lays down the rule that an active faith is absolutely essential for the reception of baptism. Baptists refer us to the great commission, as it is found in Mark 16:15,16. In view of the fact that this is a missionary command, we may proceed on the assumption that the Lord had in mind an active faith in those words.

可 Mark 16:15-16

- 15 他又對他們說：你們往普天下去，傳福音給萬民（萬民：原文是凡受造的）聽。
- 16 信而受洗的，必然得救；不信的，必被定罪。
- 15 He said to them, "Go into all the world and preach the gospel to all creation.
- 16 Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.

And though it is not explicitly stated, it is altogether likely that He regarded this faith as a prerequisite for the baptism of the persons intended. But who are they? Evidently, the adults of the nations that were to be evangelized, and therefore the Baptist is not warranted in construing it as an argument against infant baptism. If he insists on doing this nevertheless, it should be pointed out that on his construction these words prove too much even for him, and therefore prove nothing. The words of our Saviour imply that faith is a prerequisite for the baptism of those who through the missionary efforts of the Church would be brought to Christ, and do not imply that it is also a prerequisite for the baptism of children.

The Baptist generalizes this statement of the Saviour by teaching that it makes all baptism contingent on the active faith of the recipient. He argues as follows: Active faith is the prerequisite of baptism. Infants cannot exercise faith. Therefore infants may not be baptized. But in that way these words might also be construed into an argument against infant salvation, since they not only imply but explicitly state that faith (active faith) is the condition for salvation. To be consistent the Baptist would thus find himself burdened with the following syllogism: Faith is the *conditio sine qua non* of salvation. Children

cannot yet exercise faith. Therefore children cannot be saved. But this is a conclusion from which the Baptist himself would shrink back.

c. 嬰孩洗禮的基礎。

The Ground for Infant Baptism.

(1) 改革宗信條的宣告。

The Position of Our Confessional Standards.

The Belgic Confession declares in Art. XXXIV that infants of believing parents "ought to be baptized and sealed with the sign of the covenant, as the children of Israel formerly were circumcized upon the same promises which are made to our children."

The Heidelberg Catechism answers the question, "Are infants also to be baptized?" as follows: "Yes, for since they, as well as adults, are included in the covenant and Church of God, and since both redemption from sin and the Holy Spirit, the Author of faith, are through the blood of Christ promised to them no less than to adults, they must also by baptism, as a sign of the covenant, be ingrafted into the Christian Church, and distinguished from the children of unbelievers, as was done in the old covenant or testament by circumcision, instead of which baptism was instituted in the new covenant." (*Lord's Day XXVII, Q. 74.*)

And the Canons of Dort contain the following statement in I, Art. 17: "Since we are to judge of the will of God from His Word, which testifies that the children of believers are holy, not by nature, but in virtue of the covenant of grace, in which they together with their parents are comprehended, godly parents ought not to doubt the election and salvation of their children whom it pleases God to call out of this life in their infancy (Gen. 17:7; Acts 2:39; I Cor. 7:14)."

創 Genesis 17:7

我要與你並你世世代代的後裔堅立我的約，作永遠的約，是要作你和你後裔的神。

I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you.

徒 Acts 2:39

因為這應許是給你們和你們的兒女，並一切在遠方的人，就是主我們神所召來的。

The promise is for you and your children and for all who are far off—for all whom the Lord our God will call.

林前 I Corinthians 7:14

因為不信的丈夫就因著妻子成了聖潔，並且不信的妻子就因著丈夫（原文是弟兄）成了聖潔；不然，你們的兒女就不潔淨，但如今他們是聖潔的了。

For the unbelieving husband has been sanctified through his wife, and the unbelieving wife has been sanctified through her believing husband. Otherwise your children would be unclean, but as it is, they are holy.

These statements of our confessional standards are entirely in line with the position of Calvin, that infants of believing parents, or those who have only one believing parent, are baptized on the basis of their covenant relationship. (*Inst.* IV. 16:6,15.)

The same note is struck in our *Form for the Baptism of Infants*: "Since, then, baptism has come in the place of circumcision, the children should be baptized as heirs of the Kingdom of God and of His covenant."

It will be observed that all these statements are based on the commandment of God to circumcize the children of the covenant, for in the last analysis that commandment is the ground of infant baptism. On the basis of our confessional standards it may be said that infants of believing parents are baptized on the ground that they are children of the covenant, and are as such heirs of the all-comprehensive covenant promises of God, which include also the promise of the forgiveness of sins and the gift of the Holy Spirit unto regeneration and sanctification.

In the covenant God makes over to them a certain grant or donation in a formal and objective way, requires of them that they will in due time accept this by faith, and promises to make it a living reality in their lives by the operation of the Holy Spirit. And in view of this fact the Church must regard them as prospective heirs of salvation, must regard them as under obligation to walk in the way of the covenant, has the right to expect that, under a faithful covenant administration, they, speaking generally, will live in the covenant, and is in duty bound to regard them as covenant breakers, if they do not meet its requirements. It is only in this way that it does full justice to the promises of God, which must in all their fulness be appropriated in faith by those who come to maturity. Thus the covenant, including the covenant promises, constitutes the objective and legal ground for the baptism of children. Baptism is a sign and seal of all that is comprehended in the promises.

(2) 改革宗神學家的不同意見。

Differences of Opinion Among Reformed theologians.

Reformed theologians did not all agree in the past, and are not even now all unanimous, in their representation of the ground of infant baptism. Many theologians of the sixteenth and seventeenth centuries took the position described in the preceding, namely, that infants of believers are baptized, because they are in the covenant and are as such heirs of the rich promises of God including a title, not only to regeneration, but also to all the blessings of justification and of the renewing and sanctifying influence of the Holy Spirit.

Others, however, while recognizing the truth of this representation, were not wholly satisfied with it. They stressed the fact that baptism is something more than the seal of a promise, or even of all the covenant promises; and that it is not merely the seal of a future good, but also of present spiritual possessions. The view became rather prevalent that baptism is administered to infants on the ground of presumptive regeneration. But even those who accepted this view did not all agree. Some combined this view with the other while others substituted it for the other. Some would proceed on the assumption that all the children presented for baptism are regenerated, while others would assume this only in connection with the elect children.

The difference of opinion between those who believe that children of believers are baptized on the ground of their covenant relationship and of the covenant promise, and those who find this ground in presumptive regeneration persisted up to the present time and was the source of a lively controversy, especially in the Netherlands during the last period of the nineteenth, and the beginning of the twentieth, century.

Dr. Kuyper at first spoke of presumptive regeneration as the ground of infant baptism, and many readily accepted this view. G. Kramer wrote his splendid thesis on *Het Verband van Doop en Wedergeboorte* especially in defense of this position. Later on Dr. Kuyper did not use this expression any more, and some of his followers felt the need of more careful discrimination and spoke of the covenant relationship as the legal, and presumptive regeneration as the spiritual, ground of infant baptism. But even this is not a satisfactory position.

Dr. Honig, who is also a disciple and admirer of Kuyper, is on the right track when he says in his recent *Handboek van de Gereformeerde Dogmatiek* (p.655.) : "We do not baptize the children of believers on the ground of an assumption, but on the ground of a command and an act of God. Children must be baptized in virtue of the covenant of God" (translation mine).

Presumptive regeneration naturally cannot be regarded as the legal ground of infant baptism; this can be found only in the covenant promise of God. Moreover, it cannot be the ground in any sense of the word, since the ground of baptism must be something objective, as the advocates of the view in

question themselves are constrained to admit. If they are asked, why they assume the regeneration of children presented for baptism, they can only answer, Because they are born of believing parents, that is, because they are born in the covenant. Naturally, to deny that presumptive regeneration is the ground of infant baptism, is not equivalent to saying that it is entirely unwarranted to assume that infant children of believers are regenerated. This is a question that must be considered on its own merits.

It may be well to quote in this connection the first half of the fourth point of the *Conclusions of Utrecht*, which were adopted by our Church in 1908. We translate this as follows: "And, finally, as far as the fourth point, that of **presumptive regeneration**, is concerned, Synod declares that, according to the confession of our Churches, the seed of the covenant must, in virtue of the promise of God, be presumed to be regenerated and sanctified in Christ, until, as they grow up, the contrary appears from their life or doctrine; that it is, however, less correct to say that baptism is administered to the children of believers on the ground of their presumptive regeneration, since the ground of baptism is the command and the promise of God; and that further the judgment of charity, with which the Church presumes the seed of the covenant to be regenerated, by no means intends to say that therefore each child is really regenerated, since the Word of God teaches that they are not all Israel that are of Israel, and it is said of Isaac: in him shall thy seed be called (Rom. 9:6,7), so that in preaching it is always necessary to insist on serious self-examination, since only those who shall have believed and have been baptized will be saved." (*Acts of Synod*, 1908, pp.82 f.)

羅 Romans 9:6-7

- 6 這不是說神的話落了空。因為從以色列生的不都是以色列人，
7 也不因為是亞伯拉罕的後裔就都作他的兒女；惟獨從以撒生的纔要稱為你的後裔。
6 It is not as though God's word had failed. For not all who are descended from Israel are Israel.
7 Nor because they are his descendants are they all Abraham's children. On the contrary, "It is through Isaac that your offspring will be reckoned."

(3) 反對「嬰孩洗禮建基於聖約」的觀點。

Objection to the View that Children are Baptized on the Ground of Their Covenant Relationship.

It has been said that, if children are baptized on the ground that they are born in the covenant and are therefore heirs of the promise, they are baptized on another ground than adults, since these are baptized on the ground of their faith or their profession of faith.

