

ARMIN W. SCHUETZE

Church–Mission–Ministry



The Family of God

People's
BIBLE
Teachings

试读样本

The People's Bible Teachings
大众圣经读本

CHURCH—MISSION—MINISTRY

教会的使命与事工

The Family of God
上帝的家

Armin W. Schuetze

阿敏·舒茨

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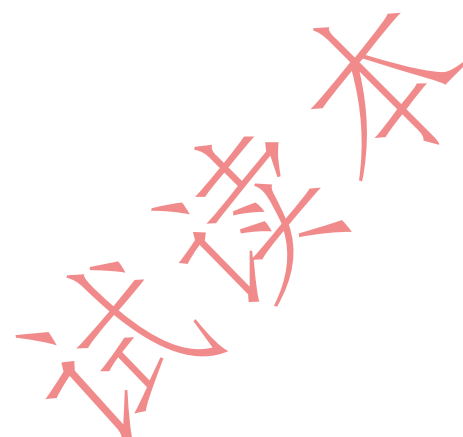
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Editor's Preface

The People's Bible Teachings is a series of books on all of the main doctrinal teachings of the Bible.

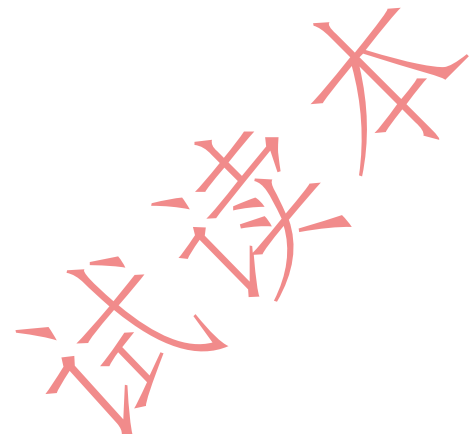
Following the pattern set by The People's Bible series, these books are written especially for laypeople. Theo-logical terms, when used, are explained in everyday language so that people can understand them. The authors show how Christian doctrine is drawn directly from clear passages of Scripture and then how those doctrines apply to people's faith and life. Most importantly, these books show how every teaching of Scripture points to Christ, our only Savior.

The authors of The People's Bible Teachings are parish pastors and professors who have had years of experience teaching the Bible. They are men of scholarship and practical insight.

We take this opportunity to express our gratitude to Professor Leroy Dobberstein of Wisconsin Lutheran Seminary, Mequon, Wisconsin, and Professor Thomas Nass of Martin Luther College, New Ulm, Minnesota, for serving as consultants for this series. Their insights and assistance have been invaluable.

We pray that the Lord will use these volumes to help his people grow in their faith, knowledge, and understanding of his saving teachings, which he has revealed to us in the Bible. To God alone be the glory.

Curtis A. Jahn
Series Editor



Introduction

The sign along the road reads: Trinity Ev. Lutheran Church, corner Pine St. and 2nd Ave. As you approach this corner, you see a large brick building identified by an imposing tower with a cross on top. Clearly this building is the church to which the sign directs.

The signboard in front of the church announces: Sunday School and Adult Bible Study—9:00 a.m. Worship Service—10:15 a.m. James Smith, Pastor. WELCOME.

From this sign you conclude that Trinity Ev. Lutheran Church is more than the building you see. People go to church here and do church work. A pastor serves the people and works in the ministry of the church. Since the church calls itself Lutheran, it must belong to a church body that is Lutheran.

A dictionary may list as many as nine different meanings for the word church. It can mean a building, a place of worship, the service itself, a congregation, a denomination, or all Christians taken together.

Our concern is to see what the Bible means when it speaks of the church. What does the church do? What assignment has God given the church? Through whom does the church carry out its assignment? We will direct our attention to these questions as we look at the church, its mission, and its ministry.

简介

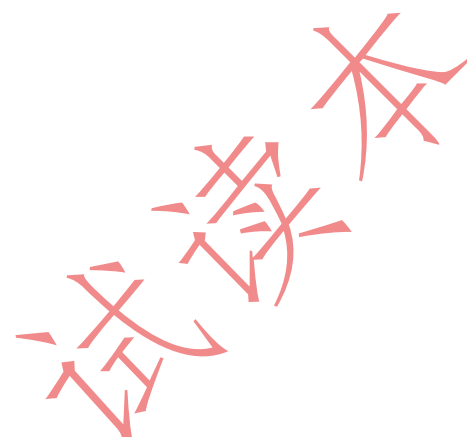
路边的标记上写着：圣三一路德宗教会，某某路口。当你接近这个路口时，你看到一栋巨大的砖混建筑，它高耸的塔顶竖立着十字架。显然，这座建筑就是路标所指示的教会。

教会前的标牌上写着：主日学和成人圣经学习：上午九点；敬拜：上午十点十五分。牧师：詹姆斯·史密斯欢迎你们。

从这个标牌上，你断定圣三一路德宗教会不仅仅是你看到的建筑物。人们在这里进入教会并且完成教会的工作。牧师服事着人们，并从事教会的事工。既然教会称自己为路德宗，她一定从属于路德宗的教会团体。

一部字典中可能列举出九种不同的含义，以解释教会一词。它可以指一座建筑，敬拜的场所，敬拜本身，地方教会，宗派或所有基督徒的总和。

我们关心的是，当圣经中提到教会时，它的意思是什么。教会做什么事情？上帝交给教会的任务是什么？教会藉着什么人完成她的使命？当我们看待教会、她的是梦境和事工时，我们会将注意力集中在这些问题上。



Part I

The Church

第一部分：教会

1. The Church: What do you mean?

1. 教会：指的是什么？

When the Bible speaks about the church, it is talking about people. The word used in the Greek (**ἐκκλησία**) means a gathering or meeting, or more literally, a group of people who have been called out or brought together.

当圣经提到教会的时候，它是在说人。这个词在希腊文 (**ἐκκλησία**) 中指的是聚会或会议，或者按照字面意思讲，是指一群被召集或带领到一处的人们。

The Bible speaks more particularly of the “church of God” (Acts 20:28; 1 Corinthians 1:2; and many other references). This is a group of people who belong to God or have been gathered together by God. That is the church according to the Bible.

圣经尤其是在讲“神的教会”（使徒行传 20: 28；哥林多前书 1: 2；以及许多其他圣经章节）。这是一群属于上帝的人，或者说是已经被上帝聚集起来的人。那才是基于圣经而做出的对“教会”的定义。

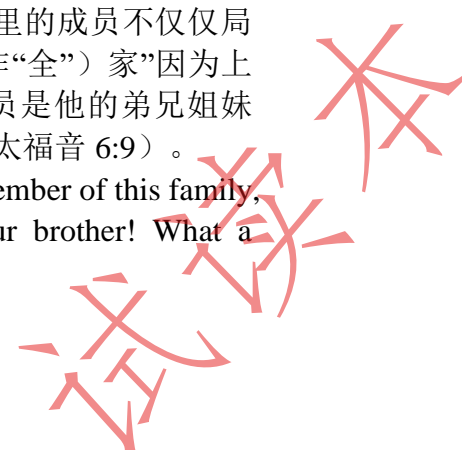
The family of God

神的家

Who are the people whom God has brought together and calls his church? The apostle Paul gives the answer: “You are all sons of God through faith in Christ Jesus” (Galatians 3:26). All those who, through faith in the Lord Jesus, have become children of God are the church of God. They are also called the “family of God” (1 Peter 4:17) and the “family of believers” (Galatians 6:10). In fact, this family extends beyond the people now living on earth. They are called the “whole family in heaven and on earth” because God is their heavenly Father (Ephesians 3:15). The Lord Jesus also called the members of this family his brothers and sisters (Matthew 12:50). He teaches them to call God in heaven “Father” (Matthew 6:9).

被上帝聚集起来并且被称作是神的教会的是哪些人呢？使徒保罗的答案是：“你们因信基督耶稣，都是神的儿子”（加拉太书 3: 26）。所有相信基督耶稣的人都是神的孩子，也是神的教会。他们也被称作是“神的家”（彼得前书 4: 17）或者“信徒一家”（加拉太书 6: 10）。事实上，这个家里的成员不仅仅局限于生活在世界上的人。他们被称作是“天上地上的各（或作“全”）家”因为上帝是他们的天父（以弗所书 3:15）。主耶稣也称这家的成员是他的弟兄姐妹（马太福音 12:50）。他教导他们称在天上的上帝为“父”（马太福音 6:9）。

The church—what a blessed family! What a privilege to be a member of this family, to call the almighty God our Father, and to have Jesus as our brother! What a



privilege to have many, many brothers and sisters who have all been called together by God into his family for time and for eternity!

教会——多么蒙福的家！能够成为这家里的一员，叫全能的上帝为我们的父，有耶稣基督作我们的弟兄是一件多么难得的事啊！有这么多的兄弟姐妹被上帝呼召到他的家里，为今世也为永生，这是何等的特权！

The temple of God

神的殿

This church is not a building. Yet Scripture uses the very apt illustration of the church as a building, a spirit-ual(**spiritual**) building. The apostle Paul assures the Gentile believers that they too are “fellow citizens with God’s people,” (**should be “,**) that is, with the Jewish believers, God’s chosen people in the Old Testament times. They are all “members of God’s household.” Paul then goes on to describe the church as a building. The church is “built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit” (Ephesians 2:19-22).

这里所说的教会不是一个建筑物。但经文却灵活地将教会解释成为是一个建筑物，一个属灵的建筑物。使徒保罗向外邦信徒保证他们同旧约时代上帝拣选的犹太信徒一样，也是“神的子民”。他们都是“神家里的人。”保罗随后将教会描述成一个建筑物。教会是“被建造在使徒和先知的根基上，有基督耶稣自己为房角石。各房靠他联络得合式，渐渐成为主的圣殿。你们也靠他同被建造，成为神藉着圣灵居住的所在”（以弗所书 2:19-22）

Picture this building to yourself and your part in it.

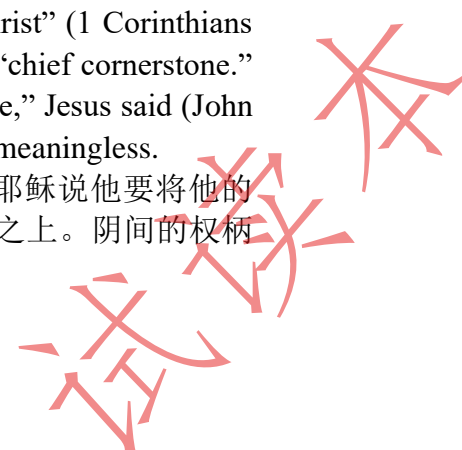
想像一下这个建筑物的样子以及你自己在其中的角色。

Important to any building is its foundation, which must be firm and solid, unshakable. The “apostles and prophets” are the foundation on which the temple of God is built. This refers not to them as human beings, but to the Word they wrote by inspiration. The writings of the apostles and prophets, the Scriptures of the Old and New Testaments, are this foundation.

对于任何一个建筑物来说，地基都是重要的，它必须结实坚固，不可动摇。“使徒和先知”就是那地基，在此之上，神的殿得以建造。这并不是说使徒和先知们本人是地基，而是指被神默示写出来的话语是地基。使徒和先知们所写的书卷，旧约及新约的经文，才是那根基。

When Peter, in behalf of all the apostles, confessed, “You are the Christ, the Son of the living God,” Jesus said he would build his church on this rock, on the truth about Christ which Peter had confessed. Even the gates of hades (hell) would not overcome it (Matthew 16:16,18). There is and can be no other foundation: “For no one can lay any foundation other than the one already laid, which is Jesus Christ” (1 Corinthians 3:11). Accordingly, in this foundation Jesus Christ himself is the “chief cornerstone.” He is the very center of the Holy Scriptures; they “testify about me,” Jesus said (John 5:39). Remove Christ Jesus from the Scriptures, and they become meaningless.

当彼得代表所有使徒称“你是基督，是永生神的儿子。”耶稣说他要将其教会建造在这磐石上，建造在彼得所认信的关于基督的真理之上。阴间的权柄



也不能胜过它（马太福音 16:16,18）。除此之外没有别的根基：“因为那已经立好的根基就是耶稣基督，此外没有人能立别的根基”（哥林多前书 3:11）。因此，在这地基中耶稣自己就是那块“房角石。”他是整本圣经的中心；他们“给我作见证”耶稣说（约翰福音 5:39）。圣经如果没有耶稣就变得毫无意义。

On this foundation the church is built. People are brought to faith in Jesus. As believers, and only as such, they become building stones that are built together on the foundation. Each believer is another brick or building stone that forms part of “the holy temple” as it rises on the foundation of the Christ-centered Word. By faith in the Lord Jesus as your Savior, you became one of those building stones in this spiritual building, the church.

教会就是建立在这样的根基之上。人因信耶稣而有信心。只有信徒才能成为石料被共同建立在地基之上。每一位信徒都是一块石料，靠联络得合式，成为主的“圣殿”，以基督为中心的话语就是这殿的根基。凭着耶稣就是你本人的救主这样的信心，你就能够成为教会——这个属灵建筑物的石料。

By calling the church the “holy temple in the Lord,” Paul designates the building he has described as “a dwelling in which God lives by his Spirit.” When Old Testament Israel was commanded to build the tabernacle and then the temple, God was present there, in the Holy of Holies, the innermost part of the temple. In the New Testament, Paul tells the believers in Corinth, “We are the temple of the living God” (2 Corinthians 6:16).

因为教会被称为是“主的圣殿”，保罗把他所描述的建筑物叫做“神的灵的居所。”旧约中以色列人建造会幕，然后再建造圣殿，上帝就临到那至圣所，也就是圣殿最里面的部分。新约中，保罗告诉哥林多的信徒，“我们是永生神的殿”（哥林多后书 6:16）。

What a marvel the Lord is revealing to us! What a privileged position he is giving all believers! We, together with the believers of all time, make up this spiritual building in which God himself, the Father, Son, and Holy Spirit, dwells. This temple of God, built up of all believers, is the church.

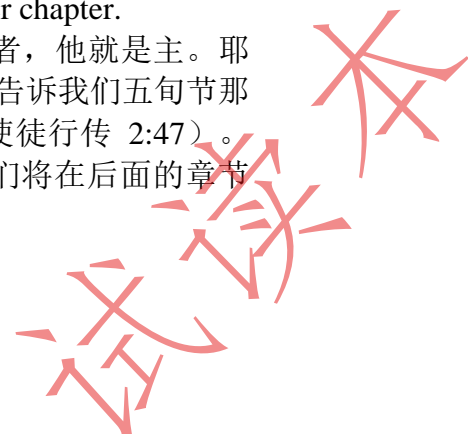
主向我们显现的是多么大的奇迹啊！他给所有信徒的是何等的特权身份啊！我们，同所有时期的信徒一起，组成了这个属灵的建筑物，天父上帝自己，子和圣灵都居住其中。这个由所有信徒组成的神的殿，就是教会。

The Lord is the builder

主是建造者

Like every building, this spiritual building, the church, has a builder. He is none other than the Lord himself. Jesus told Peter, “I will build my church” (Matthew 16:18). The Bible tells us about the church that had been founded in Jerusalem on the day of Pentecost: “And the Lord added to their number daily those who were being saved” (Acts 2:47). Yes, it is the “church of God(加上 ”.) It is built by him and belongs to him. How the Lord does this will be considered in a later chapter.

如同其他建筑物，教会这个属灵的建筑物也有一位建造者，他就是主。耶稣告诉彼得，“我要建立我的教会”（马太福音 16:18）。圣经告诉我们五旬节那日，教会建立在耶路撒冷：“主将得救的人天天加给他们”（使徒行传 2:47）。是的，这是“神的教会”。这是他所建造的，是属于他的。我们将在后面的章节中讲到主是如何做到这点的。



The body of Christ

基督的身体

Another expression the Bible uses in speaking of the church is “the body of Christ.” This too shows how closely believers in the Lord Jesus are bound to one another and to the Lord Jesus. Paul calls the church the “body” of him who is its head, the Lord Jesus (Ephesians 1:22,23). He writes to the Romans, “In Christ we who are many form one body, and each member belongs to all the others” (Romans 12:5). The various members of the body need and serve one another with their differing gifts as directed by the head. From Christ, the head, “the whole body . . . grows and builds itself up in love, as each part does its work” (Ephesians 4:16). How close we are to one another in the church as members of the “body of Christ,” dependent on one another and totally under the direction and control of our loving head, the Lord Jesus! How we should love him and our fellow believers in this spiritual body!

当提及教会时，圣经使用的另外一个短语是“基督的身体”。这也表明了主耶稣的信徒之间以及信徒与主耶稣之间有着何等密切的联系。保罗称教会是主耶稣基督的身体，耶稣是教会的头（以弗所书 1:22,23）。他写给罗马人说，“我们这许多人，在基督里成为一身，互相联络作肢体”。身体的不同部分需要在头的引领下按照各自的恩赐互相帮助。联于基督元首，“全身……照着各体的功用彼此相助，便叫身体渐渐增长，在爱中建立自己”（以弗所书 4:16）。作为“基督的身体”的各个部分，我们在教会中彼此连接的紧密程度完体取决于我们的主，就是那教会的头的引领！我们应当在这属灵的基督的身体里爱主爱弟兄姐妹。

Known to God

上帝所认识的

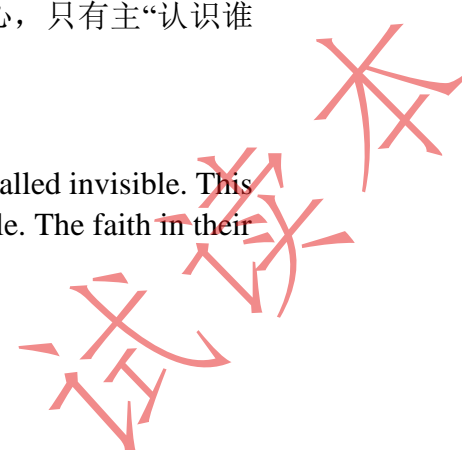
The church is made up of those who, through faith in the Lord Jesus, have become part of God’s family, the church. It consists of believers. But how can we know who is a believer? Since we believe with the heart, we would have to look into another person’s heart to know for certain if that person is a believer. That, however, is totally beyond the ability of any human being, and to attempt to do so is presumptuous, like playing God. We can look at the “outward appearance,” but only “the LORD looks at the heart” (1 Samuel 16:7). Faith in the heart is not for man to see, so only the Lord, “knows those who are his” (2 Timothy 2:19).

