

第八课 圣经论的应用 (2): 圣经与教会 (6/15/15)

THE DOCTRINE OF SCRIPTURE APPLIED (2): Scripture and the Church

主题 Theme: 圣经论应用在基督徒的信仰与生活. The Doctrine of Scripture is applied to Christian thought and practice.

圣经与教会 Scripture and the Christian Community

A) 教会的权威与圣经的权威 The relation of the subordinate authority of the church to the supreme authority of Scripture

- **1 Tim 3:15** “..这家就是永生神的教会, 真理的柱石和“根基”(“支柱” mainstay or buttress--another possible meaning)
 - 天主教认为, 教会的权威是圣经权威的基础. Catholicism: the authority of Scripture rests on the authority of the church (**1Tim 3:15**).
 - 但是, 教会是被建造在使徒和先知的根基上 But, the church as “built on the foundation of the apostles and the prophets, .. .” (cf. **Eph 2:20**)
 - Francis Turretin: 教会如何支持圣经? How does the church “support” Scripture (as pillar and foundation of the truth)?
 - 圣经的保存者 Keeper and preserver of Scripture
 - 圣经的响导者 Guide to Scripture
 - 圣经的守护者 Defender of Scripture
 - 圣经的报信者 Herald of Scripture
 - 圣经的解释者 Interpreter of Scripture
 - Turretin: 凭信, 知道圣经是神的话! The Bible is God’s word to me by faith!
 - 为何 Why (basis)? – 圣经自己的见证 Scripture’s own witness
 - 如何 How (agent)? – 圣灵的内证 the Holy Spirit
 - 藉着 Through (instrument)? – 教会的管道 the church which God uses in delivering the Bible to me.
 - 类比: 圣经如同“人间法律” Analogy: Scripture as a “human law”
 - 君王立法, 法官只**执法**! The authority of a human law rests on the king; the judges only enforce it.
 - 神立法, 教会只是**支柱**神的律法! The authority of scripture rests on God; the church only upholds Scripture.

B) 唯独圣经与尊重教会权柄 *Sola Scriptura* and a high view of the authority of the visible church

- 唯独圣经, 并非高举个人解经亮光. *Sola Scriptura* grants the authority or personal interpretation of scripture of an individual Christian above that of the church? No.
 - 教会要求, 不可违反圣经. The church should not ordain anything that is contrary to Scripture.
 - 圣公会三十九信条: 有关“教会的权柄”: The Church of England’s Thirty-Nine Articles ‘Of the Authority of the Church’:
 - 教会有权设立敬拜仪式, 公开反对会员, 当公开责备! 因为, 不按规矩, 不服权柄, 绊倒弟兄. But, the church has authority to establish patterns of corporate worship that must be observed. Individual member who openly

breaks such patterns based on his “personal judgment” should be openly rebuked, for offending against “*the common order of the church, the authority of the Magistrate, and the consciences of the weak brothers.*”

- 圣经没有明说之处, 教会有权设立. 只要不违反圣经. The church has authority to decide issues which Scripture does not speak explicitly, as long as they cannot be shown to be contrary to Scripture. 例子 Examples:
 - 受洗方式 The mode of baptism
 - 主餐次数 The Lord’s Supper Service
 - 妇女事奉 Women in ministry
 - 离婚再婚作法 Divorce and remarriage policy
 - 教会制度 Church polity
 - 其他 Etc.
- 基督徒当顺服世人与教会权柄, “唯独圣经”不是只需圣经! Christians should obey human/church authority (**Romans 13; Hebrews 13:17**). *Sola Scriptura* is not ‘solo scriptura.’
 - 高举“只需圣经”立场: “我有圣经, 圣灵, 教会长老没权管我!” -- 教会纪律无法执行 ‘solo scriptura’ makes biblical church discipline almost impossible: an individual Christian claims, being equal with church elders, that he has ‘the Bible in his hand’ and ‘the Spirit in his heart.’
- 认识圣经, 应用圣经上, **教会的必需性**: The necessity of the church in helping people to understand and to apply Scripture
 - 自己读经而信主的人是极少数. Few people came to know salvation through solitary reading of Scripture, but,
 - 通常, 因为接触基督徒群体, 才知道如何正确, 明白圣经. Common pattern is through encountering a Christian community in learning and observing how to approach Scripture.
 - “相属”之后, 才“相信”. “Belonging” usually must accompany or precede “believing.”
 - 例子: 两位老师 Example: Two “teachers”
- **结论**: 教会与圣经权柄的并重. Conclusion: The importance of holding both the authority of scripture and the authority of the church.

讲道与圣经 Scripture and Preaching/Teaching

A) 讲道是教会生活最主要的层面, 因为面对神的话. Preaching: The most significant moments of the life of the church where Scripture is opened.