But this is hardly correct, as Calvin already pointed out in his day. The great Reformer answered this objection effectively. The following is a translation of what Kramer says respecting Calvin's position on this point: "Calvin finds occasion here in connection with infant baptism, now that he has taken the standpoint of the covenant, to draw the line farther. Up to this point he has not called attention to the fact that adults too are baptized according to the rule of the covenant. And therefore it might seem that there was a difference between the baptism of adults and that of children. The adults to be baptized on the ground of their faith, infants, on the ground of the covenant of God. No, the Reformer declares, the only rule according to which, and the legal ground on which, the Church may administer baptism, is the covenant. This is true in the case of adults as well as in the case of children. That the former must first make a confession of faith and conversion, is due to the fact that they are outside of the covenant. In order to be admitted into the communion of the covenant, they must first learn the requirements of the covenant, and then faith and conversion open the way to the covenant." (*Het Verband van Doop en Wedergeboorte*, pp. 122 f.)

The very same opinion is expressed by Bavinck. (*Geref. Dogm.* IV, p.581.) This means that, after adults find entrance into the covenant by faith and conversion, they receive the sacrament of baptism on the ground of this covenant relationship. Baptism is also for them a sign and seal of the covenant.

d. 嬰孩洗禮是一種恩典的工具。

Infant Baptism As a Means of Grace.

Baptism is a sign and seal of the covenant of grace. It does not signify one thing and seal another, but sets the seal of God on that which it signifies. According to our confessional standards and our Form for the administration of baptism, it signifies the washing away of our sins, and this is but a brief expression for the removal of the guilt of sin in justification, and for the removal of the pollution of sin in sanctification, which is, however, imperfect in this life. And if this is what is signified, then it is also that which is sealed. And if it be said, as it is sometimes in our Reformed literature, that baptism seals the promise(s) of God, this does not merely mean that it vouches for the truth of the promise, but that it assures the recipients that they are the appointed heirs of the promised blessings. This does not necessarily mean that they are already in principle in possession of the promised good, though this is possible and may even be probable, but certainly means that they are appointed heirs and will receive the heritage, unless they show themselves unworthy of it and refuse it. Dabney calls attention to the fact that seals are often appended to promissory covenants, in which the bestowment of the promised good is conditional.

But baptism is more than a sign and seal; it is as such also a means of grace. According to Reformed theology it is not, as the Roman Catholics claim, the means of initiating the work of grace in the heart, but it is a means for the strengthening of it or, as it is often expressed, for the increase of grace.

This gives rise to a rather difficult question in connection with infant baptism. It can readily be seen how baptism can strengthen the work of faith in the adult recipient, but it is not so apparent how it can operate as a means of grace in the case of children who are entirely unconscious of the significance of baptism and cannot yet exercise faith.

The difficulty, with which we are confronted here, naturally does not exist for the small number of Reformed scholars who deny that baptism merely strengthens an antecedent condition of grace, and claim that it "is a means for the impartation of grace in a specific form, and for the specific end of our regeneration and ingrafting in Christ." (This position is defended at length in a work entitled *The Divine Life in the Church*, pp. 9-196.)

All the others must, of course, face the problem. Luther also wrestled with that problem. He made the efficacy of baptism dependent on the faith of the recipient; but when he reflected on the fact that infants cannot exercise faith, he was inclined to believe that God by His prevenient grace wrought an incipient faith in them through baptism; and, finally, he referred the problem to the doctors of the Church.

Reformed theologians solve the problem by calling attention to three things, which may be regarded as alternatives, but may also be combined.

(1) 嬰孩洗禮能鞏固嬰孩的信心種子。

It is possible to proceed on the assumption (not the certain knowledge) that the children offered for baptism are regenerated and are therefore in possession of the *semen fidei* (the seed of faith); and to hold that God through baptism in some mystical way, which we do not understand, strengthens this seed of faith in the child.

(2) 嬰孩洗禮的恩典功效不限於洗禮一刻，而是持續一生。

Attention may also be called to the fact that the operation of baptism as a means of grace is not necessarily limited to the moment of its administration any more than that of the Lord's Supper is limited to the time of its celebration.

It may in that very moment serve in some mysterious way to increase the grace of God in the heart, if present, but may also be instrumental in augmenting faith later on, when the significance of baptism is clearly understood. This is clearly taught in both the Belgic and the Westminster Confession.

- (3) 嬰孩洗禮對父母是恩典工具，鼓勵他們對子女盡上約民教育的責任。

Again, it may be pointed out, as has been done by some theologians (e.g. Dabney and Vos) that infant baptism is also a means of grace for the parents who present their child for baptism. It serves to strengthen their faith in the promises of God, to work in them the assurance that the child for whom they stand sponsors has a right of property in the covenant of grace, and to strengthen in them the sense of responsibility for the Christian education of their child.

- e. 嬰孩洗禮延伸至未信者的孩童。

The Extension of Baptism to Children of Unbelievers.

Naturally, only children of believers are the proper subjects of infant baptism. In several ways, however, the circle has been enlarged.

- (1) 嬰孩洗禮延伸至所有在教會接觸到的孩童。

Roman Catholics and Ritualists of the Anglican Church proceed on the assumption that baptism is absolutely essential to salvation, since it conveys a grace that can be obtained in no other way. Hence they consider it their duty to baptize all children that come within their reach, without inquiring as to the spiritual condition of their parents.

- (2) 嬰孩洗禮延伸至那些父母已離開教會的後代。

Some call attention to the fact that the promise applies to parents and children and children's children, even to the thousandth generation, Ps. 105:7-10; Isa. 59:21; Acts 2:39. In view of these promises they maintain that children whose parents have left the Church have not thereby forfeited their privileges as children of the covenant.

詩 Psalms 105:7-10

- 7 他是耶和華—我們的神；全地都有他的判斷。
8 他記念他的約，直到永遠；他所吩咐的話，直到千代，
9 就是與亞伯拉罕所立的約，向以撒所起的誓。

- 10 他又將這約向雅各定為律例，向以色列定為永遠的約，
7 He is the Lord our God; his judgments are in all the earth.
8 He remembers his covenant forever, the promise he made, for a thousand generations,
9 the covenant he made with Abraham, the oath he swore to Isaac.
10 He confirmed it to Jacob as a decree, to Israel as an everlasting covenant:

賽 Isaiah 59:21

耶和華說：至於我與他們所立的約乃是這樣：我加給你的靈，傳給你的話，必不離你的口，也不離你後裔與你後裔之後裔的口，從今直到永遠；這是耶和華說的。

“As for me, this is my covenant with them,” says the Lord. “My Spirit, who is on you, will not depart from you, and my words that I have put in your mouth will always be on your lips, on the lips of your children and on the lips of their descendants—from this time on and forever,” says the Lord.

徒 Acts 2:39

因為這應許是給你們和你們的兒女，並一切在遠方的人，就是主我們神所召來的。

The promise is for you and your children and for all who are far off—for all whom the Lord our God will call.”

- (3) 嬰孩洗禮延伸至「國家教會」內的所有孩童。

There are those who externalize the covenant by making it co-extensive with the State in a State-Church. An English child, has, as such, just as much right to baptism as it has to State protection, irrespective of the question, whether the parents are believers or not.

- (4) 嬰孩洗禮延伸至那些「只尋求聖約印證而不盡約中義務的父母」的孩童。

Some have taken the position that the fact that parents are baptized, also assures their children of a title to baptism. They regard the personal relation of the parents to the covenant as quite immaterial. Churches have occasionally acted on that principle, and finally harbored a class of members who did not themselves assume the responsibility of the covenant, and yet sought the seal of the covenant for their children. In New England this was known as the halfway covenant.

- (5) 嬰孩洗禮延伸至那些由「父母以外的監護人」承擔靈命育養的孩童。

Finally, the principle of adoption has been applied, in order to obtain baptism for children who were not entitled to it otherwise. If the parents were unfit or unwilling to vouch for the Christian education of their children, others could step in to guarantee this. The main ground for this was sought in Gen. 17:12.

創 Genesis 17:12

你們世世代代的男子，無論是家裏生的，是在你後裔之外用銀子從外人買的，生下來第八日，都要受割禮。

For the generations to come every male among you who is eight days old must be circumcised, including those born in your household or bought with money from a foreigner—those who are not your offspring.

V. 聖餐

THE LORD'S SUPPER

(Louis Berkhof, *Systematic Theology*, pp. 644-658.)

A. 以色列中「聖餐」的喻義。

Analogies of the Lord's Supper among Israel.

Just as there were analogies to Christian baptism among Israel, there were also analogies of the Lord's Supper. Not only among the Gentiles, but also among Israel, the sacrifices that were brought were often accompanied with sacrificial meals. This was particularly a characteristic feature of the peace-offerings. Of these sacrifices only the fat adhering to the inwards was consumed on the altar; the wave-breast was given to the priesthood, and the heave-shoulder to the officiating priest, Lev. 7:28-34, while the rest constituted a sacrificial meal for the offerer and his friends, provided they were levitically clean, Lev. 7:19-21; Deut. 12:7,12. These meals taught in a symbolic way that "being justified by faith, we have peace with God through our Lord Jesus Christ."

