

1。甚麼是教會？What is the Church?

教會是由信徒的組成。他們相信耶穌是主，相信耶穌基督的寶血將他們從罪的奴隸中買贖回來，他們藉這聖靈而重生。基督是教會的頭。教會的使命是見證復活的耶穌，並將福音傳到萬邦。

2。聖經中用哪些比喻的方式來描述教會？What are some of the metaphors used in Scripture to describe the Church?

3。根據聖經，教會的使命是甚麼？What is the Scriptural mission of the Church?

4。地方教會聚集在一起的目的是甚麼？What is the purpose and function of the local church assembly?

5。根據聖經分享有關教會的成長及再生？What is the biblical basis for reproducing/growing the church?

6。牧師在教會中的責任？What is the role of the pastor in church leadership?

7。聖經中對執事與長老的資格及他們他們的責任。What are the Scriptural qualifications and functions of elders/church leaders?

背頌經文：

- 來 10:24-25: 24 又要彼此相顧，激發愛心，勉勵行善。25 你們不可停止聚會，好像那些停止慣了的人，倒要彼此勸勉，既知道那日子臨近，就更當如此。

1。大公教會/The universal church

❖ 基督與教會的關係：

- 西 1:18 他也是教會全體之首。他是元始，是從死裡首先復生的，使他可以在凡事上居首位。

❖ 基督寶血所買贖的：

- 徒 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）。

❖ 如何成為教會的一分子

- 西 3:15 要叫基督的平安在你們心裡作主；你們也為此蒙召，歸為一體；且要存感謝的心。
- 林前 12:13 我們不拘是猶太人，是希臘人，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。

2。地方教會/Local church

❖ 在沒有教堂以前，信徒在哪裡聚會

- 羅 16:5 又問在他們家中的教會安。問我所親愛的以拜尼土安；他在亞西亞是歸基督初結的果子。
- 林前 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裡的教會，因主多多的問你們安。

❖ 哪一天崇拜呢？

- 徒 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。

❖ 早期教會所專心作的四件事

- 徒 2:42 都恆心遵守使徒的教訓，彼此交接，擘餅，祈禱。

❖ 現今教會所專心作的事

WIFES

❖ 地方教會的組成及成員：

a。有不同恩賜的弟兄姊妹

- 弗 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，
- 林前 12:27 你們就是基督的身子，並且各自作肢體。

b。長老/監督

- 提前 3:1-7: 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。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裡。7 監督也必須在教外有好名聲，恐怕被人毀謗，落在魔鬼的網羅裡。
- 多 1:6-9 若有無可指責的人，只作一個婦人的丈夫，兒女也是信主的，沒有人告他們是放蕩不服約束的，就可以設立。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；8 樂意接待遠人，好善，莊重，公平，聖潔自持；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。

➤ 長老的職責

- 彼前 5:1-2 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；

➤ 會眾對長老的責任

- 來 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。

c。執事

- 提前 3:8-13 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，並且在基督耶穌裡的真道上大有膽量。

❖ 會眾/會友的責任

- 來 10:25 你們不可停止聚會，好像那些停止慣了的人，倒要彼此勸勉，既知道那日子臨近，就更當如此。

❖ 如何回應教導神的話的僕人

- 來 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。

❖ 會眾彼此相處的原則

- 林前 12:25 免得身上分門別類，總要肢體彼此相顧。
- 彼前 4:7-11 7 萬物的結局近了。所以，你們要謹慎自守，儆醒禱告。8 最要緊的是彼此切實相愛，因為愛能遮掩許多的罪。9 你們要互相款待，不發怨言。10 各人要照所得的恩賜彼此服事，作神百般恩賜的好管家。11 若有講道的，要按著神的聖言講；若有服事人的，要按著神所賜的力量服事，叫神在凡事上因耶穌基督得榮耀。原來榮耀、權能都是他的，直到永永遠遠。阿們！

❖ 如何對待講道與教導神的話的僕人

- 林前 9:14 主也是這樣命定，叫傳福音的靠著福音養生。
- 加 6:6 在道理上受教的，當把一切需用的供給施教的人。

3。教會取代了以色列人的地位，作用。

❖ 教會成就了神對亞伯拉罕的應許

- 加 3:8 並且聖經既然預先看明，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。
- 創 12:2-3: 2 我必叫你成為大國。我必賜福給你，叫你的名為大；你也要叫別人得福。3 為你祝福的，我必賜福與他；那咒詛你的，我必咒詛他。地上的萬族都要因你得福。