- 讲道的两个极端: “唯我独尊”与“分享分享” Two extremes: “the papacy of the pulpit” & “the sharing style of preaching”
- 讲道与圣经, 应有同等的清晰性. Preaching should be as clear as the Bible is clear: **Deut 29:29**
- 讲道时, 圣灵透过他过去默示的话语-行动, 再次向教会说话. Preaching: The Spirit comes and acts supremely through the preaching of the speech acts of Scripture (once the Spirit authored it and now is alive to speak them again).
 - 讲道不应是“个人见证”或“事工报告”. Preaching is not preacher’s personal story or church’s announcement.
- 讲道, 就是神说话. Preaching is to be identified with God speaking.

- **Lk 10:16** 又对门徒说：“听从你们的，就是听从我；弃绝你们的，就是弃绝我；弃绝我的，就是弃绝那差我来的
- **John 13:20** 我实实在在地告诉你们：有人接待我所差遣的，就是接待我；接待我，就是接待那差遣我的。”
- **Titus 1:2-3** 盼望那无谎言的神在万古之先所应许的永生，3 到了日期，借着传扬的功夫把他的道显明了；这传扬的责任是按着神我们救主的命令交托了我。
- **1 Thess 2:13** 为此，我们也不住地感谢神，因你们听见我们所传神的道就领受了；不以为是人的道，乃以为是神的道。这道实在是神的，并且运行在你们信主的人心中
- **1 Cor 1-2**
- 讲道每一层面，都有圣灵的参与和帮助。 Every aspect of the act of preaching is enabled only by the activity of the Holy Spirit.
 - 加尔文 Calvin: 神同时高举，降低传道人。神使用传道人，但把讲道的一切成果，能力归功自己。 God exalts and humbles preachers at the same time: God sets apart preachers, yet claims for himself all the power and efficacy of preaching.

B) 圣灵在三方面预备讲台事奉 Three elements of preaching: containing preparatory work of the Spirit

- 讲道经文 The *biblical text* to be preached
- 讲道人 The *preacher* himself
- 听道会众 The listening *congregation*

B1) 圣灵与圣经 The Spirit and the Bible

- 圣经说，就是神说。圣灵掌握圣经的形成。 What the Bible says, God says. The Spirit ‘superintends’ the production of Scripture.
- 圣经的默示，是神的照管教义的一部分。 The inspiration of Scripture is an aspect of the doctrine of providence.
- 讲道的根源，就是满有权柄的圣经：包括，命题式内容，与行动式目的。 The Bible is an authoritative source of preaching: both propositional content and active purpose.
- 根本上，讲章不是从人而来。因为，神预先在圣经中说话。讲道若不根据圣经，就落入个人崇拜。 The sermon is, at root, not a word of human origin, because God has uttered in advance in Scripture. Not based on Scripture, preaching becomes a cult of personality.
- 讲道，是圣灵 **现在** 的话语-行动；就如同， **过去** 在圣经中的话语-行动。 Preaching is the speech acts of the Spirit **now**; they are consistent with those in the Bible **back then**.
- 加尔文：讲道是基督恩典与人的努力的联合。传道人的话，是神的话，因为，1) 圣经中，神照管的见证，以及 2) 讲章内容合乎圣经。 Calvin: Preaching is a bond of union between Christ’s grace and man’s effort. A Preacher can say of his own words ‘this is what God says . . .’ only because of 1) The Bible’s testimony of God’s providence, and 2) The speech acts of the Bible forming his proclamation. (Christ’s secret influence and man’s outward efforts)
- 忠心的讲道，就是圣灵在圣经中话语-行动的重演。讲道就是上帝今日的救赎行动。 A faithful preaching is a contemporary re-enactment of the speech act that the Spirit performed in the original authoring of the text. The sermon is itself a redemptive act of God in the present.
- 讲道时，圣灵再次透过信息与我们同在 -- 如果， -- **现在的** 信息的 [内容与目的] 与经

文的 [内容与目的] 一致. In preaching, the Spirit is again graciously present in the preached message, if what is preached now (the message) is faithful in **purpose** and **content** to what he once inspired (The Bible).

- 合乎圣经. 忠实有效的讲道, 就是圣灵透过讲道人的话语与动作, 把经文的 [内容] 与 [目的] 应用在听道者的生命中. Properly faithful biblical preaching: The Spirit acts through a preacher's words (and physical aspect of preaching) in the lives of the hearers, ministering the **content** of scripture in accordance with the **purpose** of Scripture.

B2) 传道人与圣灵 The Spirit and the preacher

- 被圣灵更新, 塑造, 才能作忠心传道人. A faithful biblical preacher: formed through personal encounter with the Holy Spirit.
- 信息, 先要在传道人身上重演-工作; 才能在会众身上动工. The message must be first re-enacted by the Spirit in the life of the preacher prior to preaching, then in the lives of the hearers through preaching.
- 圣灵有时也会使用不敬虔的传道人, 但是, 有果效的讲道, 在会众生命中结果. 与传道人的品格分不开. The Spirit sometimes works through the preaching of ungodly preachers (cf. **Phil 1:15-18**). But the effectiveness of Christian preaching is somewhat dependent on the quality of those who preach (cf. **1 Thess 1:4-5**, “deep conviction” in the lives of the hearers), in terms of producing fruit in people's lives by the power of the Spirit.
- 在一个圣灵充满的群体, 透过自己的信息, 产生一位忠心的传道人. 也藉着讲道, 地方教会认同普世教会. A faithful biblical preacher is formed by his own messages and in a Spirit-filled community. In preaching, he inspires a local church to be identified with the universal church (the universal gospel to a particular congregation).