利| Leviticus 7:28-34

- 28 耶和華對摩西說：
29 你曉諭以色列人說：獻平安祭給耶和華的，要從平安祭中取些來奉給耶和華。
30 他親手獻給耶和華的火祭，就是脂油和胸，要帶來，好把胸在耶和華面前作搖祭，搖一搖。
31 祭司要把脂油在壇上焚燒，但胸要歸亞倫和他的子孫。
32 你們要從平安祭中把右腿作舉祭，奉給祭司。
33 亞倫子孫中，獻平安祭牲血和脂油的，要得這右腿為分；
34 因為我從以色列人的平安祭中，取了這搖的胸和舉的腿給祭司亞倫和他子孫，作他們從以色列人中所永得的分。
- 28 The Lord said to Moses,
29 "Say to the Israelites: 'Anyone who brings a fellowship offering to the Lord is to bring part of it as their sacrifice to the Lord.
30 With their own hands they are to present the food offering to the Lord; they are to bring the fat, together with the breast, and wave the breast before the Lord as a wave offering.
31 The priest shall burn the fat on the altar, but the breast belongs to Aaron and his sons.
32 You are to give the right thigh of your fellowship offerings to the priest as a contribution.
33 The son of Aaron who offers the blood and the fat of the fellowship offering shall have the right thigh as his share.
34 From the fellowship offerings of the Israelites, I have taken the breast that is waved and the thigh that is presented and have given them to Aaron the priest and his sons as their perpetual share from the Israelites.' "

利| Leviticus 7:19-21

- 19 挨了污穢物的肉就不可喫，要用火焚燒。至於平安祭的肉，凡潔淨的人都要喫；
20 只是獻與耶和華平安祭的肉，人若不潔淨而喫了，這人必從民中剪除。
21 有人摸了甚麼不潔淨的物，或是人的不潔淨，或是不潔淨的牲畜，或是不潔可憎之物，喫了獻與耶和華平安祭的肉，這人必從民中剪除。

- 19 “ ‘Meat that touches anything ceremonially unclean must not be eaten; it must be burned up. As for other meat, anyone ceremonially clean may eat it.
- 20 But if anyone who is unclean eats any meat of the fellowship offering belonging to the Lord, they must be cut off from their people.
- 21 Anyone who touches something unclean—whether human uncleanness or an unclean animal or any unclean creature that moves along the ground—and then eats any of the meat of the fellowship offering belonging to the Lord must be cut off from their people.’ ”

申 Deuteronomy 12:7,12.

- 7 在那裏，耶和華你們神的面前，你們和你們的家屬都可以喫，並且因你手所辦的一切事蒙耶和華你的神賜福，就都歡樂。
- 12 你們和兒女、僕婢，並住在你們城裏無分無業的利未人，都要在耶和華你們的神面前歡樂。
- 7 There, in the presence of the Lord your God, you and your families shall eat and shall rejoice in everything you have put your hand to, because the Lord your God has blessed you.
- 12 And there rejoice before the Lord your God—you, your sons and daughters, your male and female servants, and the Levites from your towns who have no allotment or inheritance of their own.

They were expressive of the fact that, on the basis of the offered and accepted sacrifice, God receives His people as guests in His house and unites with them in joyful communion, the communal life of the covenant. Israel was forbidden to take part in the sacrificial meals of the Gentiles exactly because it would express their allegiance to other gods, Ex. 34:15; Num. 25:3,5; Ps. 106:28.

出 Exodus 34:15

只怕你與那地的居民立約，百姓隨從他們的神，就行邪淫，祭祀他們的神，有人叫你，你便喫他的祭物，

“Be careful not to make a treaty with those who live in the land; for when they prostitute themselves to their gods and sacrifice to them, they will invite you and you will eat their sacrifices.

民 Numbers 25:3,5

- 3 以色列人與巴力毘珥連合，耶和華的怒氣就向以色列人發作。
- 5 於是摩西吩咐以色列的審判官說：凡屬你們的人，有與巴力毘珥連合的，你們各人要把他們殺了。
- 3 So Israel yoked themselves to the Baal of Peor. And the Lord’ s anger burned against them.
- 5 So Moses said to Israel’ s judges, “Each of you must put to death those of your people who have yoked themselves to the Baal of Peor.”

詩 Psalms 106:28

他們又與巴力毗珥連合，且喫了祭死神（或譯：人）的物。

They yoked themselves to the Baal of Peor and ate sacrifices offered to lifeless gods;

The sacrificial meals, which testified to the union of Jehovah with His people, were seasons of joy and gladness, and as such were sometimes abused and gave occasion for revelry and drunkenness, I Sam. 1:13; Prov. 7:14; Isa. 28:8.

撒上 I Samuel 1:13

(原來哈拿心中默禱，只動嘴唇，不出聲音，因此以利以為他喝醉了。)

Hannah was praying in her heart, and her lips were moving but her voice was not heard. Eli thought she was drunk

箴 Proverbs 7:14

平安祭在我這裏，今日纔還了我所許的願。

“Today I fulfilled my vows, and I have food from my fellowship offering at home.

賽 Isaiah 28:8

因為各席上滿了嘔吐的污穢，無一處乾淨。

All the tables are covered with vomit and there is not a spot without filth.

The sacrifice of the Passover was also accompanied with such a sacrificial meal. Over against the Roman Catholics, Protestants sometimes sought to defend the position that this meal constituted the whole of the Passover, but this is an untenable position. The Passover was first of all a sacrifice of atonement, Ex. 12:27; 34:25. Not only is it called a sacrifice, but in the Mosaic period it was also connected with the sanctuary, Deut. 16:2. The lamb was slain by the Levites, and the blood was manipulated by the priests, II Chron. 30:16; 35:11; Ezra 6:19.

出 Exodus 12:27

你們就說：這是獻給耶和華逾越節的祭。當以色列人在埃及的時候，他擊殺埃及人，越過以色列人的房屋，救了我們各家。於是百姓低頭下拜。

then tell them, ‘It is the Passover sacrifice to the Lord, who passed over the houses of the Israelites in Egypt and spared our homes when he struck down the Egyptians.’” Then the people bowed down and worshiped.

出 Exodus 34:25

你不可將我祭物的血和有酵的餅一同獻上。逾越節的祭物也不可留到早晨。

“Do not offer the blood of a sacrifice to me along with anything containing yeast, and do not let any of the sacrifice from the Passover Festival remain until morning.

申 Deuteronomy 16:2

你當在耶和華所選擇要立為他名的居所，從牛群羊群中，將逾越節的祭牲獻給耶和華你的神。

Sacrifice as the Passover to the Lord your God an animal from your flock or herd at the place the Lord will choose as a dwelling for his Name.

代下 II Chronicles 30:16

遵著神人摩西的律法，照例站在自己的地方；祭司從利未人手裏接過血來，灑在壇上。

Then they took up their regular positions as prescribed in the Law of Moses the man of God. The priests splashed against the altar the blood handed to them by the Levites.

代下 II Chronicles 35:11

利未人宰了逾越節的羊羔，祭司從他們手裏接過血來灑在壇上；利未人剝皮，

The Passover lambs were slaughtered, and the priests splashed against the altar the blood handed to them, while the Levites skinned the animals.

拉 Ezra 6:19

正月十四日，被擄歸回的人守逾越節。

On the fourteenth day of the first month, the exiles celebrated the Passover.

But though it is first of all a sacrifice, that is not all; it is also a meal, in which the roasted lamb is eaten with unleavened bread and bitter herbs, Ex. 12:8-10. The sacrifice passed right into a meal, which in later times became far more elaborate than it originally was.

出 Exodus 12:8-10

8 當夜要喫羊羔的肉；用火烤了，與無酵餅和苦菜同喫。

9 不可喫生的，斷不可喫水煮的，要帶著頭、腿、五臟，用火烤了喫。

10 不可剩下一點留到早晨；若留到早晨，要用火燒了。

8 That same night they are to eat the meat roasted over the fire, along with bitter herbs, and bread made without yeast.

9 Do not eat the meat raw or boiled in water, but roast it over a fire—with the head, legs and internal organs.

10 Do not leave any of it till morning; if some is left till morning, you must burn it.

The New Testament ascribes to the Passover a typical significance, I Cor. 5:7, and thus saw in it not only a reminder of the deliverance from Egypt, but also a sign and seal of the deliverance from the bondage of sin and of communion with God in the promised Messiah. It was in connection with the paschal meal that Jesus instituted the Lord's Supper. By using the elements present in the former He effected a very natural transition to the latter. Of late some critics sought to cast doubt on the institution of the Lord's Supper by Jesus, but there is no good reason to doubt the testimony of the Gospels, nor the independent testimony of the apostle Paul in I Cor. 11:23-26.

林前 I Corinthians 5:7

你們既是無酵的麵，應當把舊酵除淨，好使你們成為新團；因為我們逾越節的羔羊基督已經被殺獻祭了。

Get rid of the old yeast, so that you may be a new unleavened batch—as you really are. For Christ, our Passover lamb, has been sacrificed.

林前 I Corinthians 11:23-26

23 我當日傳給你們的，原是從主領受的，就是主耶穌被賣的那一夜，拿起餅來，

24 祝謝了，就擘開，說：這是我的身體，為你們捨（有古卷：擘開）的，你們應當如此行，為的是記念我。

25 飯後，也照樣拿起杯來，說：這杯是用我的血所立的新約，你們每逢喝的時候，要如此行，為的是記念我。

26 你們每逢喫這餅，喝這杯，是表明主的死，直等到他來。

- 23 For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread,
 24 and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me."
 25 In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me."
 26 For whenever you eat this bread and drink this cup, you proclaim the Lord' s death until he comes.

B. 「聖餐」教義在歷史上的發展。

The Doctrine of the Lord's Supper in History.

1. 在宗教改革之前。

Before the Reformation.

Even in the apostolic age the celebration of the Lord's Supper was accompanied with *agapae* or love-feasts, for which the people brought the necessary ingredients, and which sometimes led to sad abuses, I Cor. 11:20-22.

林前 I Corinthians 11:20-22

- 20 你們聚會的時候，算不得喫主的晚餐；
 21 因為喫的時候，各人先喫自己的飯，甚至這個飢餓，那個酒醉。
 22 你們要喫喝，難道沒有家麼？還是藐視神的教會，叫那沒有的羞愧呢？我向你們可怎麼說呢？可因此稱讚你們麼？我不稱讚！
 20 So then, when you come together, it is not the Lord' s Supper you eat,
 21 for when you are eating, some of you go ahead with your own private suppers. As a result, one person remains hungry and another gets drunk.
 22 Don' t you have homes to eat and drink in? Or do you despise the church of God by humiliating those who have nothing? What shall I say to you? Shall I praise you? Certainly not in this matter!

In course of time the gifts so brought were called oblations and sacrifices, and were blessed by the priest with a prayer of thanksgiving. Gradually these names were applied to the elements in the Lord's Supper, so that these assumed the character of a sacrifice brought by the priest, and thanksgiving came to be regarded as a consecration of those elements.