教会由那些信主耶稣的人组成，他们成为神家的一部分。教会由信徒组成，但是我们如何得知谁是信徒呢？既然我们是从心里相信，那么我们看别人是不是信徒的时候也要看他的内心。但是，那完全超出了人的能力，试图这样做的人是自以为是的，这无异于是在扮演上帝的角色。我们能够看人的“外表”，但只有“上帝监察人心”（撒母耳记上 16: 7）。人无法看到信心，只有主“认识谁是他的人”（提摩太后书 2:19）。

Invisible but real

无形的但却是真实的

For this reason the church, consisting only of believers, can be called invisible. This is not to say that the believers who make up the church are invisible. The faith in their



hearts, however, is invisible to us, so it is impossible for us human beings to gather together into one outward church body all believers and exclude all hypocrites and unbelievers. We, therefore, cannot identify the church of God with any one denomination, because it extends into all denominations. There are, for example, Lutherans, Catholics, Baptists, Presbyterians, Methodists, and Episcopalians who believe in the Lord Jesus as the Savior from sin. Yet, the exact identity of each remains unknown to us. In that sense the church of believers remains invisible to us.

正是只由信徒组成这个原因，教会可以被称作是无形的。这并不是说组成教会的人是无形的，而是说人的信心是无形的，所以人无论如何也无法组成一个只有真信徒没有假冒为善的人和不信之人的教会。我们无法通过任何一个宗派来识别神的教会，因为神的教会覆盖了所有宗派。例如有：路德会会友，天主教徒，浸礼会教友，长老会教徒，卫理公会教徒，还有圣公会教徒，他们都信主耶稣是救主。但是，我们仍然不知道每个信徒的确切身份。在这个意义上讲，教会对我们来说是无形的。

Nevertheless, the church is not a phantom, an invisible product of the imagination. It consists of real people, who live and labor in this real world. We see them and live and work with them. But only God knows who is truly a believer and a member of his spiritual family. In the next chapter we will consider where and how God makes it possible for us to find his church here on earth and be a part of it.

尽管如此，教会不是人想象出来的产物，它不是一个看不见的幽灵。它是由真实的人组成的，这些人真实地在这个世界上生活、工作。我们能看见他们，也与他们一同生活、工作。但是只有上帝知道谁是真正的信徒，谁是他属灵家中的一员。在下一章中，我们将会思考在哪里，以及上帝是如何让我们可以在这个世上找到他的教会，并作为其中的一员成为可能。

Luther's description

路德的描述

In his Large Catechism Luther explains the words of the Apostles' Creed, "communion of saints." In doing so, he gives a simple, clear description of the church. He writes:

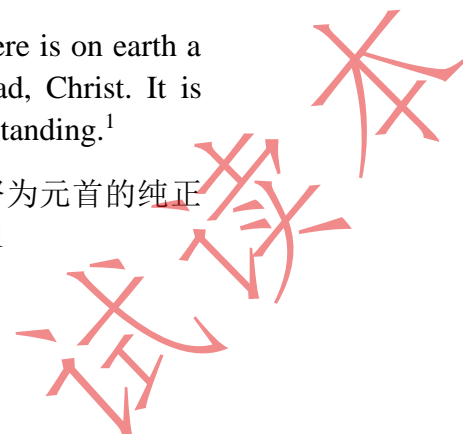
在大教理问答中，路德对使徒信经中的“圣徒相通”作了解释。他对教会做出一个简单清晰的描述，他写道：

The Creed calls the holy Christian church a communion sanctorum, "a communion of saints," . . . To speak idiomatically, we ought to say "a community of saints." that is, a community composed only of saints, or, still more clearly, "a holy community." . . .

信经称圣基督教会是 a communion sanctorum, “圣徒相通”，如果用使惯用语的话，我们应当说是“一个圣徒的团体”，就是一个只由圣徒组成的团体，或者更确切地说是“一个圣会”。...

This is the sum and substance of this phrase: I believe that there is on earth a little holy flock or community of pure saints under one head, Christ. It is called together by the Holy Spirit in one faith, mind and understanding.¹

这个词语的总结和主旨是：我相信在地上有一小群以基督为元首的纯正的圣徒。因有着同样的信心和理解而被圣灵召集在一起。1



In the Smalcald Articles Luther says it simply: “Thank God, a seven-year-old child knows what the church is, namely, holy believers and sheep who hear the voice of their Shepherd.”²

在施马加登信条中路德简单地说道：“感谢上帝，一个七岁的孩子知道教会是什么，也就是说，圣徒和羊群听牧羊人的声音。”²

In contrast to the scriptural teaching confessed by Luther, Rome taught (and still teaches) that the church was the visible body that was ruled by the pope, who claimed to be the vicar of Christ. Thus, they claimed it was an outwardly visible body. Luther, on the other hand, “believed” in the church. He knew it not by sight, but by faith.

同路德所承认的圣经教导相比，罗马教导（现在仍在这样教导）教会是教皇统治管理的有形团体，教皇自称是基督的牧师。这样，他们称教会是外在可见的实体。路德却称教会里的都是“已相信的”。他知道这不是凭眼见，而是凭信心。

One holy Christian and apostolic Church

一个神圣的基督徒的、使徒的教会

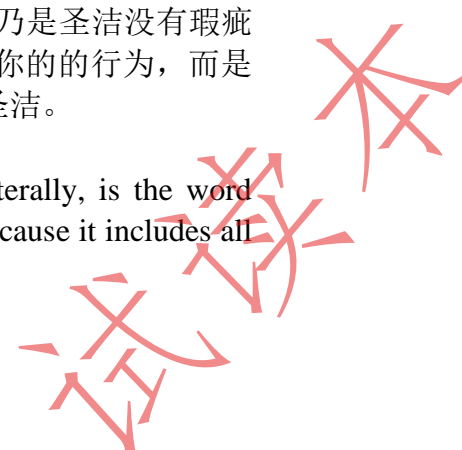
The Nicene Creed describes the church as “one holy Christian and apostolic Church.” One—even though we see many church bodies and congregations in the world, there is only one church. This is the church the Bible speaks of as consisting of all believers of all time. This is the church Jesus founded.

尼西亚信经将教会描述成“一个神圣的基督徒的、使徒的教会”。一个——即使世界上有许多教堂和会众，却只有一个教会，它就是圣经所说的包括所有时期所有信徒的教会，这教会是耶稣建立的。

This church is called holy, and the believers who make up the church are “saints.” The apostle Paul writes to the “church of God in Corinth” as “those sanctified in Christ Jesus and called to be holy” (1 Corinthians 1:2). Through faith in the Lord Jesus, they have become saints—holy. Their sins have all been removed. “Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish” (Ephesians 5:25-27). As a believer you are a saint, not because of anything you have done, but because the Lord Jesus has made you a saint by cleansing you of all sin through his life, death, and resurrection.

这教会被称作是圣洁的，组成教会的信徒们是“圣徒”。使徒保罗在写给“哥林多神的教会”的书信中这样写道“在基督耶稣里成圣，蒙召作圣徒的”（哥林多前书 1:2）。通过在主耶稣里的信心，他们成为圣徒——圣洁的。他们的罪都被除去了。“基督爱教会，为教会舍己。要用水藉着道把教会洗净，成为圣洁，可以献给自己，作个荣耀的教会，毫无玷污、皱纹等类疾病，乃是圣洁没有瑕疵的”（以弗所书 5:25-27）。作为信徒你是个圣徒，不是因着你的行为，而是主耶稣藉着他的生命、他的死和他的复活将罪洗净使你成为圣洁。

The word that is translated Christian in the Nicene Creed, literally, is the word catholic. Catholic means universal. The one church is universal because it includes all



Christians, everywhere, of all time. Since the word catholic was taken over into the name of the Roman Catholic Church, this word in the creed was translated “Christian.” Wherever there is a Christian, one who believes in the Lord Jesus, that is where the church is.

按照字面意思来说，尼西亚信经中被翻译成“基督徒”的那个字是“catholic”，它的意思是“普世的”。教会之所以被说成是普世的是因为它包括了所有地方和所有时期的基督徒。因为“catholic”这个词后来被用到罗马天主教会的名字里，所以在信经中它被翻译成了“Christian”。凡是有基督徒的地方，有人信主耶稣的地方就有教会。

The church is also called apostolic. As we noted earlier, it is built on the apostles and prophets. The inspired writings of the apostles and prophets are the foundation for all the church teaches and believes.

教会也被称作“使徒的”。我们之前提到过，教会是建立在使徒和先知之上。使徒和先知被神默示所写的经文是所有教会教导和信仰的根基。

We also confess of this church in the Augsburg Con-fession: “one holy Christian church [that] will be and remain forever.”³ We already noted the words of our Savior that “the gates of Hades [hell] will not overcome it” (Matthew 16:18). Here on earth it will continue as the church militant. This means it will continue to be attacked by Satan. It needs to fight against all those who want to undermine the Christian faith and destroy the church. In heaven it continues forever as the church triumphant. There the saints triumph in perfect peace and glory with their Savior forever.

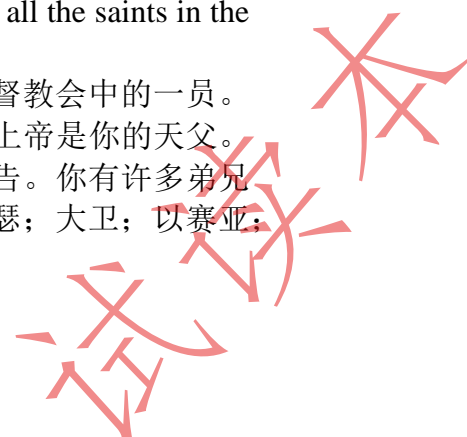
我们也承认奥斯堡信条中教会是：“一个永远存在的神圣的基督徒教会。”³ 我们已经知道主说“阴间的权柄不能胜过他”（马太福音 16:18）。在地上他仍将是教会的斗士。这意味着撒旦还会继续攻击教会，教会需要与所有企图瓦解基督徒信心和摧毁教会的恶势力争战。在天上教会是胜者，在那里圣徒永远与救主在完美的平安和荣耀中得胜。

You and the church

你与教会

You believe in the Lord Jesus as your Savior from sin. You can know that you are a member of the holy Christian church. The Lord Jesus is your head, whom you follow as the Good Shepherd. You can pray to God as your heavenly Father. You have many, many brothers and sisters throughout the world who care for you and pray for you as you do for them. And you have a host of brothers and sisters who already are in heaven—your first parents, Adam and Eve; Abraham; Joseph; David; Isaiah; Mary, the mother of Jesus; the apostles; and Luther, to name but a few. What a blessed family! Here on earth you cannot identify each family member by name; you cannot look into anyone’s heart. But by faith you know they are there, united with you by a common faith, hope, and salvation through the precious blood of your Redeemer. And through faith in the Lord Jesus, you can be assured of a place with all the saints in the church triumphant in heaven.

你相信主耶稣是赦免你罪的救主。你知道你是圣洁的基督教会中的一员。主耶稣是你的头，是你的牧者，你也跟随他。他可以祷告说上帝是你的天父。你在世界各地有许许多多的弟兄姐妹，你们互相关心互相祷告。你有许多弟兄姐妹已经去了天堂——你的祖先亚当和夏娃；亚伯拉罕；约瑟；大卫；以赛亚；



耶稣的母亲马利亚；众使徒；路德，等等。多么蒙福的一家！在地上，你 cannot 通过人的名字认识每个家庭成员；你不能参透任何人的心。但是藉着信心你知道他们在那里，凭着共同的信心、盼望还有因我们救主的宝血而得的救赎与他们相连。因着在主耶稣里的信心，你可以确信与其他圣徒一样，在天堂里也有你的地方。

敬啟者

2.The Church: Where can you find it?

2.教会：在哪里可以找到呢？

The family of God—how wonderful it will be when this family has its grand reunion in heaven! Nothing is better than life with your heavenly Father and Jesus, your -Savior-brother, together with all your Christian brothers and sisters, with all the believers who ever lived. What joy!

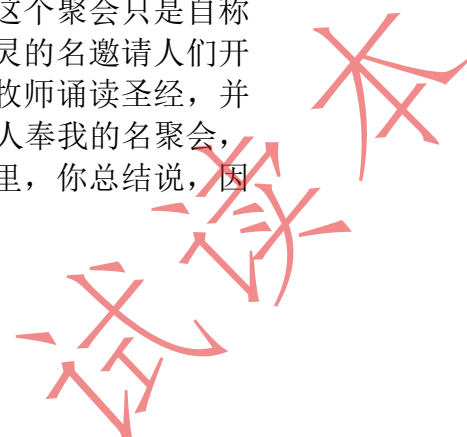
上帝的家——当这个家庭隆重地在天堂相聚时，那将是何等的美好啊！没有什么能取代天父和耶稣同在的生活了，你的救主、兄弟，与你的基督徒弟兄姐妹们，与所有离世的信徒们在一起。多么喜乐！

But you are still on earth. You know that you have many brothers and sisters in the family of God, the church, right now, here on earth. You would like to be with them also now and have a family gathering, a get-together with fellow believers. Since you cannot look into their hearts to identify them, how and where can you find your family of believers?

但是你仍旧在世界上。你知道在上帝的大家庭里，就是此时此刻，在这个世界中的教会里，你有很多的弟兄姐妹。你现在也愿意与他们在一起，拥有家庭的团聚，一个信徒伙伴们的团聚。既然你不能看透他们的内心，并且鉴别他们，那么你怎么能够找到你信徒的家人们，他们又在哪里呢？

You remember the sign you saw along the road: Trinity Ev. Lutheran Church. You found the building on Pine St. and 2nd Ave. and saw the invitation to worship. You went to the announced service, and many other people also were there. Since these people were meeting in a church building and called themselves a church, you said to yourself: This must be where I will find fellow believers; this is where I will find the family of God. But how could you be sure? Perhaps this gathering only called itself a church. Then the service began. You heard the pastor invite the people to worship in the name of the Father, Son, and Holy Spirit. You heard them confess their faith in the triune God. The pastor read and preached from the Bible. You remembered that Jesus once said, “Where two or three come together in my name, there am I with them” (Matthew 18:20). Jesus must be present here, you concluded, for these people are gathered here in Jesus’ name. You said: I have found the church; I have found my Christian family.

你记得在路边看到的标志：圣三一福音路德教会。你在松树街和第二大道路找到了这座建筑，并且看到了参加敬拜的邀请通知。你去了通知中的那个聚会，并且很多其他的人也在那里。既然这些人正在一个教堂中聚会，并且称他们自己为教会，你对自己说：这一定就是我可以找到其他基督徒的地方；这就是我可以找到上帝的家的地方。但是你怎么能如此确定呢？也许这个聚会只是自称为教会。随后，敬拜开始了。你听到牧师奉圣父、圣子和圣灵的名邀请人们开始敬拜。你听到他们奉三位一体真神的名承认他们的信仰。牧师诵读圣经，并就经文证道。你记得耶稣就曾说过：“无论在哪里，有两三个人奉我的名聚会，那里就有我在他们中间。（马太福音 18:20）”耶稣一定在这里，你总结说，因



为这些人是因耶稣的名聚集在一起的。你说道：我已经找到了教会；我已经找到了我基督徒的大家庭。

Was your conclusion correct? Paul made a similar conclusion about the people gathered at Corinth who called on the name of the Lord. He addressed a letter to them: “To the church of God in Corinth, to those sanctified in Christ Jesus and called to be holy, together with all those everywhere who call on the name of our Lord Jesus Christ—their Lord and ours” (1 Corinthians 1:2). He called the people who gathered in Corinth in Jesus’ name “the church of God.”

你的结论正确吗？保罗对于哥林多教会聚集的那些求告上帝之名的人有同样的看法。他在信的开头称呼他们：“写信给在哥林多神的教会，就是在基督耶稣里成圣，蒙召作圣徒的，以及所有在各处求告我主耶稣基督之名的人，，基督是他们的王，也是我们的王。（哥林多前书 1:2）”他称这些因耶稣之名聚集在哥林多的人们为“神的教会”。

The visible church

Paul wrote his letter to a visible congregation. It was in a certain place, Corinth. The letter could be handed to the members and read by them, a visible group of Christians. The same was true of the people with whom you worshiped at Trinity church; these were visible human beings. And you said of this visible assembly: Here is the church of God.

可见的教会

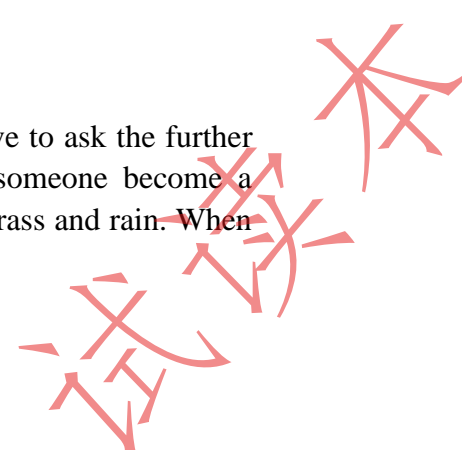
保罗的信写给一个看得见的教会。它位于一个具体的地点，哥林多城。这封信可能教给信徒并由他们诵读，一个看得见的基督徒群体。圣三一教会和你一起敬拜的人们同样如此。他们是看得见的人群。并且你认为这个看得见的聚会为：这是神的教会。

But hadn't we concluded that the church of God is invisible? Has it now become visible? Yes and no. It remains invisible in that you cannot say of every one of the several hundred persons gathered at Trinity church that they are believers; you cannot look into the heart of any one of them and see the faith that may or may not be there. But the church has become visible in that you can know with certainty that believers are present at Trinity. In that sense we can call a certain visible gathering a church, because of the believers who are there. That is what we mean when we speak of the visible church.

但是我们不是有结论说神的教会是无形的吗？现在怎么变成有型的了？是的，也不是。他是无形的，因为你不能说圣三一教会几百个聚集的人当中，每一个都是信徒；你看不到他们任何一个人的内心，也看不到信心在或者不在他们心里。但是教会是有形的，因为你可以明确的是，圣三一教会中一定有信徒。这样说的话，因为有信徒在那里，我们就可以称一个具体且可见的聚会为教会。这就是当谈到一个可见教会时的我们的看法。

The means of grace

But what makes you so sure that believers are present? We have to ask the further question: What causes faith to grow in the heart? How does someone become a believer? As we answer this question, let us take the example of grass and rain. When



it is dry, grass soon withers and dies. But when it rains, you know that the grass will turn green. It takes rain to make it grow.