❖ 教會乃是屬靈的團體，是由聖靈建造的，也是有聖靈親自引導的。。。。

❖ 教會是一個整體

- 耶 14:7 耶和華啊，我們的罪孽雖然作見證告我們，還求你為你名的緣故行事。我們本是多次背道，得罪了你。

先知耶利米與以色列人認同

摩西與以色列人認同

但以理與以色列人認同

❖ 地方教會的作用

地方教會是一群相信耶穌基督的信徒聚集在一起敬拜神，一起接受神話語的教導，一起禱告，一起在團契中有生命的交流，並且宣揚福音，守聖餐與洗禮的團體。

❖ 根據聖經，教會的使命是甚麼？What is the Scriptural mission of the Church?

對內/Inwardly

- 徒/Acts 2:42-47 42 都恆心遵守使徒的教訓，彼此交接，擘餅，祈禱。43 眾人都懼怕；使徒又行了許多奇事神蹟。44 信的人都在一處，凡物公用；45 並且賣了田產，家業，照各人所需用的分給各人。46 他們天天同心合意恆切的在殿裡，且在家中擘餅，存著歡喜、誠實的心用飯，47 讚美神，得眾民的喜愛。主將得救的人天天加給他們。42 They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer.43 Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles.44 All the believers were together and had everything in common.45 Selling their possessions and goods, they gave to anyone as he had need.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,47 praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.

對外/Outwardly

- 太/Mt 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。“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, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.””
- ❖ 根據聖經分享有關教會的成長及再生?What is the biblical basis for reproducing/growing the church?

- 門徒訓練 Making disciples
- 提後 2:2
- 大使命 great commission.
- 大誡命 great commandant: 盡心盡力盡性盡意愛主我們的神，並且要愛人如己。

- ❖ 教會管教的原則與過程/The principle and procedure for church discipline?
 - 太 18:15-20 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。19 我又告訴你們，若是你們中間有兩個人在地上同心合意的求甚麼事，我在天上的父必為他們成全。20 因為無論在那裡，有兩三個人奉我的名聚會，那裡就有我在他們中間。
 - 耶 1:10 看哪，我今日立你在列邦列國之上，為要施行拔出、拆毀、毀壞、傾覆，又要建立、栽植。
- ❖ 牧師在教會中的責任？What is the role of the pastor in church leadership?
 - 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 the fellowship, to the breaking of bread and to prayer.

馬丁路德認為教會必具備的七要素/Martin Luther's 7 Characteristics of the Church

神的話/The Word

“First, the holy Christian people are recognized by their possession of the holy word of God.” Martin Luther always returned to the foundational importance of the Scriptures and the gospel in his approach to any doctrinal question. The church must have and cherish the revelation of God. “And even if there were no other sign than this alone, it would still suffice to prove that a Christian, holy people must exist there, for God’s word cannot be without God’s people, and conversely, God’s people cannot be without God’s word.”

洗禮/Baptism

“Second, God’s people or the Christian holy people are recognized by the holy sacrament of baptism, wherever it is taught, believed, and administered correctly according to Christ’s ordinance.” The church possessed and administered the sacrament of baptism as taught in the Bible, a visible expression of the gospel.

聖餐/The Lord’s Supper

“Third, God’s people, or Christian holy people, are recognized by the holy sacrament of the altar, wherever it is rightly administered, believed, and received, according to Christ’s institution. This too is a public sign and a precious, holy possession left behind by Christ by which his people are sanctified so that they also exercise themselves in faith and openly confess that they are Christian, just as they do with the word and baptism.” Again, the sacrament of the Lord’s Supper must be treasured by the church as Christ has taught it in the Bible.

管教/Discipline

“Fourth, God’s people or holy Christians are recognized by the office of the keys exercised publicly. That is, as Christ decrees in Matthew 18[:15– 20], if a Christian sins, he should be reproved; and if he does not mend his ways, he should be bound in his sin and cast out. If he does mend his ways, he should be absolved. That is the office of the keys.” For Luther, the real church exercised discipline over its members. This element of Luther’s understanding has often been missed, but he was crystal clear about it.

合乎聖經教導的組織/Biblical Offices

“Fifth, the church is recognized externally by the fact that it consecrates or calls ministers, or has offices that it is to administer.” Luther recognized that the Bible established office in the church—not the sacral caste of priests—but the minister who faithfully preached the Word and administered the sacraments.