While some of the early Church Fathers (Origen, Basil, Gregory of Nazianze) retained the symbolical or spiritual conception of the sacrament, others (Cyril, Gregory of Nyssa, Chrysostom) held that the flesh and blood of Christ were in some way combined with the bread and wine in the sacrament.

Augustine retarded the realistic development of the doctrine of the Lord's Supper for a long time. While he did speak of the bread and wine as the body and blood of Christ, he distinguished between the sign and the thing signified, and did not

believe in a change of substance. He denied that the wicked, though receiving the elements, also received the body, and stressed the commemorative aspect of the Lord's Supper.

During the Middle Ages the Augustinian view was gradually transplanted by the doctrine of transubstantiation. As early as 818 A.D. Paschasius Radbertus already formally proposed this doctrine, but met with strong opposition on the part of Rabanus Maurus and Ratramnus.

In the eleventh century a furious controversy again broke out on the subject between Berenger of Tours and Lanfranc. The latter made the crass statement that "the very body of Christ was truly held in the priest's hand, broken and chewed by the teeth of the faithful." This view was finally defined by Hildebert of Tours (1134), and designated as the doctrine of transubstantiation. It was formally adopted by the fourth Lateran Council in 1215.

Many questions connected with this doctrine were debated by the Scholastics, such as those respecting the duration of the change of bread and wine into the body and blood of Jesus Christ, the manner of Christ's presence in both elements, the relation of substance and accidents, the adoration of the host, and so on. The final formulation of the doctrine was given by the Council of Trent, and is recorded in *Sessio XIII* of its *Decrees and Canons*. Eight Chapters and eleven Canons are devoted to it.

We can only mention the most essential points here. Jesus Christ is truly, really, and substantially present in the holy sacrament. The fact that He is seated at the right hand of God does not exclude the possibility of His substantial and sacramental presence in several places simultaneously. By the words of consecration the substance of bread and wine is changed into the body and blood of Christ. The entire Christ is present under each species and under each particle of either species. Each one who receives a particle of the host receives the whole Christ. He is present in the elements even before the communicant receives them. In view of this presence, the adoration of the host is but natural. The sacrament effects an "increase of sanctifying grace, special actual graces, remission of venial sins, preservation from grievous (mortal) sin, and the confident hope of eternal salvation."

2. 在宗教改革時期及之後。 **During and after the Reformation.**

The Reformers, one and all, rejected the sacrificial theory of the Lord's Supper, and the mediaeval doctrine of transubstantiation. They differed, however, in their positive construction of the Scriptural doctrine of the Lord's Supper.

In opposition to Zwingli, Luther insisted on the literal interpretation of the words of the institution and on the bodily presence of Christ in the Lord's Supper. However, he substituted for the doctrine of transubstantiation that of consubstantiation, which has been defended at length by Occam in his *De Sacramento Altaris*, and according to which Christ is "in, with, and under" the elements.

Zwingli denied absolutely the bodily presence of Christ in the Lord's Supper, and gave a figurative interpretation to the words of the institution. He saw in the sacrament primarily an act of commemoration, though he did not deny that in it Christ is spiritually present **to the faith of believers**.

Calvin maintained an intermediate position. Like Zwingli, he denied the bodily presence of the Lord in the sacrament, but in distinction from the former, he insisted on the **real**, though spiritual presence of the Lord in the Supper, the presence of Him as a fountain of spiritual virtue and efficacy. Moreover, instead of stressing the Lord's Supper as an act of man (either of commemoration or of profession), he emphasized the fact that it is the expression first of all of a gracious gift of God to man, and only secondarily a commemorative meal and an act of profession. For him, as well as for Luther, it was primarily a divinely appointed means for the strengthening of faith.

The Socinians, Arminians, and Mennonites saw in the Lord's Supper only a memorial, an act of profession, and a means for moral improvement. Under the influence of Rationalism this became the popular view. Schleiermacher stressed the fact that the Lord's Supper is the means by which the communion of life with Christ is preserved in a particularly energetic manner in the bosom of the Church. Many of the Mediating theologians, while belonging to the Lutheran Church, rejected the doctrine of consubstantiation, and approached the Calvinistic view of the spiritual presence of Christ in the Lord's Supper.

c. 《聖經》中有關「聖餐」的用語。
Scriptural Names for the Lord's Supper.

While there is but a single name for the initiatory sacrament of the New Testament, there are several for the sacrament now under consideration, all of which are derived from Scripture. They are the following:

1. 主的晚餐

The Lord's Supper

Deipnon kuriakon, the Lord's Supper, which is derived from I Cor. 11:20. This is the most common name in Protestant circles. It seems that in the passage indicated the apostle wants to make a pointed distinction between the sacrament and the *agapae*, which the Corinthians connected with it and which they abused, thus making the two virtually incongruous. The special emphasis is on the fact that this Supper is the Lord's. It is not a supper in which the rich invite the poor as their guests and then treat them niggardly, but a feast in which the Lord provides for all in rich abundance.

林前 I Corinthians 11:20

你們聚會的時候，算不得喫主的晚餐；

So then, when you come together, it is not the Lord's Supper you eat,

2. 主的筵席

The Table of the Lord

Trapeza kuriou, the table of the Lord, a name that is found in I Cor. 10:21. Corinthian Gentiles offered to idols and after their sacrifices sat down to sacrificial meals; and it seems that some of the Corinthian church thought it was permissible to join them, seeing that all flesh is alike. But Paul points out that sacrificing to idols is sacrificing to devils, and that joining in such sacrificial meals is equivalent to exercising communion with devils. This would be absolutely in conflict with sitting at the table of the Lord, confessing allegiance to Him and exercising communion with Him.

林前 I Corinthians 10:21

你們不能喝主的杯又喝鬼的杯，不能喫主的筵席又喫鬼的筵席。

You cannot drink the cup of the Lord and the cup of demons too; you cannot have a part in both the Lord's table and the table of demons.

3. 擘餅

The Breaking of Bread

Klasis tou artou, the breaking of bread, a term that is used in Acts 2:42; cf. also Acts 20:7. While this is a term which, in all probability, does not refer exclusively to the Lord's Supper, but also to the love-feasts, it certainly also includes the Lord's Supper. The name may even find its explanation in the breaking of the bread as this was ordained by Jesus.

徒 Acts 2:42

都恆心遵守使徒的教訓，彼此交接，擘餅，祈禱。

They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.

徒 Acts 20:7

七日的第一日，我們聚會擘餅的時候，保羅因為要次日起行，就與他們講論，直講到半夜。

On the first day of the week we came together to break bread. Paul spoke to the people and, because he intended to leave the next day, kept on talking until midnight.

4. 感恩和祝福（祝謝）

Thanksgiving and Blessing

Eucharistia, thanksgiving, and *eulogia*, blessing, terms which are derived from I Cor. 10:16; 11:24. In Matt. 26:26,27 we read that the Lord took the bread and blessed it, and took the cup and gave thanks. In all probability the two words were used interchangeably and refer to a blessing and thanksgiving combined. The cup of thanksgiving and blessing is the consecrated cup.

林前 I Cor. 10:16

我們所祝福的杯，豈不是同領基督的血麼？我們所擘開的餅，豈不是同領基督的身體麼？

Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ?

林前 I Corinthians 11:24

祝謝了，就擘開，說：這是我的身體，為你們捨（有古卷：擘開）的，你們應當如此行，為的是記念我。

and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me."

太 Matthew 26:26-27

26 他們喫的時候，耶穌拿起餅來，祝福，就擘開，遞給門徒，說：你們拿著喫，這是我的身體；

27 又拿起杯來，祝謝了，遞給他們，說：你們都喝這個；

26 While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, "Take and eat; this is my body."

27 Then he took a cup, and when he had given thanks, he gave it to them, saying, "Drink from it, all of you."

D. 「聖餐」的設立。

Institution of the Lord's Supper.

1. 「設立聖餐」的不同記載。

Different Accounts of the Institution.

There are four different accounts of the institution of the Lord's Supper, one in each of the Synoptics, and one in I Cor. 11. John speaks of the eating of the passover, but does not mention the institution of a new sacrament. These accounts are independent of, and serve to complement, one another. Evidently, the Lord did not finish the passover meal before He instituted the Lord's Supper. The new sacrament was linked up with the central element in the paschal meal. The bread that was eaten with the lamb was consecrated to a new use. This is evident from the fact that the third cup, generally called "the cup of blessing" was used for the second element in the new sacrament. Thus the sacrament of the Old Testament passed into that of the New in a most natural way.

林前 I Corinthians 11:17-34

- 17 我現今吩咐你們的話，不是稱讚你們；因為你們聚會不是受益，乃是招損。
- 18 第一，我聽說，你們聚會的時候彼此分門別類，我也稍微的信這話。
- 19 在你們中間不免有分門結黨的事，好叫那些有經驗的人顯明出來。
- 20 你們聚會的時候，算不得喫主的晚餐；
- 21 因為喫的時候，各人先喫自己的飯，甚至這個飢餓，那個酒醉。
- 22 你們要喫喝，難道沒有家麼？還是藐視神的教會，叫那沒有的羞愧呢？我向你們可怎麼說呢？可因此稱讚你們麼？我不稱讚！
- 23 我當日傳給你們的，原是從主領受的，就是主耶穌被賣的那一夜，拿起餅來，
- 24 祝謝了，就擘開，說：這是我的身體，為你們捨（有古卷：擘開）的，你們應當如此行，為的是記念我。
- 25 飯後，也照樣拿起杯來，說：這杯是用我的血所立的新約，你們每逢喝的時候，要如此行，為的是記念我。
- 26 你們每逢喫這餅，喝這杯，是表明主的死，直等到他來。
- 27 所以，無論何人，不按理喫主的餅，喝主的杯，就是干犯主的身、主的血了。
- 28 人應當自己省察，然後喫這餅、喝這杯。
- 29 因為人喫喝，若不分辨是主的身體，就是喫喝自己的罪了。
- 30 因此，在你們中間有好些軟弱的與患病的，死（原文是睡）的也不少。
- 31 我們若是先分辨自己，就不至於受審。
- 32 我們受審的時候，乃是被主懲治，免得我們和世人一同定罪。
- 33 所以我弟兄們，你們聚會喫的時候，要彼此等待。
- 34 若有人飢餓，可以在家裏先喫，免得你們聚會，自己取罪。其餘的事，我來的時候再安排。
- 17 In the following directives I have no praise for you, for your meetings do more harm than good.
- 18 In the first place, I hear that when you come together as a church, there are divisions among you, and to some extent I believe it.
- 19 No doubt there have to be differences among you to show which of you have God's approval.
- 20 So then, when you come together, it is not the Lord's Supper you eat,
- 21 for when you are eating, some of you go ahead with your own private suppers. As a result, one person remains hungry and another gets drunk.
- 22 Don't you have homes to eat and drink in? Or do you despise the church of God by humiliating those who have nothing? What shall I say to you? Shall I praise you? Certainly not in this matter!
- 23 For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread,
- 24 and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me."