施恩具

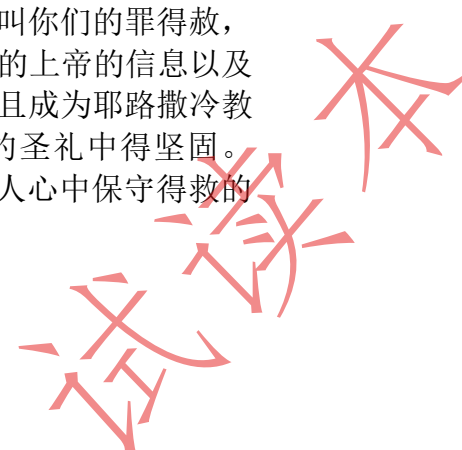
但是是什么让你如此确定那里有信徒呢？我们必须问一个更深入的问题：什么是信心成长呢？一个人怎么成为信徒呢？在我们回答这个问题的时候，我们不如以草坪和雨水为例。当天气干燥的时候，草很快就枯萎掉了。但是当下雨的时候，你知道草坪会绿意盎然。雨水是草坪成长。

The Lord uses this illustration to tell us what it takes for faith to grow: “As the rain and the snow come down from heaven, and do not return to it without watering the earth and making it bud and flourish, . . . 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” (Isaiah 55:10,11). What does God want to accomplish through his Word? Paul gives the answer: “Faith comes from hearing the message, and the message is heard through the word of Christ” (Romans 10:17). We are to expect God’s Word to be fruitful on the soil of the human heart, causing faith to sprout and grow. That is God’s promise.

上帝用这个画面告诉我们是什么让信心成长的：“雨雪从天而降，并不返回，却滋润地土，使地上发芽结实，使撒种的有种，使要吃的有粮。我口所出的话也必如此，决不徒然返回，却要成就我所喜悦的，在我发它去成就的事上。”（以赛亚书 55:10-11）。上帝希望通过他的话语成就什么呢？保罗给出了答案：“可见信道是从听道来的，听道是从基督的话来的。”（罗马书 10:17）。我们也期盼上帝的话语可以在人心的土壤上结出果实，使信心发芽并成长。这是上帝的的应许。

The Holy Spirit works by means of the Word. The same is true of the Sacrament of Baptism. Peter told the Pentecost assembly: “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” (Acts 2:38). Through God’s message that Peter preached and the Baptism the apostles performed, 3,000 came to faith, found forgiveness in Christ, and became part of the church at Jerusalem. Their faith was also strengthened as they broke bread together in the Sacrament of the Lord’s body and blood (Acts 2:42). The gospel in Word and sacrament works and preserves saving faith in the human heart. That is why the Word and sacrament are called means of grace. They are the means the Holy Spirit uses to lead us to believe what God in his grace has prepared for us in Christ Jesus.

圣灵藉着圣经这个工具作工。同样也藉着圣洗礼作工。彼得告诉五旬节聚集在一起的人们：“你们各人要悔改，奉耶稣基督的名受洗，叫你们的罪得赦，就比领受所赐的圣灵；”（使徒行传 2:38）。藉着彼得所传讲的上帝的信息以及使徒们所施行的洗礼，3000 人相信，在基督里找到赦免，并且成为耶路撒冷教会的一员。他们的信心也在一同擘饼，领受主身体和宝血的圣礼中得坚固。（使徒行传 2:42）。上帝话语和圣礼中的福音作工，并且在人心中保守得救的



信心。这就是为什么上帝的话语和圣礼被称为施恩具。它们是圣灵用来引领人的工具，使我们相信恩慈的上帝已经在耶稣基督里为我们有所预备。

Effective means

When you visited Trinity church and heard the pastor read and preach the Word of God, you correctly concluded that believers were in this congregation. You even heard the people confess their faith. But perhaps they only spoke those words with their lips. Perhaps they did not really believe in their hearts. There may indeed have been hypocrites present who pretended to believe, but you could not know who they might be, nor should you try. You could, however, be sure **that everyone was not a hypocrite**. True believers were there. You could be sure of this because God's Word is effective.

有效的工具

当你拜访圣三一教会，并听到牧师诵读和传讲上帝话语的时候，你正确地得出结论，在这个聚会中有信徒。甚至你还听到人们承认他们的信仰。但是也有可能他们只是用嘴唇说出了那些词语。可能他们并不真的心里相信。那里真的可能有假冒伪善的人，假装他们相信；但是你没有能力知道他们是谁，并且你也不应尝试这样做。然而，你可以确定的是，**每个人都不是伪君子**。那里有真正的信徒。上帝的话语是有效的，因此你可以确定这一点。

Remember how Isaiah compared God's Word with rain and snow. It will accomplish what God sent it to do. The gospel is also called "the power of God for the salvation of everyone who believes" (Romans 1:16). Jesus says, "The words I have spoken to you are spirit and they are life" (John 6:63). Through the gospel, the Holy Spirit **works the life of faith that leads to eternal life**. The faith produced in the individual heart is invisible to us, but the gospel in Word and sacrament, which produces and preserves faith, is visible.

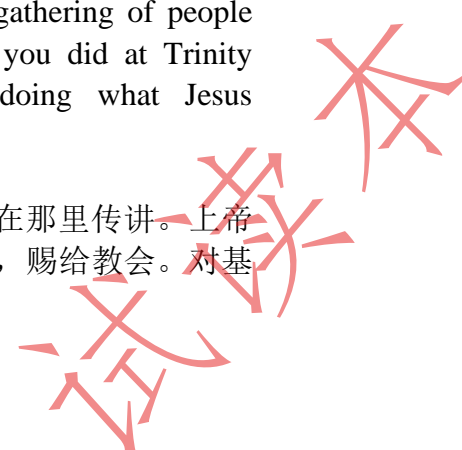
记住以赛亚是怎样比较上帝的话语和雨雪的。它会成就上帝派他去做的事。福音也被称作“神的大能，要救一切相信的。”（罗马书 1:16）。耶稣说：“我对你们所说的话就是灵，就是生命。”（约翰福音 6:63）。藉着福音，**圣灵赐下领人到永生的信心的生命**。在各人心中生发的信心对我们来说是无形的，但是上帝话语和圣礼中产生并饱受信心的福音，确是看得见的。

Given to believers

What is more, the Word of God would not be preached in a congregation of people if believers were not present. God did not entrust the preaching of his Word to the unbelieving world. He gave his gospel to believers, to his church. To Christians he said: "Go and make disciples . . . baptizing them . . . teaching them to obey everything I have commanded you" (Matthew 28:19,20). So if you see a gathering of people concerned about preaching and hearing the Word of God, as you did at Trinity congregation, you correctly conclude: Here are believers doing what Jesus commanded them to do.

赐予信徒

此外，如果一个聚会的人中没有信徒，上帝的话语不会在那里传讲。上帝不会授权在不信的世界传讲他的话。他将他的福音赐给信徒，赐给教会。对基



督徒们他说：“去，使万民做我的门徒……施洗……反我所吩咐你们的，都教训他们遵守”（马太福音 28：19-20）。所以，如果你看到聚集在一起的一群人，关心讲道和倾听上帝的话语，就像你在圣三一教会看到的一样，你可以正确地得出结论：这里有信徒正在做耶稣让他们做的事情。

Marks of the church

We have just seen from the Bible that the Holy Spirit works faith through the gospel, that the Word of God is effective, and that God has given his Word to the church to preach. For all of these reasons, the means of grace are called the marks of the church.

教会的标志

我们刚刚从圣经中知道，圣灵藉着福音生发信心，上帝的话语是有功效的，并且上帝已经将他的话语赐给教会传讲。因为这所有的原因，施恩具被称为教会的标志。

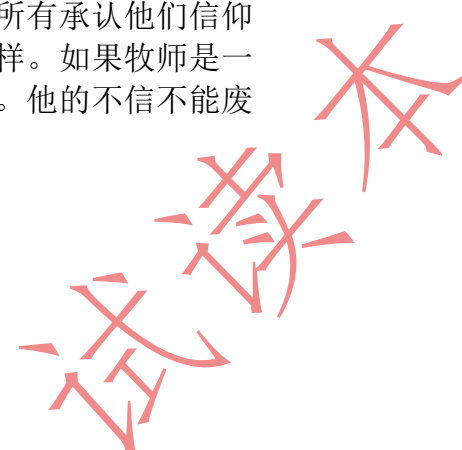
A mark is a means of identification. The word “flour” or “sugar” identifies what is in a certain jar. Similarly, the gospel as it is preached and heard assures us that believers are present in that gathering. We can be sure because of what God says about the power of the gospel. Thus it marks the presence of the church.

标志是识别的工具。标签“面粉”或“砂糖”让我们知道瓶子里装的是什么。同样，当福音被传讲和听到的时候，就让我们确信在聚会中有信徒的存在。我们之所以如此确定，是因为上帝说过福音有怎样的能力。这样，福音标记出教会。

Because of the believers who are present, we call such a gathering marked by the gospel a visible church. **Not that this is a church apart from and different from the invisible church.** The one holy, Christian church, the communion of saints, is present in the visible congregation that you call a church. You are not mistaken in calling it the church of God, a family of believers. If hypocrites are present too, they are not part of the invisible church, even though they are associated with the **outward** assembly. In charity you will assume that all who confess their faith are sincere, and you will look upon them as brothers and sisters in Christ. If it should happen that the pastor is a hypocrite, the gospel he preaches and the sacraments he administers are still valid. His unbelief does not nullify God’s promises.

因为那些在其中的信徒，我们称这样一个有福音标记的聚会为有形的教会。**不是说这是一个与无形教会隔离或不同的教会。**唯一的圣洁、圣徒相通的基督教会，就存在于你们称呼为教会的可见的聚会中。你们称呼其为上帝的教会，一个信徒的大家庭是没错的。如果伪信徒也在那里，他们不是无形教会的一部分，即使他们与这外在的聚集有关联。因着宽容，你会假定所有承认他们信仰的人都是真诚的，并且你看待他们如同基督里的弟兄姐妹一样。如果牧师是一个假冒为善者，他所传讲的福音和施行的圣礼是仍旧有效的。他的不信不能废除神的应许。

The gospel alone



A building called Trinity Ev. Lutheran Church does not identify that place or the people who gather in it as the church. The fact that a pastor steps into a pulpit to preach to a group of people does not make it a church. If the pastor preaches what he has devised with his reason, if he is merely interested in preaching about good morals, if he expresses his views on politics, if he sets forth his own ideas about God, then his preaching is not a mark of the church. The church's presence is known only by the true Word of God, not by anything the pastor or anyone else may add, and certainly not by any errors that are taught. Only the true gospel and genuine sacraments are marks of the church.

唯独福音

一个被称为圣三一福音路德会的建筑，不表明那个地方或里面聚集的人就是教会。事实是，一个牧师走上讲台开始对一群人宣讲信息也不能使之称为教会。如果牧传讲的是他自己根据理性想出的信息；如果他仅仅对传讲好的德行有兴趣；如果他表达的是政治的观点，如果他阐述的是他自己关于神的看法，那么，他的讲道就不是一个教会的标志。只有通过上帝的话语才可知道教会的存在，而不是通过牧师或其他任何人可能加上的任何事，并且必定不是通过教导中的任何错谬。只有真正的福音和圣礼是教会的标记。

Apology of the Augsburg Confession

We sum up what we have said with some quotations from the Apology of the Augsburg Confession, Articles VII and VIII.

奥斯堡信条辩论书

我们用奥斯堡信条辩论书中的一些问题，来总结一下以上的论述，第七、八章：

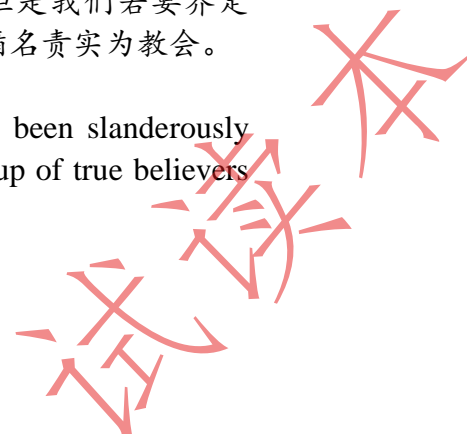
The church is not merely an association of outward ties and rites like other civic governments, however, but it is mainly an association of faith and of the Holy Spirit in men's hearts. To make it recognizable, this association has outward marks, the pure teaching of the Gospel and the administration of the sacraments in harmony with the Gospel of Christ.⁴

教会不仅像其他公民政府般有一种外表与礼仪的团体联系，她主要是人内心信仰与圣灵的联合。这团体外表的记号让人识别，这外表记号就是：福音纯洁的教训和圣礼的施行符合基督福音的话。

Hypocrites and evil men are indeed associated with the true church as far as outward ceremonies are concerned. But when we come to define the church, we must define that which is the living body of Christ and is the church in fact as well as in name.⁵

谈到外在的礼仪，伪善者和恶人确实与真教会联合。但是我们若要界定“教会”本身一词，必须定她为基督活着的肢体，而且循名责实为教会。

We are not dreaming about some Platonic republic, as has been slanderously alleged, but we teach that this church actually exists, made up of true believers



and righteous men scattered throughout the world. And we add its marks, the pure teaching of the Gospel and the sacraments.⁶

我们没有梦想着教会是柏拉图式的共和国，像有人借口毁谤的，但我们教导，这教会实际存在，由散布在全世界的真信徒和义人所组成。并且我们加上它的记号：福音纯洁的教训及圣礼。

In accordance with the Scriptures, therefore, we maintain that the church in the proper sense is the assembly of saints who truly believe the Gospel of Christ and who have the Holy Spirit. Nevertheless, we grant that the many hypocrites and evil men who are mingled with them in this life share an association in the outward marks, are members of the church according to this association in the outward marks, and therefore hold office in the church. When the sacraments are administered by unworthy men, this does not rob them of their efficacy. For they do not represent their own persons but the person of Christ, because of the church's call, as Christ testifies (Luke 10:16), "He who hears you hears me."⁷

所以，按照圣经，我们坚持：教会的正式意义是圣徒的结合，即那些真正相信基督之福音，且有圣灵在内心的圣徒。虽然如此，我们承认在今世仍有许多伪善者和恶人混在这些圣徒中，分享此联合的外在记号，且按此联合之外在标记，成为教会的会友，占有教会的职务。当圣礼由不配者举行时，并未夺去其效力。因为他们并不代表自己，乃是代表基督的位格，因教会的召请，如基督所作的见证：“听从你们的就是听从我”（路加福音 10:16）。

We took note of the joy it is to know that we are associated with Christians of all time in the holy Christian church, the communion of saints, and that we will be associated with them throughout eternity in heaven. It is likewise a source of joy to be associated with them in a visible assembly in which the gospel is rightly taught and the sacraments are rightly administered. By these marks we know that this is where we can find the church of the living God here on earth.

我们注意到这分喜乐，就是知道我们与古往今来的大公教会的基督徒相联结，圣徒相通，并且我们会与他们在天堂里永恒中永远地联合。与他们在一个有形的、福音正确传讲，并且圣礼被正确施行的聚会中相联结，同样是喜乐之源。由于这些标记，我们知道这是我们可以在今世找到永活上帝教会的地方。

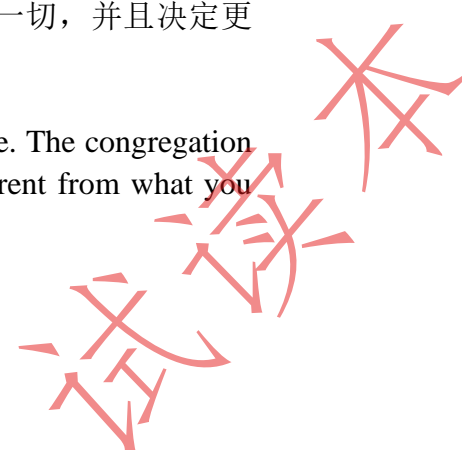
Various outward forms

When you attended divine worship at Trinity congregation, you liked what you saw and decided to take a closer look. You wondered whether it was the same as some other churches you attended.

不同的外部形式

当你在圣三一教会参加一个神圣敬拜时，你喜欢所看到的一切，并且决定更仔细地观察。你好奇这与你在其他的教会看到的是否相同。

You noticed that Trinity used a hymnal you had not seen before. The congregation followed a particular order of service, and some parts were different from what you



had seen at other churches. The service folder informed you that Trinity had two pastors and a Lutheran elementary school with five teachers.

你注意到圣三一教会使用的赞美诗集是你此前从来没听过的。教会遵循的是一套特别的聚会程序，并且有一些部分与你在其他教会看到的大相径庭。聚会的手册使你了解到，圣三一教会有两个牧师和一个有 5 名教师的路德宗小学。

You visited one of the schoolrooms. The teacher started classes with a devotion, and the children studied the Bible and Luther's Small Catechism. From this you concluded that the church was present here too.

你参观了其中的一个教室。老师以一次灵修开始他或她的课程，并且孩子们学习圣经和路德小教理问答。你由此得出结论，这里也是教会。

The congregation belonged to an association of congregations that conducted a Lutheran high school. In this school the Word of God was taught and learned, and devotions were held in Jesus' name. The marks of the church revealed the presence of the church also here.

这个教会隶属于一些联合在一起的教会，并管理者一个路德宗的高中。在这个学校里也教导和学习上帝的话语，也有因耶稣之名而进行的灵修。教会的标记显示出这里也是教会。

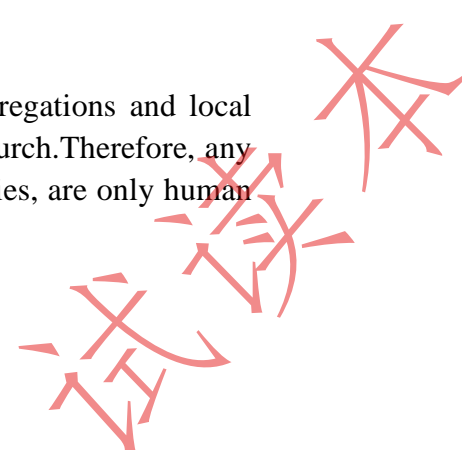
You were told that this congregation was associated with a larger body that was called a synod. Many other congregations also belonged to the same synod, whose purpose was to work together in training pastors and teachers to preach and teach the Word of God, in sending out missionaries, and in publishing Christian literature. Here, too, the marks of the church revealed its presence.

你被告知这个教会属于更大的一个组织，被称作：教团（或总会，译者注）。很多其他教会也属于这同一个教团，他们的目标是为了在培训牧师和教师，以传讲和教导上帝的话语方面一起合作，差派宣教士，并且出版基督徒书籍。同样，在这里同样显示出教会的标记。

As we look at the visible church, we see congregations, schools, synods, and various types of organizations. On the basis of the church's marks, we see the church present in each of them. The outward form of a congregation or Christian assembly or association may vary, but wherever the marks are in use, Christ and his church are present.

当我们看到一个有形教会时，我们看到聚集的人们，学校，教团，以及不同形式的组织。根据教会的标记，我们看到教会在每个组织中间。一个教会，或基督徒聚会或组织表现出来的形式可能有所不同，但是哪里在使用教会的标记，基督和他的教会就在那里。

Some say that God has commanded Christians to form congregations and local churches, and that God instituted only this visible form of the church. Therefore, any other assemblies or associations of Christians, like synodical bodies, are only human



arrangements. This position has been held by many in the Lutheran -Church—Missouri Synod.