Luther’s focus on the simplicity and importance of the congregation came to quite radical expression, for his day, in his belief that in principle the congregation has the right to call its own minister. As early as 1523, he had written a treatise titled *That a Christian Assembly or Congregation Has the Right and Power to Judge All Teaching and to Call, Appoint, and Dismiss Teachers, Established and Proven by Scripture*. Ministers were not a mysterious order created and imposed by a hierarchy, but were to emerge from the congregation.

崇拜/Worship

“Sixth, the holy Christian people are externally recognized by prayer, public praise, and thanksgiving to God. Where you see and hear the Lord’s Prayer prayed and taught; or psalms or other spiritual songs sung, in accordance with the word of God and the true faith; also the creed, the Ten Commandments, and the catechism used in public, you may rest assured that a holy Christian people of God are present.” The church was visible in its simple, Word-centered worship.

苦難/Suffering

“Seventh, the holy Christian people are externally recognized by the possession of the sacred cross. They must endure every misfortune and persecution, all kinds of trials and evil from the devil, the world, and the flesh.” Since the servant was not greater than the master, as Jesus had taught, the church would suffer in this world as it served Christ faithfully.

Luther derived these seven points from the first table of the Ten Commandments and recognized that, though these elements were never perfect in the church, they were truly present: “These are the true seven principal parts of the great holy possession whereby the Holy Spirit effects in us a daily sanctification and vivification in Christ, according to the first table of Moses. By this we obey it, albeit never as perfectly as Christ. But we constantly strive to attain the goal, under his redemption or remission of sin, until we too shall one day become perfectly holy and no longer stand in need of forgiveness.”

These seven characteristics were only the beginning of what could be said about the church.

He said:

In addition to these seven principal parts there are other outward signs that identify the Christian church, namely, those signs whereby the Holy Spirit sanctifies us according to the second table of Moses... . We need the Decalogue not only to apprise us of our lawful obligations, but we also need it to discern how far the Holy Spirit has advanced us in his work of sanctification and by how much we still fall short of the goal, lest we become secure and imagine that we have now done all that is required. Thus we must constantly grow in sanctification and always become new creatures in Christ!

使徒信經

《使徒信經》是最簡短且在今日教會中使用最為普遍的一篇，全篇共十二條。據說在五旬節后，十二使徒分散往各地傳道，為確保真理的合一，臨行前制定了此信經，由各使徒每人提供一句，所以共有十二句。此說已不可考，但大部分人認為是后人根據使徒所傳之道而寫成的，故稱《使徒信經》。最早曾在愛任紐（Irenaeus, ca .130-c .200）二世紀的著作中發現，但今日所呈現之形式是大約于七世紀間形成的。

此信經乃是根據教會的需要而制定的。在早期教會中，信徒受洗加入教會之前所需要的基本真理教導，即以此信經為準則。一般教會的教導也以此為根基，而教會信仰之純正與否也以是否符合信經的教導為考核。在早期教會受逼迫時，信徒皆秘密地信守此信經，直至逼迫結束。而何時成為公共崇拜的一部分則不可考。也有人認為信經具有辯證的性質：撒伯流派（Sabellianism）宣稱聖父、聖子、聖靈是獨一神之三種顯示；馬吉安（Marcion, 100-165）否定基督道成肉身及復活；諾斯底派（Gnosticism）不承認基督有身體；多納徒派（Donatism）不接納大公教會；《使徒信經》清楚指出以上各派之錯誤。

此信經可分為三段：第一段宣認父神為創造之主；第二段宣認基督為神也為人，並承認其救贖之工；第三段宣認聖靈、大公教會及信徒成聖之生活。《使徒信經》不是抽象偏重邏輯的陳述，而是真實的信仰告白，歷代教父皆尊崇此經，且至今仍為各宗派所接納，成為眾教會彼此相通的基礎。

使徒信經

1. 我信上帝，全能的父，創造天地的主。
2. 我信我主耶穌基督，上帝的獨生子；
3. 因著聖靈感孕，從童貞女馬利亞所生；
4. 在本丟彼拉多手下受難，被釘在十字架上，受死，埋葬；
5. 降在陰間；第三天從死里復活；
6. 竄升天，坐在全能父上帝的右邊；
7. 將來必從那里降臨，審判活人，死人。
8. 我信聖靈；
9. 我信聖而公之教會；我信聖徒相通；
10. 我信罪得赦免，
11. 我信身體復活；
12. 我信永生。阿們！