- 25 In the same way, after supper he took the cup, saying, “This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.”
- 26 For whenever you eat this bread and drink this cup, you proclaim the Lord’ s death until he comes.
- 27 So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord.
- 28 Everyone ought to examine themselves before they eat of the bread and drink from the cup.
- 29 For those who eat and drink without discerning the body of Christ eat and drink judgment on themselves.
- 30 That is why many among you are weak and sick, and a number of you have fallen asleep.
- 31 But if we were more discerning with regard to ourselves, we would not come under such judgment.
- 32 Nevertheless, when we are judged in this way by the Lord, we are being disciplined so that we will not be finally condemned with the world.
- 33 So then, my brothers and sisters, when you gather to eat, you should all eat together.
- 34 Anyone who is hungry should eat something at home, so that when you meet together it may not result in judgment. And when I come I will give further directions.

2. 以「餅」代替「羊」。

The Substitution of Bread for the Lamb.

The paschal lamb had symbolical significance. Like all the bloody sacrifices of the Old Testament, it taught the people that the shedding of blood was necessary unto the remission of sins. In addition to that it had a typical meaning, pointing forward to the great sacrifice which would be brought in the fulness of time to take away the sin of the world. And, finally, it also had national significance as a memorial of Israel's deliverance.

It was but natural that, when the real Lamb of God made His appearance and was on the point of being slain, the symbol and type should disappear. The all-sufficient sacrifice of Jesus Christ rendered all further shedding of blood unnecessary; and therefore it was entirely fitting that the bloody element should make way for an unbloody one which, like it, had nourishing properties. Moreover, through the death of Christ the middle wall of partition was broken down, and the blessings of salvation were extended to all the world. And in view of this it was quite natural that the passover, a symbol with a national flavor, should be replaced by one that carried with it no implications of nationalism.

3. 聖餐中行動和用語的意義。

Significance of the Different Actions and Terms.

- a. 聖餐中的象徵性行動。
Symbolic actions.

All the accounts of the institution of the Lord's Supper make mention of the breaking of the bread, and Jesus clearly indicates that this was intended to symbolize the breaking of His body for the redemption of sinners. Because Jesus broke the bread in the presence of His disciples, Protestant theology generally insists on it that this action should always take place in the sight of the people. This important transaction was intended to be a sign, and a sign must be visible. After distributing the bread, Jesus took the cup, blessed it, and gave it to His disciples. It does not appear that He poured the wine in their presence, and therefore this is not regarded as essential to the celebration of the Lord's Supper. Dr. Wielinga infers, however, from the fact that the bread must be broken, that the wine must also be poured, in the sight of the communicants. (*Ons Avondmuals Formulier*, pp. 243 f.)

Jesus naturally used unleavened bread, since it was the only kind at hand, and the ordinary wine which was largely used as a beverage in Palestine. But neither the one nor the other is stressed, and therefore it does not follow that it would not be permissible to use leavened bread and some other kind of wine.

The disciples undoubtedly received the elements in a reclining position, but this does not mean that believers may not partake of them in a sitting, kneeling, or standing, position.

b. 聖餐中「命令的話」。
Words of Command.

Jesus accompanied His action with words of command. When He gave the bread to His disciples, He said, "Take, eat." And in issuing this command He undoubtedly had in mind, not merely a physical eating, but a spiritual appropriation of the body of Christ by faith.

It is a command which, though it came first of all to the apostles, was intended for the Church of all ages. According to Luke 22:19 (comp. I Cor. 11:24) the Lord added the words: "This do in remembrance of me." Some infer from these words that the Supper instituted by Jesus was nothing more than a memorial meal.

路 Luke 22:19

又拿起餅來，祝謝了，就擘開，遞給他們，說：這是我的身體，為你們捨的，你們也應當如此行，為的是記念我。

And he took bread, gave thanks and broke it, and gave it to them, saying, "This is my body given for you; do this in remembrance of me."

林前 I Cor. 11:24

祝謝了，就擘開，說：這是我的身體，為你們捨（有古卷：擘開）的，你們應當如此行，為的是記念我。

and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me."

It is quite evident, however, especially from John 6:32,33, 50,51; I Cor. 11:26-30, that it was intended to be far more than that; and in so far as it had memorial significance, it was intended as a memorial of the sacrificial work of Christ rather than of His person.

約 John 6:32-33, 50-51

32 耶穌說：我實實在在的告訴你們，那從天上來的糧不是摩西賜給你們的，乃是我父將天上來的真糧賜給你們。

33 因為神的糧就是那從天上降下來、賜生命給世界的。

50 這是從天上降下來的糧，叫人喫了就不死。

51 我是從天上降下來生命的糧；人若喫這糧，就必永遠活著。我所要賜的糧就是我的肉，為世人之生命所賜的。

32 Jesus said to them, "Very truly I tell you, it is not Moses who has given you the bread from heaven, but it is my Father who gives you the true bread from heaven.

33 For the bread of God is the bread that comes down from heaven and gives life to the world."

50 But here is the bread that comes down from heaven, which anyone may eat and not die.

51 I am the living bread that came down from heaven. Whoever eats this bread will live forever. This bread is my flesh, which I will give for the life of the world."

林前 I Corinthians 11:26-30

26 你們每逢喫這餅，喝這杯，是表明主的死，直等到他來。

27 所以，無論何人，不按理喫主的餅，喝主的杯，就是干犯主的身、主的血了。

28 人應當自己省察，然後喫這餅、喝這杯。

29 因為人喫喝，若不分辨是主的身體，就是喫喝自己的罪了。

30 因此，在你們中間有好些軟弱的與患病的，死（原文是睡）的也不少。

26 For whenever you eat this bread and drink this cup, you proclaim the Lord' s death until he comes.

27 So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord.

28 Everyone ought to examine themselves before they eat of the bread and drink from the cup.

29 For those who eat and drink without discerning the body of Christ eat and drink judgment on themselves.

30 That is why many among you are weak and sick, and a number of you have fallen asleep.

There was another word of command in connection with the cup. After distributing the bread the Lord also took the cup, gave thanks, and said, "Drink ye all of it," or (according to Luke), "Take this and divide it among yourselves." It is quite clear that the cup here stands for what it contains, for the cup could not be divided. From these words it is perfectly evident that the Lord intended the Sacrament to be used in both kinds (*sub utraque specie*), and that Rome is wrong

in withholding the cup from the laity. The use of both elements enabled Christ to give a vivid representation of the idea that His body was broken, that flesh and blood were separated, and that the sacrament both nourishes and quickens the soul.

c. 聖餐中「解釋的話」。
Words of Explanation.

關於「餅」

The word of command in connection with the bread is immediately followed by a word of explanation, which has given rise to sharp disputes, namely, "This is my body." These words have been interpreted in various ways.

(1) 「這是我的身體」 = 「這變成我的身體」
The Bread is Now Becoming My Body.

The Church of Rome makes the copula "is" emphatic. Jesus meant to say that what He held in His hand was really His body, though it looked and tasted like bread. But this is a thoroughly untenable position. In all probability Jesus spoke Aramaic and used no copula at all. And while He stood before the disciples in the body, He could not very well say to His disciples in all seriousness that He held His body in His hand. Moreover, even on the Roman Catholic view, He could not truthfully say, "This is my body," but could only say, "This is now becoming my body."

(2) 「這是我的身體」 = 「這指向我的身體」
The Bread is Pointed to My Body.

Carlstadt held the novel view that Jesus, when He spoke these words, pointed to His body. He argued that the neuter *touto* could not refer to *artos*, which is masculine. But bread can very well be conceived of as a thing and thus referred to as neuter. Moreover, such a statement would have been rather inane under the circumstances.

(3) 「這是我的身體」 = 「我的身體與這餅同在」
My Body is In, Under, and Along With the Bread.

Luther and the Lutherans also stress the word "is", though they admit that Jesus was speaking figuratively. According to them the figure was not a metaphor, but a synecdoche. The Lord simply meant to say to His disciples:

Where you have the bread, you have my body in, under, and along with it, though the substance of both remains distinct. This view is burdened with the impossible doctrine of the omnipresence of the Lord's physical body.

(4) 「這是我的身體」 = 「這象徵我的身體」

The Bread Signifies My Body.

Calvin and the Reformed Churches understand the words of Jesus metaphorically: "This is (that is, signifies) my body." Such a statement would be just as intelligible to the disciples as other similar statements, such as, "I am the bread of life," John 6:35, and, "I am the true vine," John 15:1.

約 John 6:35

耶穌說：我就是生命的糧。到我這裏來的，必定不餓；信我的，永遠不渴。

Then Jesus declared, "I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty."

約 John 15:1

我是真葡萄樹，我父是栽培的人。

I am the true vine, and my Father is the gardener.

At the same time they reject the view, generally ascribed to Zwingli, that the bread **merely signifies** the body of Christ, and stress the fact that it also serves to seal the covenant mercies of God and to convey spiritual nourishment.