有人说上帝命令基督徒组成聚会和当地的教会，并且上帝之设立了教会的看得见的样式，任何其他的聚集或基督徒组织，如教团的机构，都只是人的安排。在密苏里路德会（LCMS,译者注）里很多人持有这样的态度。

God does indeed command Christians to assemble. **This is inherent in** the command to teach and preach the gospel and to administer the sacraments. The early Christians recognized this (Acts 2:42). When some withdrew from their assemblies, they were admonished: “Let us not give up meeting together, as some are in the habit of doing” (Hebrews 10:25). Christians need the encouragement they can give one another. They need to “spur one another on toward love and good deeds” (verse 24).

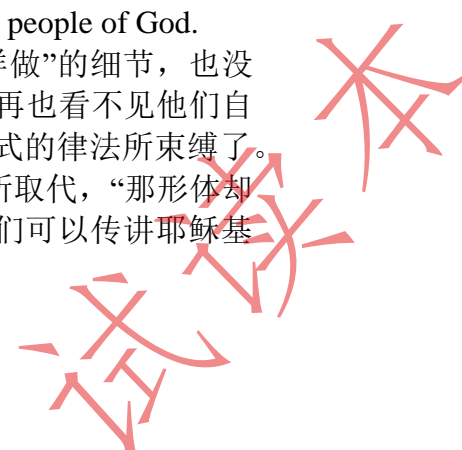
上帝确实命令基督徒聚集在一起。教导和传讲福音，并且施行圣礼的命令是**自然而然地**。早期基督徒就意识到了这点（使徒行传 2:42）。当一些人离开了他们的聚会，他们被劝勉说：“你们不可停止聚会，好像那些停止惯了的人”（希伯来书 10:25）。基督徒需要彼此间的激励。他们需要“彼此相顾，激发爱心，勉励行善。”（希伯来书 10:24）。

This requires first of all some kind of local gatherings. Christians must gather at some particular place where they will regularly hear God’s Word and receive the sacraments; where they are encouraged, admonished, and edified; where church discipline can be carried out according to Matthew 18. We call these primary gatherings local congregations.

这首先需要一些当地的聚会。基督徒必须在一些特别的场所聚会，在那里他们可以定期地聆听上帝的话语，并且领受圣礼；在那里他们可以得到鼓励，劝勉和启发；在那里依据马太福音 18 章的教会的纪律可以被施行。我们称这些基本的聚会为地方教会。

God, however, neither prescribes nor describes in detail the “where” and “how” and the liturgical orders and the organizational structure of such local congregations. The early Christians no longer saw themselves bound by the many ceremonial laws of the Old Testament, which had prescribed in detail the temple building, the festivals and sacrifices and worship. Those were all commanded to foreshadow things to come. Once Christ had come, the shadows were replaced by “the reality,” which “is found in Christ” (Colossians 2:16,17). Now Christians were directed to preach the gospel of Jesus Christ, to baptize, to administer the Lord’s Supper, and to worship and praise God in prayer and song (Colossians 3:16,17). No formal ceremonial structure in regard to place or organization or order of worship was commanded. These could be determined freely according to what best served the gospel and the people of God.

然而，上帝既没有规定，也没有形容出“在哪里”和“怎样做”的细节，也没有给出聚会的程序和类似地方教会的组织形式。早期基督徒再也看不见他们自己被诸多在圣殿、节期、献祭和敬拜的规定的细节，那些仪式的律法所束缚了。那些命令都是后事的影子。一旦基督降临，影子就被“形体”所取代，“那形体却是基督”（歌罗西书 2:16-17）。现在基督徒们已被指明，他们可以传讲耶稣基



督的福音，施洗，管理圣餐，并且在祷告、颂歌中敬拜和赞美上帝（歌罗西书 3:16-17）。任何正式的关于敬拜场所、组织形式和次序的仪式程序不再是命令。这些都可以依据如何最好地传讲福音，并服事上帝的子民而自由确定。

In the interest of the gospel and of their mutual strengthening and help, the “assembling” of Christians also went beyond local meetings. The believers at Jerusalem and Antioch had close contact with one another. The church at Jerusalem sent Barnabas to Antioch, and he brought Paul from Tarsus (Acts 11:19-26). Both of them preached for a year at Antioch, and then this congregation sent them on Paul’s first mission journey (Acts 13:2,3). When a dispute arose between some men from Judea and Antioch about the necessity of circumcision, representatives from Antioch met in Jerusalem with the apostles and elders to consult about this question (Acts 15:1,2,5,6). Later, congregations in Galatia, Macedonia, and Achaia joined in a collection to help the poor in Jerusalem (1 Corinthians 16:1-4). Thus on a wider scale too, the Christians freely “assembled” to spur one another on to faith and good works. Here, too, the church was present and functioning no less than in the smaller local gatherings in Jerusalem or Antioch or Corinth or wherever it might be.

为了福音的好处，以及人们一同得到坚固和帮助，基督徒的“聚集”也不限于地方教会**的形式**。耶路撒冷和安提阿的信徒们彼此间紧密相联。耶路撒冷的教会差派巴拿巴前往安提阿，并且他从大数带去了保罗（使徒行传 11:19-26）。他们两个人都在安提阿讲道一年之久，并且这个教会差遣他们开始了保罗的第一次宣教之旅（使徒行传 13:2-3）。当关于割礼是否必须的争论出现在安提阿和几个从犹太下来的人之间时，来自安提阿的代表们在耶路撒冷与使徒和长老们见面，一同商量这个问题（使徒行传 15:1-2,5-6）。稍后，加拉太、马其顿和亚该亚的教会也联合起来为帮助耶路撒冷的缺乏募捐（哥林多前书 16:1-4）。因此在一个更广的围度上，基督徒自由地“聚集”，在信心和善工上彼此激励。此外，教会的存在和运行也不再局限于耶路撒冷、安提阿、哥林多或可能在无论什么地方的小规模的当地聚会。

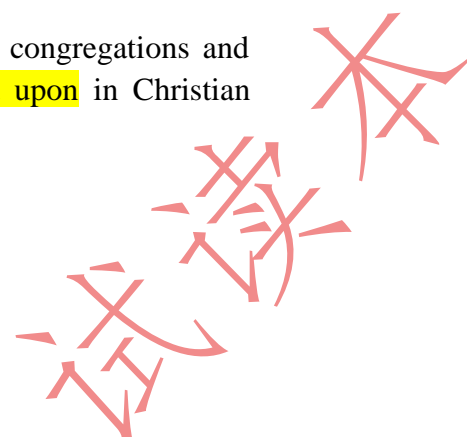
Similarly today, Christians, who first of all are members of local congregations, may also join together as **circuits**, conferences, districts, and synods. Some of them may **also join Lutheran high school associations or institutional mission societies**. In all of these, Christians come together in Jesus’ name to carry out the Lord’s work. In all of these, the church is present.

今天的情况有些类似，那些首先作为当地教会会友的基督徒们，也可以作为**巡回宣教**、大会、教区以及教团联合起来。他们中的一些人也可以加入路德宗高校组织或机构性质的宣教团体。在所有这些之中，基督徒因耶稣的名而聚集起来，完成主的工作。同样，教会也在其中。

Organizational structure

As we noted earlier, the particular organizational structure of congregations and also of church bodies and other church organizations is **agreed upon** in Christian freedom. God does not order this by law.

组织结构



如同前面提到的，聚会、其他教会机构和其他教会组织所特有的组织结构都被视为基督徒的自由。上帝没有用律法规定这方面的事情。

Already at the time of the Reformation, **denominations were formed**, partly because not everyone recognized this truth. The Roman Catholic Church had insisted, and still insists, that the pope, as the successor of Peter, must be recognized as the one visible head of the church, with a hierarchy of bishops to rule the church as the successors of the apostles. In opposition to Rome, the Episcopalians, Presbyterians, and Congregationalists adopted their own particular forms of church organization and government, and each denomination claimed **divine** institution for its form.

早在宗教改革时期，各个教派开始形成，在一定程度上是由于不是每个人都意识到这个真理。罗马天主教会曾坚持——并且现在仍然坚持——作为彼得的继承者，教皇必须被视为教会一个看得见的头领，带领作为使徒继承者的主教阶层治理教会。作为罗马的对立面，主教派、长老会和公理会采用了他们自己特有的教会组织形式和管理方式，并且每个教派都宣称其**形式的设立是神圣的**。

The Lutherans saw no divine mandate in Scripture for any one form of organization or church government. They were even ready to allow the bishops to “rule” the church, if only the bishops would permit the gospel to be preached freely and in all its truth. Congregations and church bodies could be organized in whatever way would best serve God’s people in their particular situation. Particularly in America, the church could freely organize without interference **on the part of civil government**. Lutheran churches, recognizing that all Christians are “kings and priests” (1 Peter 2:9; Revelation 1:6), **have to a great extent followed democratic procedures. We will explain this priesthood of believers in a later chapter.**

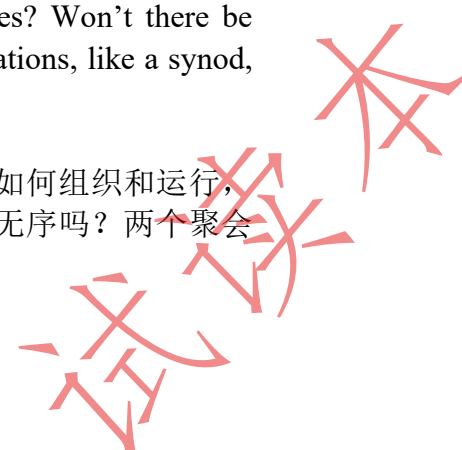
路德宗信徒们在圣经中看不到任何神圣的命令，规定出任何组织形式或教会的治理模式。只要主教们许可福音被自由地、并按着它所有的真理传讲，他们甚至准备好允许主教来治理教会。教会和教会机构可以使用任何可以最好地服侍上帝子民，并符合他们特有情况的方式组织起来。尤其在美国，教会可以不受政府干扰的情况下自由地组织。意识到所有基督徒都是“君王和祭司”（彼得前书 2:9；启示录 1:6），路德宗教会必须在最大程度上遵循民主的程序。我们会在后面的章节解释信徒的祭司职分这一内容。

Love and good order

But if there are no divinely ordained ceremonial laws that determine how the church is to be organized and function, won’t the result be chaos? Won’t there be confusion and disorder as each congregation does what it pleases? Won’t there be conflict between congregations? Won’t an association of congregations, like a synod, try to dominate the individual, smaller group or congregation?

爱和美好的秩序

但是如果没有任何神圣地赐予仪式方面的律法，决定教会该如何组织和运行，结果不会一团糟吗？当每个教会任意而为的时候不会很混乱无序吗？两个聚会



之间不会有冲突吗？像教团总会一样的教会团体，不会尝试着控制一个独立的，较小的群体或教会吗？

What will control the freedom God has given to his people? Paul wrote to the Galatians: “You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love” (5:13). This applies to each of us as individual Christians, and it applies to us also as we work together as groups of believers, whether as congregations or larger associations and synods.

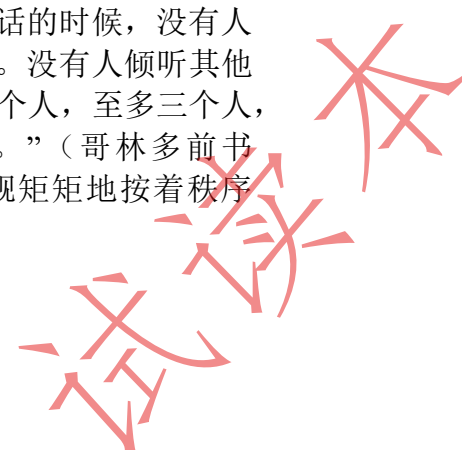
什么会掌控上帝已经赐给他子民的自由呢？保罗写给加拉太教会说：“弟兄们，你们蒙召，是要得自由。只是不可将你们的自由当做放纵情欲的机会。总要用爱心互相服事”（加拉太书 5:13）。这同样适用于我们每个基督徒个体，并且当我们作为一个信徒的团契一同作工时同样适用，无论作为教会或更大的组织和教团都是如此。

Loving service does not ask: What will I get for myself? How can I exercise power over others and control them? Such attitudes indulge the sinful nature. Loving service asks: What can I do for you? How can I help you? How can I best serve and benefit you? Such questions will be the guiding spirit within a congregation. They will be the guiding spirit as congregations form associations to do the Lord’s work. They will guide the relationship between a synod and its constituent congregations.

爱的服事不会问：我自己能得到什么？我如何才能在他人的身上施展权力并且控制他们？这样的态度纵容罪的本性。爱的服侍会问：我可以为你们做什么？怎样我才能帮助你？怎样我才能最好的服事你，使你得益处？这样的问题将作为一个教会里的属灵向导。当一个教会行程他们的组织以便从事主的工作时，这些问题将作为他们的属灵向导。这些问题会引导教团和从属于他的会众之间的关系。

But what about avoiding confusion? The Corinthian congregation’s worship had become disorderly. Paul describes the problem: “When you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue or an interpretation” (1 Corinthians 14:26). When several people speak at the same time, no one benefits. Everyone thinks only: I have something to tell the others. No one is listening to anyone else. Paul advised them: “Two or three prophets should speak [one after the other], and the others should weigh carefully what is said. . . . God is not a God of disorder but of peace” (14:29,33). Paul concludes with the general directive: “But everything should be done in a fitting and orderly way” (14:40).

但是怎样避免混乱呢？哥林多教会的敬拜变得一团糟。保罗如此描述他们的问题：“你们聚会的时候，各人或有诗歌，或有教训，或有启示，或有方言，或有翻出来的话。”（哥林多前书 14:26）。当一些人同时讲话的时候，没有人可以得到益处。每个人想得只是：我有些事情要告诉其他人。没有人倾听其他任何人的声音。保罗建议他们：“至于作先知讲道的，只好两个人，至多三个人，且要轮流着说……因为神不是叫人混乱，乃是叫人安静。”（哥林多前书 14:29,33）。保罗用一个普遍的原则总结说：“凡事都要规规矩矩地按着秩序行。”（哥林多前书 14:40）。



To facilitate good order, a congregation will adopt a constitution. By doing so, the members agree on how they will call a pastor, what officers they will have, their duties, etc. Congregations can agree on how they want to work together in a synod, and they can adopt a constitution and **pass resolutions** that provide for all things to be done in an orderly manner.

为了促进一个好的秩序，一个教会会采用一套章程。藉着这样的做法，教会的会众们就如何呼召一个牧师，他们又有什么样的职分和责任等等达成一致。教会可以就他们希望如何在一个教团中合作彼此认同，并且他们可以采用一套章程，以及为所有事情可以有秩序地被执行而提供**的批准办法**。

Where the gospel has done its work in the hearts of believers, the church will work together following God's will that all things be done according to love and good order. No divine laws regulate the organizational form and order of worship for God's people. In Christian freedom they may establish these as long as the Word of God is the only source in determining all matters of faith and life. The Augsburg Confession says, "It is not necessary that human traditions or rites and ceremonies, instituted by men, should be alike everywhere."⁸

哪里福音已经在信徒们的心中作工，那里教会就会遵循上帝的旨意彼此合作，使所有的事情根据爱和美好秩序的原则执行。没有一条神圣的律法为上帝的子民规定了组织形式和聚会程序。在基督徒的自由中，只要上帝的话语是唯一决定信仰和生命所有事务的来源，他们就可以设置组织形式和程序。奥斯堡信条中说到：“至于人所制定的遗传、礼仪，各地不必尽同。”（奥斯堡信条第七条：3）

Yet, love and good order may move congregations within a church body to strive for considerable uniformity also in such matters, and not selfishly assert their Christian liberty. In this manner they may wish to demonstrate the unity of faith that binds them together under God's holy Word.

然而，爱和美好的次序可以带领同一教会中的不同聚会，努力在这所有的事情上取得相当程度的一致，并且不自私地坚持他们基督徒的自由。通过这种方式，他们希望可以展现出使他们紧密在上帝神圣的话语下信仰的合一。



3. The Church: How important is doctrine?

3 教会：教义有多么重要？

“It doesn't matter so much what you believe as long as you are sincere.” “Churches don't all have the same teachings, but they all aim for the same goal: heaven.” “There may be different roads, but they all lead to the same place.” You may have heard words like these. They all give the impression that doctrine (what you believe and teach) is unimportant, that there isn't such a thing as true and false doctrine, that false doctrine does not really hurt anyone.

“只要你是真诚的，你信什么真的不是很重要。”“教会所教导的都不一样，但是他们都有一个相同的目的地：天堂。”“可能有不同的道路，但是他们都将走向同一个地方。”你可能已经听过这样的说法。他们都给出一个概念，就是教义（你所相信和教导的）不重要，根本就没有正确和错误教义这种东西，错误的教义也不会真正的伤害任何人。

Destructive error

The devil would like us to believe that doctrine is not important. But remember, “he is a liar and the father of lies” (John 8:44). He deceives people into spreading his lies. The Bible calls these people “false apostles, deceitful workmen, masquerading as apostles of Christ” (2 Corinthians 11:13). Paul warns Titus against the “many rebellious people, mere talkers and deceivers” who “are ruining whole households by teaching things they ought not to teach” (Titus 1:10,11). Truth comes from God, **but error has** the devil as its father and is taught by false teachers, deceived by Satan.

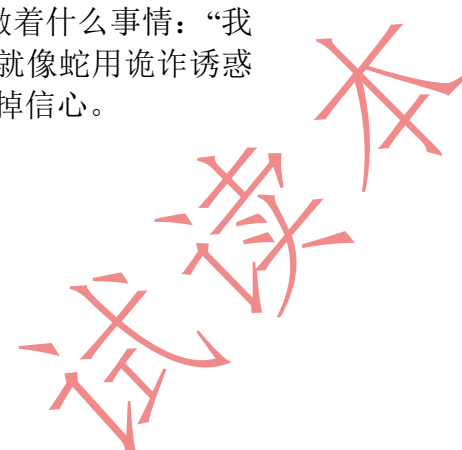
致命的错误

如果我们相信教义时不重要的，魔鬼一定很喜欢。但是请记住，他“也是说谎之人的父”（约翰福音 8:44）。他欺骗人们去传播他的谎言。圣经称呼这些人为“假使徒，行事诡诈，装作基督使徒的模样”（哥林多后书 11:13）。保罗警告提多抵挡那“许多人不服约束，说虚空话欺哄人。”这些人“贪不义之财，将不该教导的教导人”（提多书 1:10-11）。真理来自于上帝，但是错谬**来自**像他的父亲一样的魔鬼，并且被假教师所教导，被撒旦所唆使。

Error is as dangerous as it is deceptive. It can ruin “whole households,” whole congregations, and even church bodies. Paul was concerned about what the false apostles were doing to the Corinthians: “I am afraid that just as Eve was deceived by the serpent's cunning, your minds may somehow be led astray from your sincere and pure devotion to Christ” (2 Corinthians 11:3). Error does not build faith; it destroys faith.