B3) 圣灵与神的百姓 The Spirit and the people of God

- 讲道之前, 圣灵已经预备三件事. Prior to preaching, the Spirit has done three things:
 - 讲道的经文 The formation of the preaching text
 - 讲员的生命 The formation of the preacher life, and
 - 听道的会众 The formation of the preaching audience.
- 会众愿意每主日来听道, 这是, 圣灵预备人心. Walking in step with the Spirit, the congregation wants to hear a sermon (cf. Acts 2:42, 都恒心遵守使徒的教训 the early believers continued in the apostles' teaching).
- 需要不断重复的讲道, 因为教会同时是“圣灵充满”与“罪恶充满”的群体, 如同基督徒同时是“圣徒”与“罪人”. Regular preaching (repetition) is needed because the church is “Spirit-filled” and “Sinful” at the same time (as a Christian: “sinner” and “saint” at the same time).
- 在讲道时, 圣灵透过 [圣灵默示的话语] 及 [圣灵塑造的讲员], 向一群 [圣灵内住的百姓] 说话. In preaching, the Spirit speaks through a Spirit-given Word, by means of a Spirit-formed preacher to a Spirit-indwelt people.
- 上帝藉着讲道 (属灵管道之一), 使圣灵降临教会, 使我们与基督联合, 也保守我们留在立约群体中. Preaching is part of the spiritual means by which God sends his Spirit in and upon the church, in order to bring us into union with Christ and to keep us within his covenant people (cf. 2 Peter 1:3-4, 藉着每周宣讲的极大极宝贵的应许, 我们与神的性情有份. to participate in the divine nature through his ‘very great and precious promises,’ which are proclaimed and repeated in weekly preaching).

圣经与基督徒 Scripture and the individual Christian

A) 活在圣灵时代, 个人读经在门徒训练上非常重要. Importance of individual Bible reading as an aspect of Christian Discipleship (The Age of the Spirit).

- 个人读经, 应建立在教会读经讲道的基础上: Private reading of Scripture is dependent on the corporate reading and proclamation of scripture in the church:
 - 教会, 是神使用的主要管道, 使人接触圣经. The church as God's primary means to encounter His Word
 - 教会, 提供信仰准则, 使我们私下读经, 不至偏离正道. The church provides 'a rule of faith' to enable faithful private reading of Scripture.
 - 教会的牧师与教师, 透过解经解道装备圣徒. The church's pastor-teacher equips the saints through expounding Scripture (Eph 4:11-13).
 - 教会, 保存历代基本教义与正确解经原则. The historical settled convictions of the Bible's teachings and reliable practices of interpretation.
- 个人读经的目标 The aim of Bible reading
 - 圣经包含: “命题内容”与“作者目的”. Scripture is made up of propositional content and authorial purpose.
 - **读经第一问题 [内容]**, “这段经文主要教导我的, 为何? What is the Lord teaching me here?” 得知圣经内容, 还不够. 要问下一步 Knowing the content of Scripture; it must follow:
 - **读经第二问题 [目的]**: “读这段经文, 神要在我身上与心内, 成就什么?” What is God wanting to do to me, and in me, through the words I am reading?”
 - 面对神的话, 就是面对神. To encounter his words is to encounter God himself.
 - 读经基本态度, 就是谦虚. 将我们的思想, 盼望与欲望服于圣经. Humility: our basic attitude, submitting our thoughts, hopes, and desires to Scripture

B) **结论:** 神也会用事件, 人员, 感觉, 印象, 与渴望, 让我们亲近他. God works also through events, people, feeling, impressions and urging to bring us closer to him.

- **但是**, 这些经历, 不是我们基督徒正确认识神的“有把握基础”; 或“听神声音”首先寻求之处. But, these experiences are not to be the place where Christians rest their assurance of knowing God, or the place they go first to hear the voice of God.
- 圣经, 是神话语的同在. 透过圣经, 我们听到“靠得住的”神的声音. Scripture as 'the semantic presence of God' is where we find reliable voice of God.

总结论 Summary:

经历圣经中的话语-行动就是经历三位一体真神的工作:

- 圣父的约书: 立约守约的圣父 (神的信实)
- 圣子的见证: 道成肉身的圣子 (神的同在)
- 圣灵的宝剑: 默示光照的圣灵 (神的能力)

信靠圣经 = 信靠真神

应用: 读 提后 3:14-17, 使用读经的两个问题.