To these words Jesus adds the further statement, "which is given for you." These words in all probability express the idea that the body of Jesus is given for the benefit, or in the interest, of the disciples. It is given by the Lord to secure their redemption. Naturally, it is a sacrifice not only for the immediate disciples of the Lord, but also for all those who believe.

關於「杯」

There is also a word of explanation in connection with the cup. The Lord makes the significant statement: "This cup is the new covenant in my blood, even that which is poured out for you." Luke 22:20. These words convey an implied contrast between the blood of the Saviour, as the blood of the new covenant, and the blood of the old covenant mentioned in Ex. 24:8. The latter was only a shadowy representation of the New Testament reality.

路 Luke 22:20

飯後也照樣拿起杯來，說：這杯是我血所立的新約，是為你們流出來的。

In the same way, after the supper he took the cup, saying, "This cup is the new covenant in my blood, which is poured out for you.

出 Exodus 24:8

摩西將血灑在百姓身上，說：你看！這是立約的血，是耶和華按這一切話與你們立約的憑據。

Moses then took the blood, sprinkled it on the people and said, "This is the blood of the covenant that the Lord has made with you in accordance with all these words."

The words "for you" have no wider application than they do in the statement made in connection with the bread, "which is given for you." They are not to be understood in the unrestricted sense of "for all men indiscriminately," but rather in the limited sense of "for you and for all who are really my disciples."

The concluding words in I Cor. 11:26, "For as often as ye eat this bread, and drink this cup, ye proclaim the Lord's death till He come," point to the perennial significance of the Lord's Supper as a memorial of the sacrificial death of Christ; and clearly intimate that it should be celebrated regularly until the Lord's return.

林前 I Corinthians 11:26

你們每逢喫這餅，喝這杯，是表明主的死，直等到他來。

For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

E. 「聖餐」所象徵和印證之事。

The Things Signified and Sealed in the Lord's Supper.

1. 「聖餐」所象徵之事。

The Things Signified in the Sacrament.

It is one of the characteristics of a sacrament that it represents one or more spiritual truths by means of sensible and outward signs. The outward sign in the case of the Lord's Supper includes not only the visible elements employed, but also the breaking of the bread and the pouring of the wine, the appropriation of bread and wine by eating and drinking, and the partaking of them in communion with others. The following points should be mentioned here:

a. 聖餐象徵主的死。 the Lord's death.

It is a symbolical representation of the Lord's death, I Cor. 11:26. The central fact of redemption, prefigured in the sacrifices of the Old Testament, is clearly set forth by means of the significant symbols of the New Testament sacrament. The

words of the institution, "broken for you" and "shed for many", point to the fact that the death of Christ is a sacrificial one, for the benefit, and even in the place, of His people.

林前 I Corinthians 11:26

你們每逢喫這餅，喝這杯，是表明主的死，直等到他來。

For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

b. 聖餐象徵聖徒有份於死在十架的基督。

Believer's Participation in the Crucified Christ.

It also symbolizes the believer's participation in the crucified Christ. In the celebration of the Lord's Supper the participants not merely look at the symbols, but receive them and feed upon them. Figuratively speaking, they "eat the flesh of the Son of Man, and drink His blood," John 6:53, that is, they symbolically appropriate the benefits secured by the sacrificial death of Christ.

約 John 6:53

耶穌說：我實實在在的告訴你們，你們若不喫人子的肉，不喝人子的血，就沒有生命在你們裏面。

Jesus said to them, "Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.

c. 聖餐象徵基督餵養聖徒的靈命。

Christ Sustains and Quickens the Life of the Soul.

It represents, not only the death of Christ as the object of faith, and the act of faith which unites the believer to Christ, but also the effect of this act as giving life, strength, and joy, to the soul. This is implied in the emblems used. Just as bread and wine nourish and invigorate the bodily life of man, so Christ sustains and quickens the life of the soul. Believers are regularly represented in Scripture as having their life, and strength, and happiness, in Christ.

d. 聖餐象徵聖徒在基督裏合而為一。

The Union of Believers.

Finally, the sacrament also symbolizes the union of believers with one another. As members of the mystical body of Jesus Christ, constituting a spiritual unity, they eat of the same bread and drink of the same wine, I Cor. 10:17; 12:13. Receiving

the elements, the one from the other, they exercise intimate communion with one another.

林前 I Corinthians 10:17

我們雖多，仍是一個餅，一個身體，因為我們都是分受這一個餅。

Because there is one loaf, we, who are many, are one body, for we all share the one loaf.

林前 I Corinthians 12:13

我們不拘是猶太人，是希利尼人，是為奴的，是自主的，都從一位聖靈受洗，成了一個身體，飲於一位聖靈。

For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink.

2. 「聖餐」所印證之事。

The Things Sealed in the Lord's Supper.

The Lord's Supper is not only a sign but also a seal. This is lost sight of by a good many in our day, who have a very superficial view of this sacrament, and regard it merely as a memorial of Christ and as a badge of the Christian profession. These two aspects of the sacrament, namely, as a sign and as a seal, are not independent of each other. The sacrament as a sign, or — to put it differently — the sacrament with all that it signifies, constitutes a seal. The seal is attached to the things signified, and is a pledge of the covenanted grace of God revealed in the sacrament.

The Heidelberg Catechism says that Christ intends "by these visible signs and pledges to assure us that we are as really partakers of His true body and blood, through the working of the Holy Spirit, as we receive by the mouth of the body these holy tokens in remembrance of Him; and that all His sufferings and obedience are as certainly ours as if we ourselves had in our own persons suffered and made satisfaction to God for our sins." (*Lord's Day XXIX, Q. 79.*) The following points come into consideration here:

a. 聖餐印證聖徒有份於基督的大愛。

It Seals to the Participant the Great Love of Christ.

It seals to the participant the great love of Christ, revealed in the fact that He surrendered Himself to a shameful and bitter death for them. This does not merely mean that it testifies to the reality of that sacrificial self-surrender, but that it assures the believing participant of the Lord's Supper that he personally was the object of that incomparable love.

b. 聖餐印證聖徒確定自己有份於恩約的應許。

Personal Claim on All the Promises of the Covenant.

Moreover, it pledges the believing partaker of the sacrament, not only the love and grace of Christ in now offering Himself to them as their Redeemer in all the fulness of His redemptive work; but gives him the personal assurance that all the promises of the covenant and all the riches of the gospel offer are his by a divine donation, so that he has a personal claim on them.

c. 聖餐印證聖徒個人實際經歷救贖與永生。

The Blessings of Salvation are His in Actual Possession.

Again, it not only ratifies to the believing participant the rich promises of the gospel but it assures him that the blessings of salvation are his in actual possession. As surely as the body is nourished and refreshed by bread and wine, so surely is the soul that receives Christ's body and blood through faith even now in possession of eternal life, and so surely will he receive it ever more abundantly.

d. 聖餐印證聖徒承諾順服守約。

Pledge a Life of Obedience to Divine Commandments.

Finally, the Lord's Supper is a reciprocal seal. It is a badge of profession on the part of those who partake of the sacrament. Whenever they eat the bread and drink the wine, they profess their faith in Christ as their Savior and their allegiance to Him as their King, and they solemnly pledge a life of obedience to His divine commandments.

F. 聖禮上的聯合／基督在聖餐中真正臨在的問題。

The Sacramental Union or the Question of the Real Presence of Christ in the Lord's Supper.

With this question we are entering upon what has long been, and still is, the occasion for considerable difference of opinion in the Church of Jesus Christ. There is by no means a unanimous opinion as to the relation of the sign to the thing signified, that is to say, as to the nature of the presence of Christ in the Lord's Supper. There are especially four views that come into consideration here.

1. 羅馬天主教的觀點。

The view of Rome.

The Church of Rome conceives of the sacramental union in a **physical sense**. It is hardly justified, however, in speaking of any sacramental union at all, for according to its representation there is no union in the proper sense of the word. The sign is not joined to the thing signified, but makes way for it, since the former passes into the latter. When the priest utters the formula, "*hoc est corpus meum*", bread and wine change into the body and blood of Christ. It is admitted that even after the change the elements look and taste like bread and wine. While the substance of both is changed, their properties remain the same. In the form of bread and wine the physical body and blood of Christ are present. The supposed Scriptural ground for this is found in the words of the institution, "this is my body", and in John 6:50 ff. But the former passage is clearly tropical, like those in John 14:6; 15:1; 10:9, and others; and the latter, literally understood, would teach more than the Roman Catholic himself would be ready to grant, namely, that every one who eats the Lord's Supper goes to heaven, while no one who fails to eat it will obtain eternal life (cf. John 6:53,54). Moreover, John 6:63 clearly points to a spiritual interpretation.

約 John 14:6

耶穌說我就是道路、真理、生命；若不藉著我，沒有人能到父那裏去。

Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me.

約 John 15:1

我是真葡萄樹，我父是栽培的人。

"I am the true vine, and my Father is the gardener.

約 John 10:9

我就是門；凡從我進來的，必然得救，並且出入得草喫。

I am the gate; whoever enters through me will be saved.[a] They will come in and go out, and find pasture.

約 John 6:50-58,63

50 這是從天上降下來的糧，叫人喫了就不死。

51 我是從天上降下來生命的糧；人若喫這糧，就必永遠活著。我所要賜的糧就是我的肉，為世人之生命所賜的。

52 因此，猶太人彼此爭論說：這個人怎能把他的肉給我們喫呢？

53 耶穌說：我實實在在的告訴你們，你們若不喫人子的肉，不喝人子的血，就沒有生命在你們裏面。

54 喫我肉、喝我血的人就有永生，在末日我要叫他復活。

55 我的肉真是可喫的，我的血真是可喝的。

56 喫我肉、喝我血的人常在我裏面，我也常在他裏面。

57 永活的父怎樣差我來，我又因父活著；照樣，喫我肉的人也要因我活著。

58 這就是從天上降下來的糧。喫這糧的人就永遠活著，不像你們的祖宗喫過嗎哪還是死了。

63 叫人活著的乃是靈，肉體是無益的。我對你們所說的話就是靈，就是生命。

50 But here is the bread that comes down from heaven, which anyone may eat and not die.

51 I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world."

- 52 Then the Jews began to argue sharply among themselves, "How can this man give us his flesh to eat?"
- 53 Jesus said to them, "Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.
- 54 Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up at the last day.
- 55 For my flesh is real food and my blood is real drink.
- 56 Whoever eats my flesh and drinks my blood remains in me, and I in him.
- 57 Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me.
- 58 This is the bread that came down from heaven. Your forefathers ate manna and died, but he who feeds on this bread will live forever."
- 63 The Spirit gives life; the flesh counts for nothing. The words I have spoken to you—they are full of the Spirit and life.