错谬的危险之处在于其迷人。它可以败坏人的“全家”、整个教会，或者所有教会肢体。保罗所关心的是这些假使徒正对哥林多教会做着什么事情：“我只怕你们的心或偏于邪，是去那向基督所存纯一清洁的心，就像蛇用诡诈诱惑了夏娃一样。”（哥林多后书 11:3）。错谬不建立信心；它毁掉信心。

Testing doctrine



Since error is so dangerous, we must ask, How can it be recognized? When a bottle contains poison, the government may insist that the label clearly say so. Teachers of false doctrine, however, do not label their doctrine as such. In fact, most often they will offer their product as wholesome spiritual food, even claiming support from the Bible.

查验教义

既然错谬如此的危险，我们必须问一个问题，如何能识别它呢？当一个瓶子里含有毒药，政府一定坚持用标签清晰标明。然而，教导错误教义的假教师们不会在他们的教义上如此这般地贴上标签。事实上，他们常常把他们的产品当做有益属灵健康的食物供应出来，甚至声称这些来源于圣经。

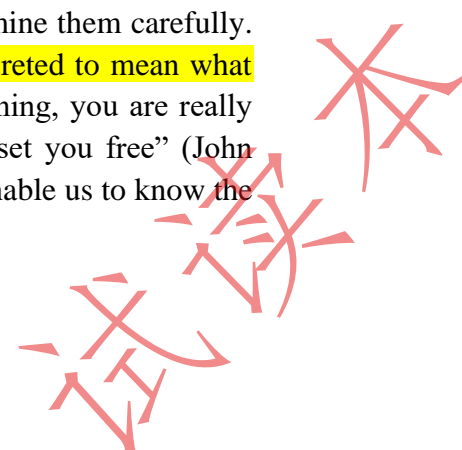
Are we helpless against such deception? John gave his readers this advice: “Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world” (1 John 4:1).

我们毫无办法去抵挡这样的欺骗行为吗？约翰如此建议他的读者们：“亲爱的弟兄啊，一切的灵，你们不可都信，总要试验那些灵是出于神的不是，因为世上有许多假先知已经出来了。”（约翰一书 4:1）

But how is one to test what is taught? John advised them: “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, but every spirit that does not acknowledge Jesus is not from God” (vv. 2,3). What is taught about the Lord Jesus is of special importance. Do they teach that Jesus is both true God and true man? That in him “all the fullness of the Deity lives in bodily form” (Colossians 2:9)? That he gave his life on the cross as the one sufficient sacrifice for the sins of the whole world? That he bodily rose again from the dead? In other words, do they teach exactly what the Bible teaches about Jesus? Do they hold to all teachings of the Bible as Jesus commanded?

但是一个人如何试验所教导的是什么呢？约翰建议他们说：“凡灵认耶稣基督是成了肉身来的，就是出于神的，从此你们可以认出神的灵来。凡灵不认耶稣，就不是出于神的。”（约翰一书 4:2-3）。关于主耶稣的教导是尤其重要的。他们是否教导说耶稣即是完全的神，又是完全的人？是否教导“因为神本性一切的丰盛，都有形有体地居住在基督里面。”（歌罗西书 2:9）。是否教导耶稣在十字架上舍了自己的生命，为全世界的罪献上了一次充分的祭？是否教导耶稣私立复活？换句话说，他们是否准确地教导圣经中所说关于耶稣的一切？他们是否如耶稣命令的一样持守所有圣经的教训？

The Bereans tested even Paul’s teaching by examining “the Scriptures every day to see if what Paul said was true” (Acts 17:11). But to be able to do such testing, you must know the Scriptures; you must read them regularly and examine them carefully. **Scripture must be allowed to mean what it says and not be interpreted to mean what our reason would like.** Jesus assures us: “If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free” (John 8:31,32). The Holy Scriptures, used honestly and with integrity, enable us to know the truth, to recognize error, and to distinguish true and false prophets.



庇哩亚教会甚至通过考查“圣经，要晓得这道是与不是”（使徒行传 17:11）来检验保罗的教导。但是为了能够如此的检验，你必须知道圣经；你必须常常地阅读圣经，并且仔细查考。圣经必须按着它所说的含义去理解，而不是按着我们理性喜欢的意思去翻译。耶稣向我们保证说：“你们若常常遵守我的道，就真是我的门徒。你们必晓得真理，真理必叫你们得以自由。”（约翰福音 8:31-32）。诚实地并整全地使用圣经，使我们能够明白真理，识别出错谬，并且可以分辨正确和错误的教师。

Denominations and their confessions

Trinity congregation called itself Lutheran. Another has Presbyterian in its name; another Methodist, Baptist, Roman Catholic, or one of many different designations. Are these churches all alike? Do they differ in name only? How can we distinguish one denomination from another? Don't they all claim to teach what the Bible teaches?
宗派和他们的认信

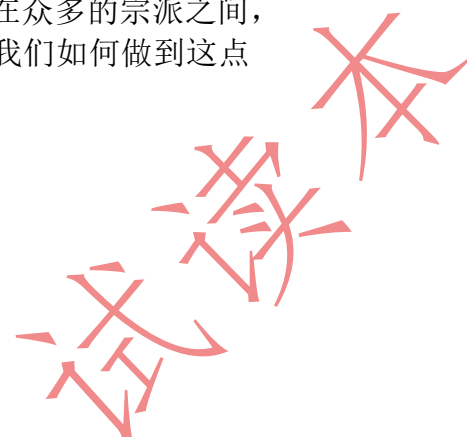
圣三一教会称他们自己为路德宗。另一个教会的名字中有长老会的字眼；此外还有圣公会、浸信会、罗马天主教，或者众多名号之一。这些教会都是相似的吗？他们只是在名字上有不同吗？我们怎么将一个宗派与另一个区分开呢？他们不是都宣称自己基于圣经的教导吗？

To escape this difficulty, some congregations call themselves nondenominational or a community church. They do not identify with any denomination. They want to serve all people without asking them to commit themselves to anything besides the Bible, or faith in Jesus, or simply faith in God. What they, in effect, are saying is that what you believe is your private affair, that one denomination's teachings may be no better than another's, and that identifying with a particular denomination creates unnecessary division among Christians. This makes them look charitable, humble, and nonjudgmental.

为了避免这个困难，一些教会宣称他们自己是无宗派的，或者是一个大众教会。他们不认同任何的教派。他们希望服事所有人，而不是要求他们将自己委身于任何事物，除了圣经、相信耶稣或仅仅相信上帝。实际上，他们所说的就是，你信什么是你自己的事情，一个宗派的教导不一定比另一个的好，并且认同一个特别的教派带来与其他基督徒不必要的疏离。这让他们看起来更包容、谦卑和没有任何的论断。

But as we saw, God does want us to distinguish between truth and error. Among denominations we must distinguish between those that teach the truth and those whose teaching includes error. How can we do this? We need to examine their confessions.

但是如我们所见，上帝确实希望我们区分真理和错谬。在众多的宗派之间，我们必须区分那些教导真理的，以及教导中包含有错谬的。我们如何做到这点呢？我们需要查验他们的认信（或称信仰告白，译者注）。



What is a confession? Paul wrote to the Romans: “For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved” (10:10). A confession reveals verbally what we believe in our hearts.

什么是信仰告白呢？保罗写给罗马的基督徒们：“因为人心里相信，就可以称义；口里承认，就可以得救。”（罗马书 10:10）。信仰告白用话语表明了我们心里所信的是什么。

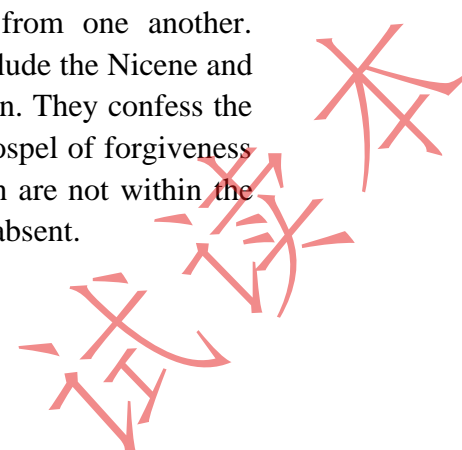
Jesus once asked his disciples: “Who do you say I am?” Peter, speaking for the disciples, was quick to answer: “You are the Christ, the Son of the living God.” He expressed in spoken words what they believed about Jesus in their hearts. They made their confession, and it was a good one. Jesus gives the reason: “This was not revealed to you by man, but by my Father in heaven” (Matthew 16:15-17). What the disciples believed and confessed was not based on human philosophy and wisdom. What they confessed they had learned from God. What we believe and confess must be learned from the divine Scriptures in order to make a good confession that accords with the truth.

耶稣曾经问他的门徒说：“你们说我是谁？”彼得，代表门徒们迅速地回答说：“你是基督，永生神的儿子。”他用言语表达了他们心中对耶稣的信。他们宣告了他们的信仰告白，并且是很不错的一个。耶稣给出了原因：“因为这不是属血肉的指示你的，乃是我在天上的父指示的。”（马太福音 16:15-17）。门徒们所信的以及所承认的不是基于人的哲理和智慧。他们所宣认的是他们已经从上帝的领受的。我们所信的以及所承认的必须出于圣经，以至于我们可以宣告一个基于真理的美好的信仰告白。

Just prior to asking the disciples for their confession, Jesus had asked them: “Who do people say the Son of Man is?” The answers varied: “Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets” (Matthew 16:13,14). What the people confessed about Jesus was false. It was based on their own thinking and expressed their human opinions. When one’s belief and confession about God, Jesus, and salvation have **their origin in the human mind**, they will be false. Sinful human beings cannot know the truth about God except by revelation.

就在稍早些时候耶稣要求他的门徒宣告他们信仰的时候，耶稣也问他们说：“人说我人子是谁？”回答有所不同：“有人说是施洗的约翰；有人说是以利亚；又有人说是耶利米或是先知里的一位。”（马太福音 16:13-14）。人们对耶稣的认信是错误的。都是基于他们自己的想法，表达他们人的观点。**当一个人对上帝的、耶稣和救恩的信念和信仰告白有出自人的想法**，他们就是错的。除非通过启示，罪人不能知道关于上帝的真理。

Thus, their confessions help us distinguish denominations from one another. Religious groups that have the Apostles’ Creed (they may also include the Nicene and Athanasian creeds) as their confession will be considered Christian. They confess the true God as triune, and, in the Second Article, they confess the gospel of forgiveness in Christ. Those who fail to make even such a limited confession are not within the pale of Christianity. The marks of the Christian church are totally absent.



这样，他们的信仰告白帮助我们区分各个宗派。宗教团体使用使徒信经（他们可能也包括尼西亚信经和亚他那修信经）作为他们的信仰告白，将被视为正统教会。他们承认三位一体真神，并且，在信经第二部分，他们承认基督里赦罪的福音。那些不能制定出这样，甚至一个有限的信仰告白的教会，就不在基督教的群体中。因为完全找不到基督教教会的标记。

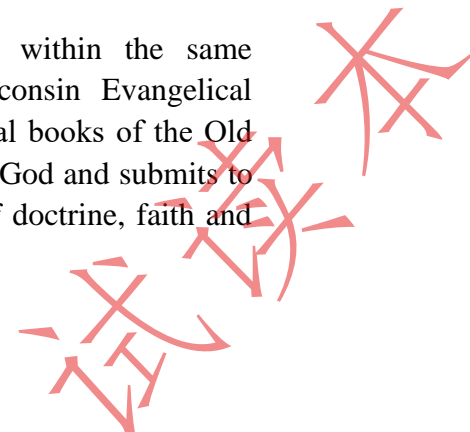
In addition to the above three creeds, Lutherans also express what they believe in the confessions contained in the Book of Concord. In these confessions they express with greater detail the various doctrines of Holy Scripture and reject teachings that are false. Similarly, other denominations may have their particular written confessions. We can and must test these statements of faith by comparing them with the teachings of Holy Scripture. When we do this, we will find that the Roman Catholic confessions fail because they do not ascribe salvation to the grace of God in Christ Jesus alone; instead, they assert that our works contribute toward gaining eternal life in heaven. They also contain teachings not found in Scripture at all but based on the traditions of the church. The various Protestant or Reformed confessions may err in what they say about original sin, or about Jesus and what he did for us, or about the role of good works in Christianity, or about Baptism and the Lord's Supper.

在上面提到的三个信经之外，路德宗还以协同书中所包含的认信作为他们所信的表达。在这些信仰告白中，他们表达非常细致地表述了圣经中各方面的教义，以及拒绝那些错误的教导。同样地，其他的宗派也可以有他们特别的书面认信文件。我们能而且必须通过对比圣经中的教导，查验这些信仰的陈述。当我们这样做的时候，我们会发现罗马天主教的信仰告白是失败的，因为他们没有将救恩归因于上帝唯独在耶稣基督里的恩典；相反，他们断言我们自己的行为在获得天堂中永生的生命中有所贡献。他们也包含圣经中根本找不到的教导，就是那些基于教会传统的教导。各种基督教新教和改革派的认信，可能在他们对原罪，或者耶稣基督和他为我们做了什么，或者善工在基督信仰中的角色，或者关于洗礼和圣餐礼方面有错谬。

We must, however, not only test the written confessions. We must ask further questions: What do you mean when you call the Apostles' Creed your confession? What do you as a Lutheran mean when you say that you accept the confessions in the Book of Concord? What place does your written confession have in your teaching and preaching?

然而，我们必须不仅仅查验书面的信仰告白。我们还要再问一个问题：当你们宣称使徒信经是你们的信仰告白时，你们的意思是什么？作为一个路德宗，当你说你接受协同书中的认信时，你们的意思是什么？你们所写下的信仰告白，在你们的教导和传讲中处于什么位置？

Answers to these questions may not be the same even within the same denomination. Take the Lutherans as an example. The Wisconsin Evangelical Lutheran Synod (WELS), on the one hand, "accepts the canonical books of the Old and New Testament as the divinely inspired and inerrant word of God and submits to this word of God as the only infallible authority in all matters of doctrine, faith and



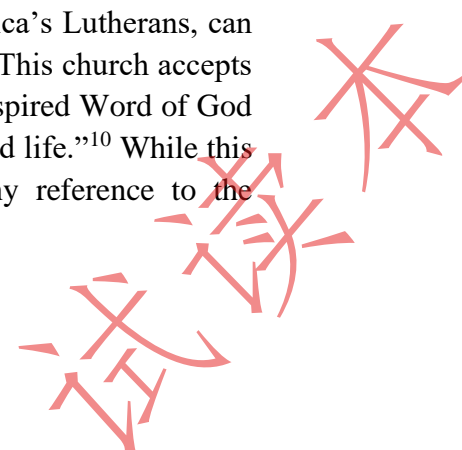
life . . . The synod also accepts the confessions of the Evangelical Lutheran Church embodied in the Book of Concord of 1580, not insofar as, but because they are a correct presentation and exposition of the pure doctrine of the word of God.”⁹ By accepting the confessions in the Book of Concord, the Wisconsin synod says that all the doctrines confessed in them were not revealed by any man, but by the heavenly Father in his holy Word. That is why the synod and its congregations require that all teaching and preaching correspond to these confessions. When you attended Trinity Ev. Lutheran Church, the pastor’s sermon was based on the Scriptures and was in agreement with the Lutheran Confessions. The same is true of all congregations that are members of WELS. The same is also true of the Evangelical Lutheran Synod and its congregations, which are in fellowship with WELS.

即使在一个教派中，对这些问题的回答可能是有所不同的。拿路德宗为例。威斯康辛福音路德会（WELS），一方面，“接受旧约和新约正典书卷为神圣默示且无误的上帝的言语，并且服从于这上帝的话语是所有教义、信仰和生活方面绝对可靠的权威……教会总会也接受在 1580 年协同书中具体化的福音路德教会的信仰告白，不是他们包含了（insofar as），而是因为他们上帝话语纯全教义的正确陈述和说明。”通过接受协同书中的信仰告白，威斯康辛总会认为其中所有被承认的教义不是出于人的启示，而是出于天上的父在他神圣话语中的启示。这就是为什么总会和他下属的教会，要求所有的教导和传讲符合这些认信。当你来到圣三一福音路德教会的时候，牧师的讲道是基于圣经的，也是与路德宗信仰告白一致的。WELS 成员中所有的教会都是如此。和 WELS 有团契关系的 ELS（福音路德宗总会）和他下属的所有教会也是这样。

Why isn’t it enough simply to promise to teach and preach according to the Holy Scriptures? The problem is that false prophets also make that claim about their false teachings. When Wisconsin synod congregations require their pastors to teach and preach according to the Lutheran Confessions, they are telling their pastors that they expect them to teach Scripture faithfully, without changes and additions made by man. So we test both the written confessions and their public teaching and preaching. Do both agree with Scripture?

为什么简单地承诺教导和基于圣经的传讲不足以说明问题呢？问题就是假先知也会就他们的错误教导如此宣称。当威斯康辛总会的教会要求他们的牧师基于路德宗信仰告白去教导和传讲时，等于他们在对牧师们说，他们接受牧师们忠实地教导圣经，没有任何从人而来的改变和增加。所以，我们既查验书面的信仰告白，也查验他们公开的教导和宣讲。看看两者是否都符合圣经？

Accepting the Scriptures and the Lutheran Confessions, however, does not have the same significance for all Lutherans. The Evangelical Lutheran Church in America (ELCA), the church body that includes about two thirds of America’s Lutherans, can serve as an illustration of this. Regarding Scripture, ELCA says: “This church accepts the canonical Scriptures of the Old and New Testaments as the inspired Word of God and the authoritative source and norm of its proclamation, faith and life.”¹⁰ While this statement sounds good in what it says, what is lacking is any reference to the



Scripture's inerrancy. This was a conscious omission, allowing for a critical examination of what the Scriptures say, **as we shall see.**

然而，接受圣经和路德宗的信仰告白，并不是对所有路德宗信徒同样重要。美国福音路德教会（ELCA）——其教会会众涵盖了全美国路德宗信徒的三分之二——可以作为一个例子。关于圣经，ELCA 认为：“本教会接受旧约和新约正典圣经为上帝默示的话语，并且是教会宣讲、信仰和生命的权威根源与标准。”虽然这个陈述按他所说的听起来不错，只是缺少的是关于圣经无误的任何描述。这是一个故意的遗漏，像我们可以看到的一样，她允许对圣经所说的进行批判性的检验。

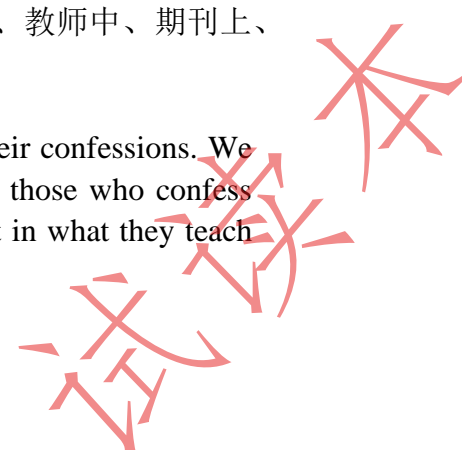
ELCA “accepts” the Lutheran confessions with these words: “This church accepts the Unaltered Augsburg Confession as a true witness to the Gospel. . . . This church accepts the other confessional writings in the Book of Concord, . . . as further valid interpretations of the faith of the Church.”¹¹ **What is lacking is any commitment to the confessions as to their doctrinal content in all teaching and preaching.**

ELCA“接受”路德宗的信仰告白，她这样说：“本教会接受未编辑版奥斯堡信条作为福音的真实见证.....本教会接受协同书中的其他信仰告白文件.....作为教会信仰进一步正当的解释。”**所缺少的是其所有教导和所传讲的教义性内容与信仰告白一致的承诺。**

This is a limited “acceptance” of the Scriptures and the Lutheran Confessions. This can be seen from what may be taught and preached in ELCA. The above “acceptance” does not prohibit a pastor or professor from preaching and teaching that the Bible has errors in it, that Adam and Eve may not have been real people, that evolution may be as true as the scriptural account of creation, that the virgin birth of Jesus is a myth, that Jesus’ body never rose physically, and that some can be saved without believing in Jesus’ work of redemption. Such teachings, and many more could be cited, are permitted in ELCA. Thus, to test the confession of a church, we must look not only at the official written confessions, but also at what is meant by “accepting” them and at what is acceptable teaching from the pulpit, in the classrooms, and in its periodicals and published writings.

这是一个对圣经和路德宗信仰告白有限度的“接受”。在 ELCA 教会中教导和传讲的内容中可以领略这一点。圣经有错误，亚当和夏娃可能不是真实的人物，进化论可能和圣经记载的创造同为事实，童贞女生耶稣是一个神话，耶稣的身体从来没有真正地复活，并且一些人不必相信耶稣基督救赎的工作就可以得救——当一个牧师或教授教导或传讲这些的时候，上面提到的“接受”不会禁止他们这样的行为。还有很多可以被列举出来诸如此类的教导，在 ELCA 是允许的。因此，查验一个教会的信仰告白，我们必须不仅仅看官方的信仰告白文件，还要查验所谓的“接受”认信是什么含义；并且讲道台、教师中、期刊上、以及印刷的资料中所接受的教导是什么。

We can test the churches and denominations on the basis of their confessions. We can distinguish between true and false visible churches, between those who confess the truth of Scripture in their confessions and are committed to it in what they teach



and preach, and those who include or permit error in their confessions and in their teaching and preaching.

我们可以基于他们的信仰告白查验教会和宗派。我们可以在真假有形教会间加以区分。区分那些在他们信仰告白中承认圣经的真理，并且在他们所教导和传讲的时候忠诚于信仰告白的教会；以及那些在他们的信仰告白、教导和传讲中含有或允许错谬的教会。

Fellowship

Why are we to test a church's or denomination's doctrine? Because God wants us to be associated with a visible church that teaches the truth and to stay away from those who teach falsely.

团契

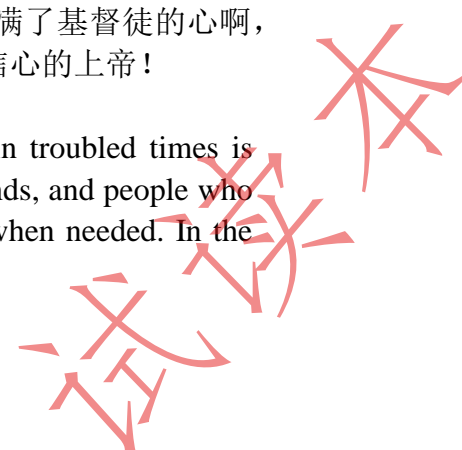
我们为什么要查验一个教会或宗派的教义呢？因为上帝希望我们与那教导真理，并且远离错误教导的有形教会相联结。

God wants to bless us through the Christian fellowship **we practice with** those whose confession is firmly based on Scripture. In the letter to the Hebrews, we receive this solemn encouragement: "And let us consider how we may spur one another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and all the more as you see the Day approaching" (10:24,25). God wants us to associate with fellow believers and to meet with them. Practicing Christian fellowship can be a rich source of encouragement as we live in a troubled world and as we face the devil's temptations. How eagerly we Christians should want to "carry each other's burdens" (Galatians 6:2)!

God has given Christians the best means with which to encourage one another. Paul wrote to the Colossians: "Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God" (3:16). What joy and encouragement it is for Christians to hear the Word of God read and preached in their churches and to sing psalms and hymns with their fellow Christians! What a blessing when that Word is a daily part of the family's life! What gratitude will fill the Christian's heart to the God who blesses and encourages us and supports and strengthens our faith in this way!

上帝已经给基督徒最好的彼此激励的工具。保罗写信给歌罗西教会说：“当用各样的智慧，把基督的道理丰富地存在心里，用诗章、颂词、灵歌，彼此叫道，互相劝戒，心被恩感，歌颂神。”（歌罗西书 3:16）。对于基督徒来说，听到上帝的话在他们的教会中被诵读和传讲，与他们的基督徒伙伴一起歌唱诗篇和赞美诗，是多么喜乐和鼓舞人心的事情啊！当上帝的话每一天作为家庭生活的一部分，是多么大的祝福啊！何等感恩的心情将充满了基督徒的心啊，就是感谢那位祝福、激励我们，以**这种方式**支持和坚固我们信心的上帝！

The value of belonging to a group that can provide support in troubled times is generally recognized. A **close-knit** family, a group of faithful friends, and people who have experienced similar problems can provide helpful support when needed. In the



family of God we have a very special support group, one which the Lord Jesus has equipped with his word of comfort and wisdom, with the gospel that sustains faith. As members of this family, we are told to “encourage one another and build each other up, just as in fact you are doing” (1 Thessalonians 5:11). That is the very thing we are doing as we practice Christian fellowship with those whose confession is true to God’s holy Word.

归属于一个在困难中可以提供支持的团体，其价值是被普遍认同的。一个甜美的家庭，一群忠实的朋友，以及那些经历过同样问题，在需要的时候可以提供有益支持的人们。在上帝的家中，我们有一个非常特殊的支持群体，一个被主耶稣基督用他安慰和智慧的话语，用持守信心的福音装备的群体。作为这个家庭的一员，我们被告知：“你们该彼此劝慰，互相建立，正如你们素常所行的。”（帖撒罗尼迦前书 5:11）。当我们与那些信仰告白忠实于上帝神圣话语的人们一起实践基督徒的团契时，这就是我们真正在做的事情。

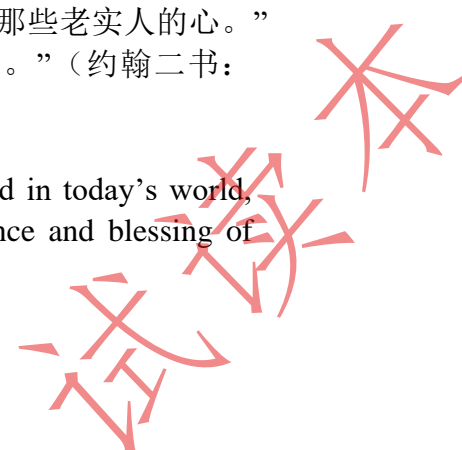
On the other hand, the Lord wants us to keep away from false churches, from those whose confession identifies their false teaching. Jesus warns: “Watch out for false prophets” (Matthew 7:15). John, the apostle of love, wrote: “If anyone comes to you and does not bring this teaching [the teaching of Christ], do not take him into your house or welcome him” (2 John 10). We are not to practice Christian fellowship with them or support them in their work. Paul urges us “to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned” (Romans 16:17). He says, “Keep away from them.” That means, Do not practice Christian fellowship with them. Do not invite them to preach to you. Do not celebrate the Lord’s Supper with them. Do not join with them in Christian worship.

另外，主希望我们与假教会保持距离，与那些认信显明他们错误教导的人保持距离。耶稣警告说：“你们要防备假先知。”（马太福音 7: :1）。爱的使徒约翰写道：“若有人到你们那里，不是传这教训（基督的教训），不要接他到家里，也不要问他的安。”（约翰二书：10）。我们不与他们建立基督徒的团契，也不支持他们的工作。保罗劝勉我们“那些离间你们，叫你们跌倒，背乎所学之道的人”（罗马书 16:17）。他说：“我劝你们要留意躲避他们。”这意味着，不与他们建立基督徒的团契。不要邀请他们为你们证道。不要与他们一起领受圣餐。也不要与他们一起进行基督徒的敬拜。

God also tells us why he wants us to stay away from them. With their false teaching they “are not serving our Lord Christ.” What is more, “by smooth talk and flattery they deceive the minds of naive people” (Romans 16:18). John also points out that by supporting a false prophet one “shares in his wicked work” (2 John 11).

上帝也告诉我们为什么他希望我们远离这样的人。他们因自己错误的教导“不是服侍我们的主基督。”更有甚者，他们“用花言巧语诱惑那些老实人的心。”约翰也指出藉着支持假先知，一个人“就在他的恶行上有份。”（约翰二书：11）。

The subject of Christian fellowship is not generally understood in today’s world, not even in the Christian or religious world. The true significance and blessing of



Christian fellowship is not appreciated, and the seriousness of false doctrine is not recognized. Some would even question whether any teaching that claims to be Christian can be called false or wrong. Not joining in worship and prayer with someone is considered uncharitable and judgmental. Suffice it to say here, in our practice of Christian fellowship, Scripture calls on us to distinguish clearly between true and false visible churches. Because of the importance and scope of this subject, a separate volume in this series is devoted to a more detailed study of fellowship.

基督徒团契这个主题一般不被今天的世界所理解，甚至不被基督徒和宗教世界所理解。基督徒团契真正的意义和祝福并没有被领会，人们也意识不到错误教义的严重性。一些人甚至会质疑，是否任何宣称是基督教的教导都可以被称为谬误。不加入一些人的敬拜，不与他们一起祷告被认为是狭隘的，是论断人的。这里完全可以说，在我们基督徒团契的实践中，圣经要求我们清晰地区别正确和错误的有形教会。因为这个主题的重要性和范围，在本系列中有单独的图书用来更详细地学习团契的相关知识。

团契

Conclusion to Part I

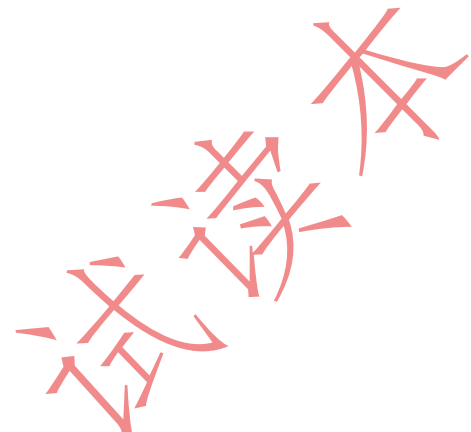
第一部分总结

“I don't need the church. I can worship God better just by myself.” “There are so many different churches. It's all so confusing. How should I know which one is right?” “People who go to church are hypocrites. They think they are better than anyone else, but look how they live during the week!” For most people the church has little appeal. Most mainline denominations are declining in number even though the world's population is experiencing rapid growth. Organized religion, as some refer to the church, is often held up to ridicule by the media, by comedians, and even by educators. Our society worships pleasure, sex, science, wealth, health, the human ego—creation rather than the Creator. It rejects absolutes and all claims of having the truth. Such a society finds the church with its divinely inspired Bible **inhibiting and confining** and out of touch with today's world.

“我不需要教会。我自己就可以更好的敬拜上帝。” “有那么多不同的教会。总是让人徒增烦恼。我怎么才能知道哪个是对的？” “去教会的人都是伪君子。他们以为自己比别人更好，但是看看他们每周的生活如何吧！”对大多数人来说，教会没那么吸引人。即使世界的人口正经历飞速的增长，但大多数主流的宗教在人数方面正日渐衰微。有组织的宗教，就如一些人提到的教会，常常被媒体、喜剧演员，甚至被教育工作者拿来嘲笑。我们的社会崇拜享乐、性、科学、财富、健康、自负——**造物而非创造者**。社会拒绝绝对性，并都声称已经拥有真理。这样的社会，发现教会和她神圣默示的圣经**只有**约束和限制，并且已经与今天的世界脱轨了。

Jesus, however, continues to build his church. People are brought to faith through the gospel of forgiveness as it is preached and taught. Jesus also gathers Christians into visible churches and church bodies. He does not want each Christian to be alone in this world of temptations and evil. He wants us to associate with those who confess the truth of his Word and avoid those who pervert it by following human reason and desires. The Savior speaks these words of reassurance: “Do not be afraid, little flock, for your Father has been pleased to give you the kingdom” (Luke 12:32).

然而，耶稣持续地建立他的教会。当赦罪的福音被传讲和教导时，人们就藉此相信。耶稣也在召集基督徒进入可见的教会和教会团体。他不希望每个基督徒在这诱惑和邪恶的世界中孤独一人。他希望我们与那些承认他话语的真理，并躲避那些随从人的理性和情欲滥用圣经之人的**信徒们**联合起来。救主用这些话语赐下安慰：“你们这小群，不要惧怕，因为你们的父，乐意把国赐给你们”（路加福音 12:32）。



Part II

The Mission of the Church

第二部分：教会的使命

4. The Church: What is its assignment?

4、教会：她的任务是什么？

When you moved to Centerville, you immediately decided to join Faith Ev. Lutheran Church. Why? What did you expect this church to do for you? Did you hope that membership at Faith would help your business? Did you expect that you would immediately acquire status in the community? Why did you want to be a member of Faith congregation?

当你举家搬到森特时（美国地名，译者注），你马上就决定加入信心福音路德教会。为什么呢？你希望这个教会为你做什么呢？你希望信心教会会友的人脉会对你的生意有帮助吗？你希望自己会很快的获得该团体的重视吗？而你又为什么想要成为信心教会的一员呢？

The primary question, however, is not what you expect the church to do for you. We need to ask: What assignment has God given to the church; what does he expect the church to do for you? And then also, what does he expect of you as a member? Jesus gives the answer.

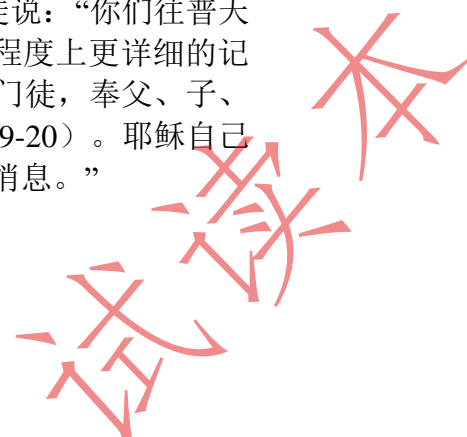
然而，最重要的问题不是你希望教会为你做什么。我们需要问的是：上帝给教会的任务是什么？上帝希望教会为你做什么？然后也一样，上帝对你作为一个会友有什么期望？

The Great Commission

The church, as we noted, is the gathering or congregation of believers. What assignment has God given to Christians as they continue in this world? Jesus said to his disciples before he ascended: “Go into all the world and preach the good news to all creation” (Mark 16:15). In somewhat greater detail, Matthew records Jesus’ commission to his disciples: “Therefore go and make disciples of all nations, baptizing them . . . and teaching them” (28:19,20). Jesus himself would no longer be visibly present on earth to teach people. Now his disciples were to “preach the good news.”

伟大的任命

正如我们提到的，教会是信徒的集合或聚会。当基督徒持续在这个世界上时，上帝给了他们怎样的任务呢？在升天前，耶稣对他的门徒说：“你们往普天下去，传福音给万民听。”（马可福音 16:15）。马太在某种程度上更详细的记载了耶稣给门徒们的使命：“所以，你们要去，使万民作我的门徒，奉父、子、圣灵的名给他们施洗。……都教训他们遵守”（马太福音 28:19-20）。耶稣自己将不再显现在世上教导人们。现在他的门徒们将要“传扬这好消息。”



It is important to make good news known. When a new medication is discovered, this good news must be widely published so that as many people as possible may benefit from it. To hide its healing power from those who could be helped is heartless, **if not cruel**. So it is with the good news Christ commanded his believers to preach.

使这个好消息广为人知事关重大。当一种新药被发明时，这个好消息必须被广泛地宣布，使得尽可能多的人们可以从它获益。对那些可以被帮助的人们隐藏这医治的能力，即使不残忍，也是无情的。因此基督命令他的信徒们传讲这好消息。

The book of Acts records how the disciples carried out this assignment. They acted as individuals. When the church in Jerusalem suffered persecution, “those who had been scattered preached the word wherever they went” (Acts 8:4). They acted also as groups of believers. The church at Antioch, for example, sent Paul and Barnabas on their mission journeys (Acts 13:2,3).

使徒行传记载了门徒们如何履行这份使命的。他们各自行动。当耶路撒冷的教会遭受逼迫的时候，“那些分散的人往各处去传道。”（使徒行传 8:4）。信徒们也三五成群地行动。比如，安提阿教会就差派保罗和巴拿巴开始他们的宣教旅程（使徒行传 13:2-3）。

Teach—preach

The “good news” is a message the world needs to hear. This requires communication. The church, Christians, are to speak, tell, proclaim, teach, and preach. **The church’s commission has to do with words, God’s Word as we have it in the inspired Scriptures.**

教导——宣讲

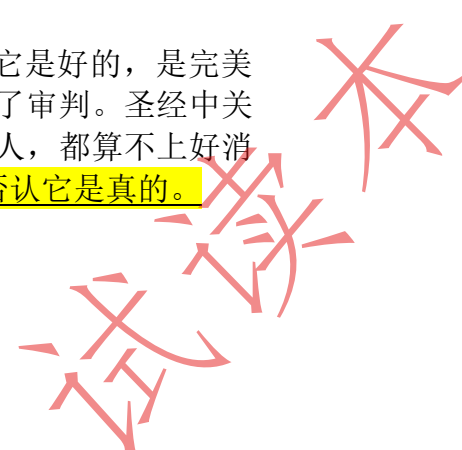
这个好消息是世界需要听到的信息。这一点要求信息的交流。因此教会，即基督徒们要做的是谈论，讲述，宣扬，教导以及传讲。教会所受的任务与话语有关，与我们已经拥有的圣灵所默示的圣经，即上帝的话语有关。

The church has been assigned to teach “everything” Jesus commanded, including all the teachings found in the Bible. That is what Paul did. He could say, “I have not hesitated to proclaim to you the whole will of God” (Acts 20:27). This means not adding anything to Scripture nor taking anything from it.