Furthermore, it is quite impossible to conceive of the bread which Jesus broke as being the body which was handling it; and it should be noted that Scripture calls it bread even after it is supposed to have been transubstantiated, I Cor. 10:17; 11:26,27,28. This view of Rome also violates the human senses, where it asks us to believe that what tastes and looks like bread and wine, is really flesh and blood; and human reason, where it requires belief in the separation of a substance and its properties and in the presence of a material body in several places at the same time, both of which are contrary to reason. Consequently, the elevation and adoration of the host is also without any proper foundation.

林前 I Corinthians 10:17

我們雖多，仍是一個餅，一個身體，因為我們都是分受這一個餅。

Because there is one loaf, we, who are many, are one body, for we all share the one loaf.

林前 I Corinthians 11:26-28

26 你們每逢喫這餅，喝這杯，是表明主的死，直等到他來。

27 所以，無論何人，不按理喫主的餅，喝主的杯，就是干犯主的身、主的血了。

28 人應當自己省察，然後喫這餅、喝這杯。

26 For whenever you eat this bread and drink this cup, you proclaim the Lord' s death until he comes.

27 So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord.

28 Everyone ought to examine themselves before they eat of the bread and drink from the cup.

2. 路德宗的觀點。

The Lutheran view.

Luther rejected the doctrine of transubstantiation and substituted for it the related doctrine of consubstantiation. According to him bread and wine remain what they are, but there is in the Lord's Supper nevertheless a mysterious and miraculous real

presence of the whole person of Christ, body and blood, in, under, and along with, the elements.

He and his followers maintain the **local presence** of the physical body and blood of Christ in the sacrament. Lutherans sometimes deny that they teach the local presence of Christ in the Lord's Supper, but then they ascribe to the word 'local' a meaning not intended by those who ascribe this teaching to them. When it is said that they teach the local presence of the physical nature of Christ, this does not imply that all other bodies are excluded from the same portion of space, nor that the human nature of Christ is nowhere else, as, for instance, in heaven; but it does mean that the physical nature of Christ is locally present in the Lord's Supper, as magnetism is locally present in the magnet, and as the soul is locally present in the body.

Consequently, they also teach the so-called *manducatio oralis*, which means that those who partake of the elements in the Lord's Supper eat and drink the Lord's body and blood "with the bodily mouth", and not merely that they appropriate these by faith. Unworthy communicants also receive them, but to their condemnation. This view is no great improvement on the Roman Catholic conception, though it does not involve the oft-repeated miracle of a change of substance minus a change of attributes. It really makes the words of Jesus mean, 'this accompanies my body', an interpretation that is more unlikely than either of the others. Moreover, it is burdened with the impossible doctrine of the ubiquity of the Lord's glorified human nature, which several Lutherans would gladly discard.

3. 慈運理的觀點。

The Zwinglian view.

There is a very general impression, not altogether without foundation, that Zwingli's view of the Lord's Supper was very defective. He is usually alleged to have taught that it is a bare sign or symbol, figuratively representing or signifying spiritual truths or blessings; and that its reception is a mere commemoration of what Christ did for sinners, and above all a badge of the Christian's profession.

This hardly does justice to the Swiss Reformer, however. Some of his statements undoubtedly convey the idea that to him the sacrament was merely a commemorative rite and a sign and symbol of what the believer pledges in it. But, his writings also contain statements that point to a deeper significance of the Lord's Supper and contemplate it as a seal or pledge of what God is doing for the believer in the sacrament.

In fact, he seems to have changed his view somewhat in the course of time. It is very hard to determine exactly what he did believe in this matter. He evidently wanted to exclude from the doctrine of the Lord's Supper all unintelligible mysticism, and showed an excessive leaning to the side of plainness and simplicity in its exposition. He occasionally expresses himself to the intent that it is a mere sign or symbol, a commemoration of the Lord's death. And though he speaks of it in passing also as a seal or pledge, he certainly does not do justice to this idea. Moreover, for him the emphasis falls on what the believer, rather than on what God, pledges in the sacrament. He identified the eating of the body of Christ with faith in Him and a trustful reliance on His death. He denied the bodily presence of Christ in the Lord's Supper, but did not deny that Christ is present there in a spiritual manner to the faith of the believer. Christ is present only in His divine nature and in the **apprehension** of the believing communicant.

4. 改革宗的觀點。

The Reformed view.

Calvin objects to Zwingli's doctrine of the Lord's Supper, (a) that it allows the idea of what the believer does in the sacrament to eclipse the gift of God in it; and (b) that it sees in the eating of the body of Christ nothing more nor higher than faith in His name and reliance on His death.

According to him the sacrament is connected not merely with the past work of Christ, with the Christ who died (as Zwingli seems to think), but also with the present spiritual work of Christ, with the Christ that is alive in glory. He believes that Christ, though not bodily and locally present in the Supper, is yet present and enjoyed in His entire person, both body and blood. He emphasizes the mystical communion of believers with the entire person of the Redeemer. His representation is not entirely clear, but he seems to mean that the body and blood of Christ, though absent and locally present only in heaven, communicate a life-giving influence to the believer when he is in the act of receiving the elements. That influence, though real, is not physical but spiritual and mystical, is mediated by the Holy Spirit, and is conditioned on the act of faith by which the communicant symbolically receives the body and blood of Christ. As to the way in which this communion with Christ is effected, there is a twofold representation. Sometimes it is represented as if by faith the communicant lifts his heart to heaven, where Christ is; sometimes, as if the Holy Spirit brings the influence of the body and blood of Christ down to the communicant.

Dabney positively rejects the representation of Calvin as if the communicant partakes of the very body and blood of Christ in the sacrament. This is undoubtedly an obscure point in Calvin's representation. Sometimes he seems to place too much

emphasis on the literal flesh and blood. Perhaps, however, his words are to be understood sacramentally, that is, in a figurative sense. This view of Calvin is that found in our confessional standards. (Cf. *Conf. Belg.*, Art. XXXV; *Heidelberg Catechism*, Question 75,76, and also in the Form for the celebration of the Lord's Supper.)

A very common interpretation of the dubious point in Calvin's doctrine, is that the body and blood of Christ are present only virtually, that is, in the words of Dr. Hodge, that "the virtues and effects of the sacrifice of the body of the Redeemer on the cross are made present and are actually conveyed in the sacrament to the worthy receiver by the power of the Holy Ghost, who uses the sacrament as His instrument according to His sovereign will." (*Comm. on the Confession of Faith*, p.492.)

G. 聖餐是一種恩典工具／聖餐的功效。

The Lord's Supper as a Means of Grace, or Its Efficacy.

The sacrament of the Lord's Supper, instituted by the Lord Himself as a sign and seal, is as such also a means of grace. Christ instituted it for the benefit of His disciples and of all believers. It was clearly the intention of the Saviour that His followers should profit by participation in it. This follows from the very fact that He instituted it as a sign and seal of the covenant of grace. It can also readily be inferred from the symbolical eating and drinking, which point to nourishment and quickening, and from such passages as John 6:48-58 (irrespective of the question, whether this refers directly to the Lord's Supper or not), and I Cor. 11:17.

約 John 6:48-58

- 48 我就是生命的糧。
49 你們的祖宗在曠野喫過嗎哪，還是死了。
50 這是從天上降下來的糧，叫人喫了就不死。
51 我是從天上降下來生命的糧；人若喫這糧，就必永遠活著。我所要賜的糧就是我的肉，為世人之生命所賜的。
52 因此，猶太人彼此爭論說：這個人怎能把他的肉給我們喫呢？
53 耶穌說：我實實在在的告訴你們，你們若不喫人子的肉，不喝人子的血，就沒有生命在你們裏面。
54 喫我肉、喝我血的人就有永生，在末日我要叫他復活。
55 我的肉真是可喫的，我的血真是可喝的。
56 喫我肉、喝我血的人常在我裏面，我也常在他裏面。
57 永活的父怎樣差我來，我又因父活著；照樣，喫我肉的人也要因我活著。
58 這就是從天上降下來的糧。喫這糧的人就永遠活著，不像你們的祖宗喫過嗎哪還是死了。
48 I am the bread of life.
49 Your ancestors ate the manna in the wilderness, yet they died.
50 But here is the bread that comes down from heaven, which anyone may eat and not die.
51 I am the living bread that came down from heaven. Whoever eats this bread will live forever. This bread is my flesh, which I will give for the life of the world."

- 52 Then the Jews began to argue sharply among themselves, "How can this man give us his flesh to eat?"
- 53 Jesus said to them, "Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.
- 54 Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up at the last day.
- 55 For my flesh is real food and my blood is real drink.
- 56 Whoever eats my flesh and drinks my blood remains in me, and I in them.
- 57 Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me.
- 58 This is the bread that came down from heaven. Your ancestors ate manna and died, but whoever feeds on this bread will live forever."

林前 I Corinthians 11:17

我現今吩咐你們的話，不是稱讚你們；因為你們聚會不是受益，乃是招損。

In the following directives I have no praise for you, for your meetings do more harm than good.

1. 在聖餐中所領受的恩典。

The Grace Received in the Lord's Supper.