教会已被委以重任，去教导耶稣教训的“每件事情”，包括所有圣经中的教导。保罗也是这样做的。他可以说：“因为神的旨意，我并没有一样避讳不传给你们的。”（使徒行传 20:27）。这意味着不在圣经上增加任何教导，也不从中去掉任何的教导。

Not every teaching of Scripture brings us “good news.” The law, though it is good and perfect, is not good news for us. It reveals sin and proclaims judgment. What the Bible teaches about the devil, original sin, hell, and eternal damnation is not good news because we are sinners. **Much that the Bible teaches sinners is such bad news that people deny that it can be true.**

不是每处圣经的教导都带给我们“好消息”。律法，虽然它是好的，是完美的，对我们而言却不是一个好消息。律法显明了罪，也宣告了审判。圣经中关于魔鬼、原罪、地狱和永远的诅咒这些记载，因为我们是罪人，都算不上好消息。大部分 **圣经中教导罪人的信息是如此的噩耗，以致人们否认它是真的。**



But wasn't it "good news" Jesus commissioned the church to preach? Should we forget about preaching the law? Should we forget about telling people about the devil, hell, and judgment? This is not what Jesus said to do, yet how can we preach the "good news" and still preach "everything he commanded"? Doesn't "everything" include the bad news?

但是律法不是基督委任给教会传讲的“好消息”吗？我们应该将传讲律法抛之脑后吗？我们应该忽视向人们讲论有关魔鬼、地狱和审判的信息吗？这不是耶稣告诉我们要做的。然而，我们如何既能传讲“好消息”，又能教导“凡他教训的”呢？“凡他教训的”不是包括噩耗吗？

The answer is that the bad news must be taught for the sake of the "good news," or the gospel. "It is not the healthy who need a doctor, but the sick" (Mark 2:17). The diabetic who believes himself to be healthy will turn away from the doctor who tells him to take insulin. The "good news" of forgiveness in Christ is indeed good news, but not until the law has revealed our sin. The good news is foolishness to those who consider themselves "healthy." As a result, Paul, who told the Corinthians, "I resolved to know nothing while I was with you except Jesus Christ and him crucified" (1 Corinthians 2:2), had to proclaim "the whole will of God" and show them their sin. Both sin and grace are included when the good news is preached.

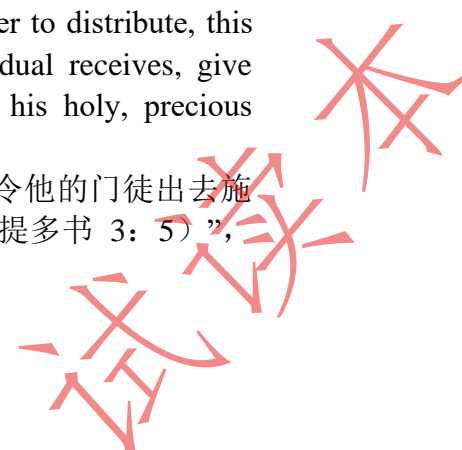
答案是，坏消息必须为着“好消息”或福音的缘故被教导。“康健的人用不着医生，有病的人才用得着。”（马可福音 2:17）。相信自己还是健康的糖尿病患者，会无视告诉他应该注射胰岛素的医生。基督赦免的“好消息”是实实在在的好消息，但是直到律法显出我们的罪之前，它都不能算好消息。好消息对那些认为自己“健康”的人是愚蠢的。因此，那个对哥林多教会说：“因为我曾定了主意，在你们中间不知道别的，只知道耶稣基督并他钉十字架。”（哥林多前书 2:2）的保罗，不得不传讲“全部神的旨意”，并且显出他们的罪来。当好消息被传讲时，罪和恩典都要包含其中。

The two basic teachings in the Bible are the law and the gospel. It is vital for the church to recognize this in its teaching. Both must be taught in close relationship with one another, but also with a clear distinction between the two. The purpose of each must be carefully recognized in their use. This is so important that a separate volume in this series concerns itself with these two teachings.

圣经中两个基本的教导是律法和福音。意识到教导中包含这两点对于教会来说是至关重要的。两者必须必密不可分地被教导，又要彼此严格地区分。每个部分的目的必须小心地在使用上加以识别。这是极其重要的，在本系列中有关于这两种教导单独的图书。

The church's commission to "preach the good news" includes the administration of the sacraments. When Jesus commanded his disciples to baptize, this was good news because God has given Baptism as a "washing of rebirth and renewal by the Holy Spirit" (Titus 3:5). When Jesus gave the church the Lord's Supper to distribute, this was good news because the body and blood, which the individual receives, give personal assurance of the Lord's forgiveness, purchased "with his holy, precious blood and with his innocent suffering and death."

教会的任务是“传讲好消息”，以及管理圣礼。当耶稣命令他的门徒出去施洗时，因为上帝已经赐下洗礼作为“重生的洗和圣灵的更新（提多书 3: 5）”，



所以这就是个好消息。当耶稣将圣餐礼赐给教会分发时，因为身体和宝血被每个人所领受，给每个人上帝赦免的确据，这确信是“藉着他圣洁的宝血和他无辜的受苦和受难”赎买回来的，这也是一个好消息。

Furthermore, the church's commission to "preach the good news" includes promoting good works. But doesn't Scripture say that we are saved "by grace . . . through faith . . . not by works, so that no one can boast" (Ephesians 2:8,9)? Because Lutherans stress salvation by grace alone, apart from works, they have been accused of teaching that good works are unimportant. Some have even said that good works are harmful to salvation. However, that is not what the Bible teaches and what the church must teach.

此外，教会的任务是“传讲好消息”，这还包括促进善工。但是圣经中不是说我们得救是“本乎恩，也因着信……不是出于行为，免得有人自夸（以弗所书 2:8-9）”吗？因为路德宗强调救恩是唯独恩典，与行为无关，他们被指责教导善工不重要的信息。一些人甚至说善工是对救恩有害的。然而，这不是圣经中所教导的，也不是教会必须教导的。

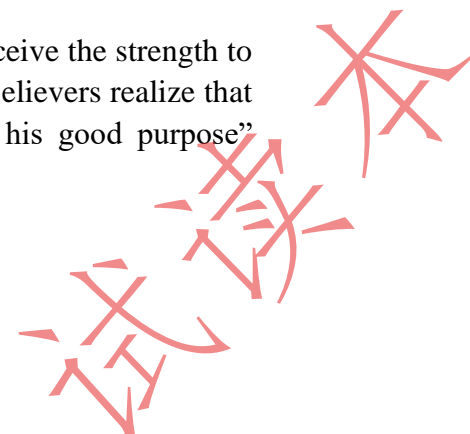
The church must promote good works because they are a necessary fruit of faith. We expect a good fruit tree to bear good fruit. In the parable, the fig tree that did not bear the expected fruit was to be cut down (Luke 13:9). Only trees that bear good fruit keep their place in an orchard; fruitless trees will soon become firewood. Since "faith without deeds is dead" (James 2:26), fruitless "Christians" do not retain their place in the family of God. The lack of fruit shows that they are spiritually dead.

教会必须促进善工，因为他们是信心必不可少的果实。我们希望一个好树结出好果子来。在比喻中，无花果树不结出应结的果子，就被砍掉了（路加福音 13:9）。只有结好果子的树仍旧在果园中生长；不结果子的树很快就变成了柴火。既然“没有行为的信心是死的（雅各书 2:26）”，没有果子的“基督徒”在上帝的家中没有息身之所。缺少果实显示出他们属灵里的死亡。

But what are good works? What is good fruit? How is it produced? Only branches that are attached to a good trunk will produce fruit because the sap that keeps the branch alive and fruitful reaches it through the trunk. Jesus made this application: "I am the true vine. . . . No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me. I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit" (John 15:1,4,5).

但是什么是善工呢？什么是好果子呢？它们如何长出来呢？只有当枝桠生长在好的树干上，才会结出果实，因为维持着枝桠的生命和果实累累的养分，是通过树干送往枝桠的。耶稣这样运用说：“我是真葡萄树……枝子若不常在葡萄树上，自己就不能结果子。你们若不常在我里面，也是这样。我是葡萄树；你们是枝子。常在我里面的，我也常在他里面，这人就多结果子。（约翰福音 15:1,4,5）”

By faith Christians are attached to Christ, and from him they receive the strength to bear fruit. The unbeliever, cut off from Christ, can bear no fruit. Believers realize that "it is God who works in you to will and to act according to his good purpose" (Philippians 2:13).



藉着信心，基督徒连于基督，并且他们从他那里得坚固，结果实。不信的人，他们与基督隔绝，结不出任何过失。信徒们意识到“都是上帝在你们心里运行，为要成就他的美意。”（腓立比书 2:13）。

The kind of works the Christian will produce corresponds to the will of God as revealed in his holy law, as we know it in the Ten Commandments. What is contrary to God's law is not produced by faith, but by a person's sinful nature. So the gospel is the fuel that keeps the Christian's motor running; the law is the road map that shows him which direction to go.

基督徒所生发出的善工，符合上帝在他圣洁律法中所显明的旨意，我们知道那就是十诫。抵挡上帝律法的不是信心的果实，而是人罪性的果子。因此福音是保持基督徒有力奔跑的养分；律法是向他显明所行方向的路书。

The church must promote good works as fruits of faith. This is part of teaching “the whole will of God.”

教会必须促进作为信心果实的善工。这是教导“整全的上帝旨意”的一部分。

Civic righteousness

Your neighbor is not a Christian. Neither he nor his wife go to church, but they are good neighbors. When you were sick, he mowed your lawn, and she does volunteer work at the local hospital. **They are both active in making your neighborhood crime free.** They are performing many “good works.” However, because they are unbelievers, the works they do are not fruits of faith. The “good” they do is called “civic righteousness.” Our confessions distinguish between such external works and the fruits of faith.

公民的义

你的邻居不是一个基督徒。他和他的妻子都不去教堂，但是他们是很好的邻舍。当你生病的时候，他替你修理草坪；而他的妻子是本地医院的志愿者。他们都积极地致力于消除社区的犯罪。他们展现出很多的“善工”。然而，因为他们是非信徒，他们所做的工作不是信心的果实。他们所行的“善”被称为“公民的义”。我们在认信中将这样外表的工作和信心的果实加以区分。

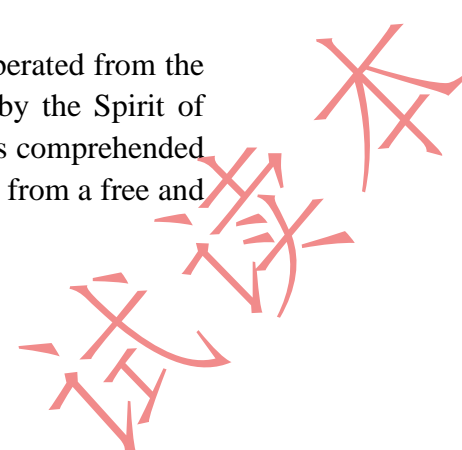
We read in the Formula of Concord:

我们在协同书中读到：

The distinction between works is due to the difference in the individuals who are concerned about living according to the law and the will of God. For as long as a person is not reborn, lives according to the law, and does its works merely because they are commanded, from fear of punishment or in hope of reward, he is still under the law. . . .

这两种行为的区别，乃因那关心按律法与上帝旨意行事为人的人中间有所不同。人若为重生，但按律法行事为人，他实行律法，仅因有了命令，因为惧怕刑罚或冀求报酬，他便仍处于律法之下。……

But when a person is born anew by the Spirit of God and is liberated from the law (that is, when he is free from this driver and is driven by the Spirit of Christ), he lives according to the immutable will of God as it is comprehended in the law and, in so far as he is born anew, he does everything from a free and



merry spirit. These works are, strictly speaking, not works of the law but works and fruits of the Spirit.¹²

但当人藉上帝的灵重生，脱离律法（即被基督的灵引导，脱离律法的辖制），他便按律法所包含上帝无可更改的旨意为人，作重生的新人，由快乐自由的灵行事。严格地说，不是律法的行为，而是圣灵的行为与果实。

Outwardly what the believer and unbeliever do appears to be the same. Both faithfully pay their taxes: the one, fearing the penalty for “cheating”; the other, because this is the will of the God who redeemed him. Both donate blood or contribute money to the Red Cross to help victims of a disaster: the one, looking for praise, expecting help in return in a possible time of need, or perhaps only desiring the reward of feeling good about himself; the other, as a fruit of faith, serving Christ in his neighbor. This is not to say that God does not also desire civic righteousness, outward obedience to the law. To promote this, God has established civil government. Government exists “to punish those who do wrong and to commend those who do right” (1 Peter 2:14). Thus it maintains law and order.

从表面上看，信徒和非信徒所展现出的样子是一样的。都诚实地纳税：一个是害怕“欺诈”的惩罚；另一个是因为这是救赎我们的上帝的旨意。两者都献血或捐款给红十字会，帮助灾难中受到伤害的人们：一个是寻求赞扬，期待在可能有需要的时候得到回报，或可能只是希望得到自我感觉良好的奖励；另一个则是信心的果实，服事邻舍以服事基督。这不是说上帝不盼望公民的义，即表面上遵行律法的要求。为了促进这点，上帝设立了公民政府。政府的存在是“君王所派罚恶赏善的臣宰。”（彼得前书 2:14）。这样它可以维护律法和秩序。

The mission of the church vs. the mission of government

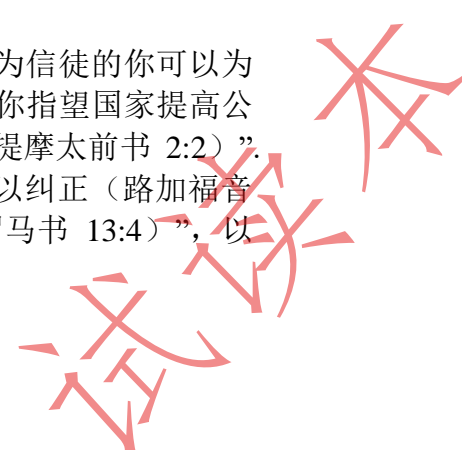
We must remember that the mission of the church is distinct from the mission of the state. Both the church and state are institutions of God. Each, however, has its specific assignment **and must remain within it.**

教会的使命 vs. 政府的使命

我们必须铭记，教会的使命有别于国家的使命。教会和国家两者都是上帝设立的。然而，它们各自有自己特别的工作，**并且必须保持在各自的任务中。**

You look to the church to serve you with the good news of redemption in Christ, to use Scripture so that as a believer you may be prepared for eternity, and to help you in this life produce fruits of faith. On the other hand, you look to the state to promote civic righteousness and to maintain law and order so that “we may live peaceful and quiet lives” (1 Timothy 2:2). You look to the state as “a judge or an arbiter” to correct wrongs that have been committed (Luke 12:14) and to serve God as “an agent of wrath to bring punishment on the wrongdoer” (Romans 13:4). To accomplish this, God has given the state “the sword” (Romans 13:4), or police power, as we call it. This includes even **capital** punishment.

你指望教会用基督救赎的好消息服事你，使用圣经使作为信徒的你可以为永生做好准备，并且帮助你在此生结出信心的果子。此外，你指望国家提高公民的争议，并且维护法律和秩序，以至于“平安无事地度日（提摩太前书 2:2）”。你指望国家作为“断事的官或仲裁人”，使已经发生的错误得以纠正（路加福音 12:14）；并且作为“神的用人，是伸冤的，刑罚那作恶的（罗马书 13:4）”，以



服事于上帝。为了完成这点，上帝赐给政府“佩剑”（罗马书 13:4），或者我们称之为：警察的力量。这甚至包括**资产制裁**。

As Christians living in this world, we are citizens of a particular state and subject to its jurisdiction. At the same time, by faith in Christ we are members of God’s family, the church. As outlined above, we must distinguish between the two in our expectations of each. Unfortunately, as the Augsburg Confession notes, “some have improperly confused the power of the church with the power of the sword.”¹³ For this reason the confession carefully outlines the responsibility of each and the means God has given each to carry out its duties.

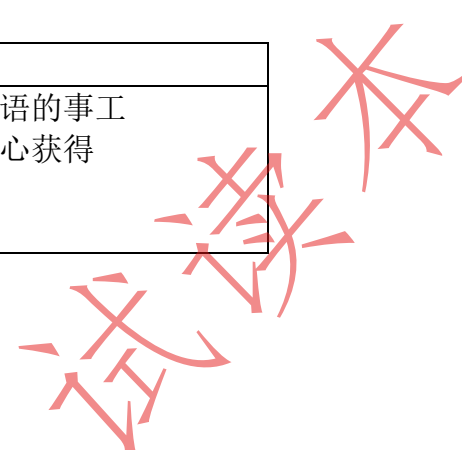
作为一个生活于今世的基督徒，我们是一个特定国家的公民，并且服从于国家的管辖。与此同时，因着基督里的信，我们是上帝大家庭教会中的一员。如上所述，我们必须在对两者的期望上加以区分。不幸的是，如奥斯堡信条所写：“有些人不恰当地混淆了教会的权柄和政府的权柄。”出于这个原因，该信条仔细地列出了他们两者各自的职责，以及上帝已经赐给他们履行各自职责的工具。

The church has the “power or command of God to preach the Gospel, to remit and retain sins, and to administer the sacraments.”¹⁴ Thus, “the power of the church bestows eternal things and is exercised only through the ministry of the Word.”¹⁵ But “civil government is concerned with other things than the Gospel. The state -protects not souls but bodies and goods from manifest harm, and constrains men with the sword and physical penalties.”¹⁶ The following chart illustrates what is said in these quotations:

教会拥有“传扬福音、赦罪留罪、施行圣礼”的责任。这样，“教会的权柄所给人永恒的恩赐，唯独藉着传道职之使用才得实践，”（奥斯堡信条第 28 条第 9 部分，原书引用标记错误，译者注）。但是“今世的权柄所涉及的事是与福音完全不同的。今世的权力不能保卫灵魂，乃是藉武力与属肉身的刑罚，保护人的身体和财产免受他人的侵害。”下面的表格列出了上面所引用条目中的信息。

	Responsibilities	Means
CHURCH:	eternal things preach gospel forgive/retain sins administer sacraments	ministry of the Word received by faith
GOVERNMENT	protect bodies protect goods constrain men from evil used according to reason	power of the sword physical penalties earthly rewards

	责任	工具
教会	永恒的事情 传讲福音 赦罪、留罪 施行圣礼	上帝话语的事工 通过信心获得



政府	保护身体 保护财产 约束人远离邪恶 依据理性使用	佩剑的权柄 身体上的刑罚 属世的奖赏
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To avoid confusion, neither of the two should “invade the other’s functions” nor make use of the other’s means.

为了避免使人疑惑，两者的任何一方都不应“干涉另外一方的职能”，也不能使用另外一方的工具或手段。

For example, as Christian citizens we do not want the state to teach our children how to pray. The state is not to compel people to attend worship or to pay pastors’ salaries nor should the state use the ministry of the Word to foster civic righteousness. On the other hand, the church is not to tell the state what laws to pass, to impose the injunctions of Scripture on the state, or to interfere with the state’s power of the sword. As Christian citizens we will be concerned that our government is honest and fair and reasonable, and we will participate to make it so. But we will also remember what we can expect of each, the church and the state, and what means God has given to each.