The Lord's Supper is intended for believers and for believers only, and therefore is not instrumental in originating the work of grace in the heart of the sinner. The presence of the grace of God is presupposed in the hearts of the participants. Jesus administered it to His professed followers only; according to Acts 2:42,46 they who believed continued steadfastly in the breaking of bread; and in I Cor. 11:28,29 the necessity of self-examination before partaking of the Lord's Supper is stressed.

徒 Acts 2:42,46

42 都恆心遵守使徒的教訓，彼此交接，擘餅，祈禱。

46 他們天天同心合意恆切的在殿裏，且在家中擘餅，存著歡喜、誠實的心用飯，

42 They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.

46 Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts,

林前 I Corinthians 11:28-29

28 人應當自己省察，然後喫這餅、喝這杯。

29 因為人喫喝，若不分辨是主的身體，就是喫喝自己的罪了。

28 Everyone ought to examine themselves before they eat of the bread and drink from the cup.

29 For those who eat and drink without discerning the body of Christ eat and drink judgment on themselves.

The grace received in the sacrament does not differ in kind from that which believers receive through the instrumentality of the Word. The sacrament merely adds to the effectiveness of the Word, and therefore to the measure of the grace received. It is the grace of an ever closer fellowship with Christ, of spiritual nourishment and quickening, and of an ever increasing assurance of salvation. The

Roman Catholic Church names specifically sanctifying grace, special actual graces, the remission of venial sins, preservation from mortal sin, and the assurance of salvation.

2. 聖餐的恩典落實於聖徒的方式。

The Manner in which this Grace is Wrought.

How does the sacrament function in this respect? Is the Lord's Supper in any way a meritorious cause of the grace conferred? Does it confer grace irrespective of the spiritual condition of the recipient, or does it not?

a. 羅馬天主教的觀點。

The Roman Catholic View.

For the Roman Catholics the Lord's Supper is not merely a sacrament, but also a **sacrifice**; it is even first of all a sacrifice. It is "the unbloody renewal of the sacrifice of the cross." This does not mean that in the Lord's Supper Christ actually dies anew, but that He undergoes an external change, which is in some way equivalent to death. Did not the Lord speak of the bread as His body that was broken for the disciples, and of the wine as His blood that was poured out for them? Roman Catholic controversialists sometimes give the impression that this sacrifice has only a representative or commemorative character, but this is not the real doctrine of the Church. The sacrifice of Christ in the Lord's Supper is considered to be a real sacrifice, and is supposed to have propitiatory value.

When the question is raised, what this sacrifice merits for the sinner, Roman Catholic authorities begin to hedge and to speak inconsistent language. The statement of Wilmers in his *Handbook of the Christian Religion*, which is used as a textbook in many Roman Catholic schools, may be given as an example. Says he on page 348: "By the fruits of the sacrifice of the Mass we understand the effects which it produces **for us**, inasmuch as it is a sacrifice of **atonement** and **impetration**: (a) not only supernatural graces, but also natural favors; (b) remission of sins, and of the punishment due to them. What Christ merited for us by His death on the cross is **applied** to us in the sacrament of the Mass." After the sacrifice of the Mass is called a sacrifice of **atonement**, the last sentence seems to say that it is after all only a sacrifice in which that which Christ merited on the cross is applied to the participants.

As far as the Lord's Supper as a sacrament is concerned, the Roman Catholic Church teaches that it works *ex opere operato*, which means, "in virtue of the sacramental act itself, and not in virtue of the acts or disposition of the recipient, or of the worthiness of the minister (*ex opere operantis*)." This means that every

one who receives the elements, be he wicked or pious, also receives the grace signified, which is conceived of as a substance contained in the elements. The sacramental rite itself conveys grace unto the recipient. At the same time it also teaches, rather inconsistently, it would seem, that the effects of the sacrament may be completely or partially frustrated by the existence of some obstacle, by the absence of that disposition that makes the soul capable of receiving grace, or by the priest's want of intention to do what the Church does.

b. 改革宗的普遍觀點。

The Prevailing Protestant View.

The prevailing view in the Protestant Churches is, that the sacrament does not work *ex opere operato*. It is not itself a cause of grace, but merely an instrument in the hand of God. Its effective operation is dependent, not only on the **presence**, but on the **activity**, of faith in the recipient. Unbelievers may receive the external elements, but do not receive the thing signified thereby.

Some Lutherans and the High Church Episcopalians, however, in their desire to maintain the objective character of the sacrament, clearly manifest a leaning toward the position of the Church of Rome. "We believe, teach, and confess", says the Formula of Concord, "that not only true believers in Christ, and such as worthily approach the Supper of the Lord, but also the unworthy and unbelieving receive the true body and blood of Christ; in such wise, nevertheless, that they derive thence neither consolation nor life, but rather so as that receiving turns to their judgment and condemnation, unless they be converted and repent (I Cor. 11:27,29)." (VII. 7.)

林前 I Corinthians 11:27,29

27 所以，無論何人，不按理喫主的餅，喝主的杯，就是干犯主的身、主的血了。

29 因為人喫喝，若不分辨是主的身體，就是喫喝自己的罪了。

27 So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord.

29 For those who eat and drink without discerning the body of Christ eat and drink judgment on themselves.

H. 聖餐的對象。

The Persons for Whom the Lord's Supper Is Instituted.

1. 聖餐的正當領受者。

The Proper Participants of the Sacrament.

In answer to the question, "For whom is the Lord's Supper instituted?" the Heidelberg Catechism says: "For those who are truly displeased with themselves for their sins and yet trust that these are forgiven them for the sake of Christ, and that their remaining infirmity is covered by His passion and death; who also desire more and more to strengthen their faith and amend their life."

From these words it appears that the Lord's Supper was not instituted for all men indiscriminately, nor even for all those who have a place in the visible Church of Christ, but only for those who earnestly repent of their sins, trust that these have been covered by the atoning blood of Jesus Christ, and are desirous to increase their faith, and to grow in true holiness of life.

The participants of the Lord's Supper must be repentant sinners, who are ready to admit that they are lost in themselves. They must have a living faith in Jesus Christ, so that they trust for their redemption in the atoning blood of the Saviour. Furthermore, they must have a proper understanding and appreciation of the Lord's Supper, must discern the difference between it and a common meal, and must be impressed with the fact that the bread and wine are the tokens of the body and blood of Christ. And, finally, they must have a holy desire for spiritual growth and for ever-increasing conformity to the image of Christ.

2. 被禁止領受聖餐者。

Those Who Must be Excluded from the Lord's Supper.

Since the Lord's Supper is a sacrament of and for the Church, it follows that they who are outside of the Church cannot partake of it. But it is necessary to make still further limitations. Not even every one that has a place in the Church can be admitted to the table of the Lord. The following exceptions should be noted:

a. 孩童。

Children.

Children, though they were allowed to eat the passover in the days of the Old Testament, cannot be permitted to partake of the table of the Lord, since they cannot meet the requirements for worthy participation. Paul insists on the necessity of self-examination previous to the celebration, when he says: "But let a man prove himself, and so let him eat of the bread and drink of the cup", I Cor. 11:28, and children are not able to examine themselves. Moreover, he points out that, in order to partake of the Supper in a worthy manner, it is necessary to discern the body, I Cor. 11:29, that is, to distinguish properly between the elements used in the Lord's Supper and ordinary bread and wine, by recognizing those elements as symbols of the body and blood of Christ. And this, too, is beyond the capacity of children. It is only after they have come to years of

discretion, that they can be permitted to join in the celebration of the Lord's Supper.

林前 I Corinthians 11:28-29

28 人應當自己省察，然後喫這餅、喝這杯。

29 因為人喫喝，若不分辨是主的身體，就是喫喝自己的罪了。

28 Everyone ought to examine themselves before they eat of the bread and drink from the cup.

29 For those who eat and drink without discerning the body of Christ eat and drink judgment on themselves.

b. 未作認信者。

Unbelievers.

Such unbelievers as may possibly be within the confines of the visible Church have no right to partake of the table of the Lord. The Church must require of all those who desire to celebrate the Lord's Supper a credible profession of faith. Naturally, she cannot look into the heart and can only base her judgment respecting an applicant for admission on his confession of faith in Jesus Christ. It is possible that she occasionally admits hypocrites to the privileges of full communion, but such persons in partaking of the Lord's Supper will only eat and drink judgment to themselves. And if their unbelief and ungodliness becomes evident, the Church will have to exclude them by the proper administration of Church discipline. The holiness of the Church and of the sacrament must be safeguarded.

c. 暫停領受聖餐的聖徒。

True Believers.

Even true believers may not partake of the Lord's Supper under all conditions and in every frame of mind. The condition of their spiritual life, their conscious relation to God, and their attitude to their fellow Christians may be such as to disqualify them to engage in such a spiritual exercise as the celebration of the Lord's Supper. This is clearly implied in what Paul says in I Cor. 11:28-32. There were practices among the Corinthians which really made their participation in the Lord's Supper a mockery. When a person is conscious of being estranged from the Lord or from his brethren, he has no proper place at a table which speaks of communion.

林前 I Corinthians 11:28-32

28 人應當自己省察，然後喫這餅、喝這杯。

29 因為人喫喝，若不分辨是主的身體，就是喫喝自己的罪了。

30 因此，在你們中間有好些軟弱的與患病的，死（原文是睡）的也不少。

31 我們若是先分辨自己，就不至於受審。

32 我們受審的時候，乃是被主懲治，免得我們和世人一同定罪。

28 Everyone ought to examine themselves before they eat of the bread and drink from the cup.

- 29 For those who eat and drink without discerning the body of Christ eat and drink judgment on themselves.
- 30 That is why many among you are weak and sick, and a number of you have fallen asleep.
- 31 But if we were more discerning with regard to ourselves, we would not come under such judgment.
- 32 Nevertheless, when we are judged in this way by the Lord, we are being disciplined so that we will not be finally condemned with the world.

It should be stated explicitly, however, that lack of the assurance of salvation need not deter anyone from coming to the table of the Lord, since the Lord's Supper was instituted for the very purpose of strengthening faith.