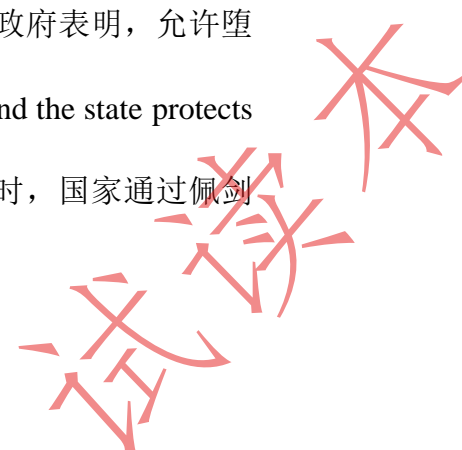
比如，作为一个基督徒公民，我们不希望国家教导我们的孩子们如何祷告。国家不应强迫人们参加主日崇拜，或支付牧师的工资；国家也不应使用上帝话语的事工去促进公民的正义。另外，教会不应告诉政府通过什么样的法律，在国家方面使用圣经中的诫命，或者干涉国家佩剑的权柄。作为基督徒的公民，我们会关心我们政府的诚信、公平和公道，并且我们也会参与其中使之得以实现。但是我们也要铭记，哪些是我们对教会和国家两者各自的期待，以及上帝已经给了他们各自怎样的工具。

Take the example of abortion. As a Christian, by faith I know what Scripture says about human life, that the Lord gives it at the time of conception (see Psalm 139:13-16; 51:5). I know that to destroy human life at any time is sin, and I expect my church to teach this on the basis of Scripture. However, I will not support efforts in the name of Christianity to use force (the sword) against abortion clinics. I will not expect my church, by quoting holy Scripture, to convince the government to pass laws against abortion. But as a Christian citizen, I will use every opportunity to show my fellow citizens and my government that to permit abortion is against reason and the government’s responsibility to protect human life.

以堕胎为例。最为一个基督徒，因着信心我们知道圣经中怎样谈及人的生命，是上帝在怀胎时就赐予人的（参阅诗篇 139:13-16, 51:5）。我知道在任何时候伤害人的生命都是犯罪的，并且我期望我的教会依据圣经教导这点。然而，我不会用基督教的名义施加影响，使用武力（佩剑）反对施行堕胎的医院。我不希望我的教会通过引用圣经，去说服政府通过法律反对堕胎。但是作为一个基督徒的公民，我会使用各样的机会，向其他的公民和我的政府表明，允许堕胎是反理性的，并且与政府保护公民生命的职责相抵触。

Thus, the church concerns itself with faith and uses the Word, and the state protects life and property with the sword **on the basis of reason.**

因此，教会使自己关注于信心以及使用上帝的话语；同时，国家通过佩剑**在理性的基础上**保护生命和财产。



The social gospel

Some assert that the church should be the conscience of the state and a force in society, active in reforming society's ills. Advocates of what is termed the "social gospel" affirm that "the substance of the redemption of the world in Jesus Christ is adequately understood and realized only when its power is effective in the transformation of the structures of society."¹⁷ They reduce the importance of Christ coming to redeem the sinner for eternal life in heaven. Instead, what is important is that he came to redeem society from its evils so that the world may become a better place in which to live. This changes what is expected of the church as it lives in this world because concern for reforming the individual sinner is replaced by concern for reforming society. The church's heavenly mission becomes an earthly one.

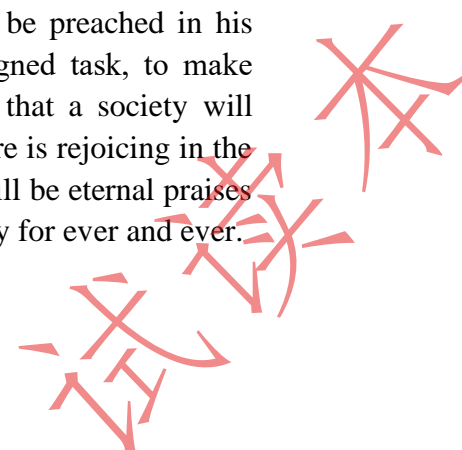
社会福音

有些人断言教会应该成为国家的良心和社会里强有力的一群，积极参与改善社会的痼疾。为何为“社会福音”定义辩护的声音断言：“只有当耶稣基督对全世界救赎的能力有效地改变了社会结构的时候，它的实质才被充分地理解和实现。”他们削弱了基督降世救赎罪人，并赐予天堂中永远生命的重要性。取而代之重要的则是，耶稣来将社会从邪恶中拯救出来，以至于世界可以成为一个更宜居的地方。这更改了人们对今世教会的期望，因为关心更新每个罪人被关心革新社会所取代。教会属天的使命变成了一个属世的任务。

Similar is the claim that the church has a "ministry to the whole man." Some claim that in serving people for their welfare, you cannot divide between the physical and the spiritual. In fact, "holistic health requires effective functioning physically, psychologically, socially, and spiritually plus the successful integration of all these components."¹⁸ Such a philosophy assigns responsibilities to the church that go beyond its spiritual role to the role of ministering to the "whole person." The church will practice charity by reaching out to the physical needs of people, but claiming the church is to provide ministries and services for all the needs of "the whole man" places upon it responsibilities that go beyond Scripture and sidetrack it from its saving mission and the means entrusted to it by God.

类似的宣称认为教会包括“全人的事工”。一些人则声称在为人们福利的服事中，你不能将属世和属灵的彼此区分。事实上，“全人的健康要求有效的身体、心理、社会和属灵的机能，以及将所有这些因素成功地整合。”这种哲学给了教会一个超越其属灵角色的责任，即“全人”事工的角色。教会将为人的物质需要而向外拓展，实践慈善的目标，但宣称教会将为“全人”一切的需要提供事工和服事，是使其职责逾越了圣经的教导，并且将教会从拯救的使命和上帝托付的途径中带入歧途。

Jesus said, "My kingdom is not of this world" (John 18:36). Jesus suffered, died, and rose again so that "repentance and forgiveness of sins will be preached in his name" (Luke 24:47). Let the church remain faithful to its assigned task, to make disciples of Jesus through the means of grace. We can expect that a society will benefit from the presence of Christians, but more importantly, there is rejoicing in the presence of the angels of God as each sinner repents. And there will be eternal praises before God as the redeemed unite their heavenly voices to his glory for ever and ever.



耶稣说：“我的国不属这世界（约翰福音 18:36）。”耶稣受苦，受难，并且复活，以至于“人要奉他的名悔改和赦罪的道。”（路加福音 24:47）。让教会持守已委派给自己的使命，藉着施恩具使人成为耶稣的门徒吧。我们能够期待一个社会将因为基督徒的存在而获益良多；但是更重要的是，当每个罪人悔改的时候，那里有因上帝天使的存在而来的欢喜。当被赎的人们为上帝永远的荣耀汇合他们属天的声音时，那里将会有在上帝面前永恒的赞美。

5 The Church: Preach the gospel to whom?

5 教会：向谁传讲福音呢？

“Go into all the world and preach the good news to all creation.” Imagine being one of the eleven disciples who heard Jesus say this to them. “Into all the world”! “To all creation”! You might have asked: “Lord, do you mean this? Do you mean we should go beyond Judea and Galilee? Also to the Samaritans? They won’t be very friendly toward us. And to Babylon, Egypt, and even Rome? And we heard of a place far beyond Rome called Spain. There are only 11 of us. The world is big. Travel is slow. What can we do?” The Lord’s answer was: “You will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8).

“你们往普天下去，传福音给万民听。（马可福音 16:15）”。想象一下你就是那听到耶稣对他们如此教导的十一个门徒之一。“往普天下去”！“给万民听”！你可能会问：“主啊，你当真的吗？你的意思是我们要离开犹太和加利利？甚至要去撒马利亚？他们不会友好地对待我们的。甚至去巴比伦、埃及或者罗马？并且我们听说一个比罗马还远的地方叫西班牙。我们只有 11 个人。世界如此之大。跋山涉水又遥遥无期。我们能做什么呢？”主回答说：“（你们）要在耶路撒冷、犹太全地和撒马利亚，直到地极，作我的见证。”（使徒行传 1:8）。

Into all the world

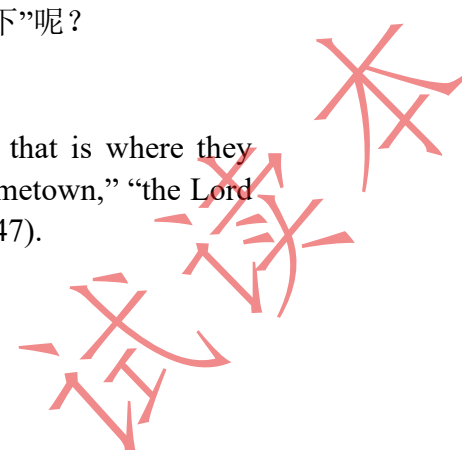
With his Great Commission, the Lord sends the church, his believers, “into all the world.” Jesus died for the sins of the world; all the world is to hear that good news. The Lord does not want “anyone to perish, but everyone to come to repentance” (2 Peter 3:9). **Of the disciples we read:** “Then the disciples went out and preached everywhere” (Mark 16:20). Where is “everywhere”? Where is the “world”?

往普天下去

带着这伟大的使命，主差派他的教会、他的信徒们“往普天下去”。耶稣为世人的罪而死；普天下的人将听到这个好消息。上帝不希望“一人沉沦，乃愿人人都悔改”（彼得后书 3:9）。我们看到关于门徒们的是：“门徒出去，到处宣传福音。”（马可福音 16:20）。哪里是“到处”呢？哪里是“普天下”呢？

Jerusalem

For the disciples, the “world” was first of all Jerusalem, and that is where they began on Pentecost day. As they continued preaching in their “hometown,” “the Lord added to their number daily those who were being saved” (Acts 2:47).



耶路撒冷

对于门徒们而言，“普天下”首先是整个耶路撒冷，就是他们在五旬节那天开始的地方。当他们不断地在他们的“家乡”传道时，“主将得救的人天天加给他们。”（使徒行传 2:47）。

For you the “world” is first of all Minneapolis or Moberg, Los Angeles or Lake City, Oconomowoc or Oskaloosa. The “world” is where you are. To begin with, “everywhere” is your own home and family. After coming to faith in Jesus, “the first thing Andrew did was to find his brother Simon . . . And he brought him to Jesus” (John 1:41,42). Wives and husbands may hope to win over their spouses (1 Peter 3:1,2). Parents are to teach their children. That is where the “world” begins, but it doesn’t end there. Your neighbors and friends, your coworkers and community are also part of “everywhere.”

对与你来说，“普天下”首先是整个北京或沈阳、上海或深圳、杭州或呼和浩特（原文为：整个明尼阿波利斯或莫布里奇市、洛杉矶或盐湖城，奥科诺莫沃克或奥斯卡卢萨。译者注），“普天下”就是你所在的地方。首先，“到处”是你自己的家和家人。在相信耶稣之后，“他先找着自己的哥哥西门……于是领他去见耶稣。”（约翰福音 1:41-42）。妻子和丈夫们可能希望赢得他们的配偶（彼得前书 3:1,2）。父母们要教导他们的子女。这就是“普天下”开始的地方，但却不是结束的地方。你的邻居和朋友们，你的同事和社区同样都是“到处”的一部分。

Judea and Samaria

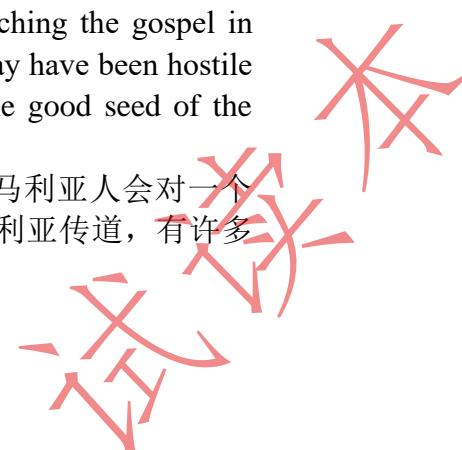
For the disciples the “world” was also Judea and Samaria. When persecution **broke out** against the church in Jerusalem, “all except the apostles were scattered throughout Judea and Samaria . . . [and] preached the word wherever they went” (Acts 8:1,4). We may not be scattered because of persecutions, but the mobility of today’s society may scatter us into many parts of our country. A job transfer may take us to Kentucky or Tennessee, to Washington or Vermont. Are we concerned about preaching the Word wherever we go?

犹太和撒马利亚

对于门徒而言，“普天下”也意味着犹太和撒马利亚地区。当逼迫爆发开始抵挡耶路撒冷的教会时，“除了使徒以外，门徒都分散在犹太和撒马利亚各处。……往各处去传道。”（使徒行传 8:1,4）。我们可能不会因为逼迫分散各地，但是今日社会的流动性可能将我们分散到各个城市。更换工作可能把我们带到广东或上海、内蒙或辽宁（原文为：肯塔基或田纳西、华盛顿或佛蒙特），我们关心过在我们所到之处传讲上帝的话语吗？

“And Samaria.” This was a territory that was hostile to the Jews. Would the Samaritans be open to a Savior who was a Jew? Philip, the evangelist, left Jerusalem and preached in Samaria, and many believed and were baptized. Hearing of this success, Peter and John also spent some time in Samaria, “preaching the gospel in many Samaritan villages” (Acts 8:25). Yes, even countries that may have been hostile to Christ and the gospel can become fertile fields for sowing the good seed of the gospel.

“和撒马利亚”。这是一片对犹太人充满敌意的土地。撒马利亚人会对一个犹太人的救主敞开吗？宣教士腓利，离开耶路撒冷并在撒马利亚传道，有许多



相信和领受洗礼的。听到这样的成就，彼得和约翰也开始花一些时间在撒马利亚，“一路在撒马利亚好些村庄传扬福音”（使徒行传 8:25）。是的，即使那些有可能抵挡基督和福音的国家，也能成为播撒福音美好种子的沃土。

All the world

“To the ends of the earth.” That does not seem so far anymore. The weeks it took to cross the Atlantic or Pacific are now reduced to hours. A faxed letter can reach you in minutes. Modern technology makes it possible for you to watch world events as they happen. Someone speaking in Chicago can be heard throughout the world at the time he is speaking.

普天之下

“直到地极。”这已经不是那么遥远的地方了。穿越太平洋和大西洋的时间已经从数周降到几个小时。一个传真文件可以在几分钟之内传送给你。现代的科技使你实时知晓正发生的世界大事变成可能。一些在芝加哥演讲的人，可以在讲话的同时使全世界成为听众。

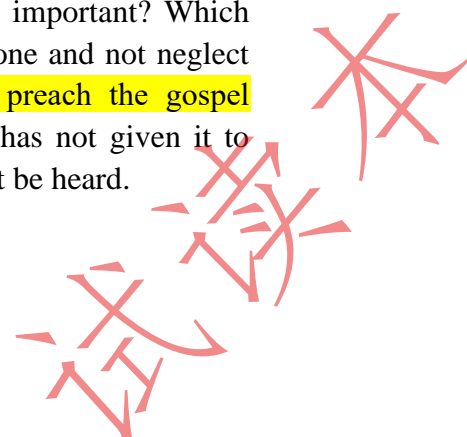
That has not made the world any less hostile to the gospel, but the Lord opens doors of opportunity. As Paul preached the good news everywhere, he often suffered persecution and imprisonment. Sinful, ungodly men tried to close the doors to his preaching. But in Ephesus, Paul writes, “A great door for effective work has opened to me” (1 Corinthians 16:9). When he went to Troas, he also found that “the Lord had opened a door for me” (2 Corinthians 2:12). Even while imprisoned in Rome, he asked the Colossians to pray for him “that God may open a door for our message” (4:3). And so it is today. Sinful, ungodly men closed the doors to preaching the good news in countries dominated by communistic governments, but the omniscient and omnipotent Lord of all opens doors that men try to close. He did this in Russia when atheistic communism lost its power.

这并没有使世界减少对福音的敌意，但是上帝会打开机会的大门。当保罗在各处传讲福音的时候，他经常遭受逼迫和囚禁。罪恶、不敬虔的人们试图关上他宣教的大门。但是在以弗所，保罗写道：“因为有宽大又有功效的门为我开了，”（哥林多前书 16:9）。当他前往特罗亚的时候，他也发现“主也给我开了门”（哥林多后书 2:12）。即使在罗马身陷囹圄的时候，保罗请求歌罗西教会的兄弟姐妹为他祷告“求神给我们开传道的门”（歌罗西书 4:3）。今天的情况如出一辙。罪恶、不敬虔的人关闭了好消息在共产主义政府治理下的国家的大门，但是全知和全能、统管万有的上帝打开的门人不能够关上。当无神论共产主义失势的时候，上帝在俄罗斯就是这样行的。

Open doors

The Lord opens doors, and the church must look for them and enter those it sees. Some of those doors are in our own United States where a church may do home mission work. The Lord opens other doors in the many countries of the world, and entering those is called world mission work. Which is the more important? Which should have priority? We can only say: The church must do the one and not neglect the other. **Christians, remember the Lord's commission is to preach the gospel everywhere.** This assignment was given to you, his church. He has not given it to anyone else. Unless the church proclaims the good news, it will not be heard.

开门



上帝开门，教会必须寻找这些门，并且进入她所看见的那些门。其中的一些门就在我们的国家（原文为：美利坚合众国），在这里教会可以作一些本土的宣教工作。上帝也在世界的其他国家打开其他的门，进入这些门被称为世界宣教工作。哪一个更重要呢？哪一个应该被优先执行呢？我们只能说：教会必须参与一种，并且不忽略另外一种。基督徒，铭记主的使命是要传福音到普天之下。这个任务是给你们，给主的教会的。他没有将这个任务给其他任何人。除非教会传讲这好消息，否则福音将销声匿迹。

Some, however, object. They say: “Why trouble people in foreign countries? They have their own cultures. They have their own religions, their own way of worshiping god. Why force your religion and culture on them?” Others say: “What these people need is not your religion but an improved economy. You must help raise their standard of living. Show them how they can develop their agriculture and their use of natural resources. Bring them the benefits of modern medicine. They don’t need a message that talks about heaven; they need a social gospel that will improve their present lives.”

然而，一些人不赞成这点。他们说：“为什么给外国人添麻烦呢？他们有自己的文化。他们有自己的宗教，他们自己敬拜神的方式。为什么将你的宗教和文化强加给他们呢？”另外一些人则说：“那些人所需要的，不是你的宗教，而是经济的腾飞。你必须帮助提高他们的生活水平。向他们展示怎样才能发展他们的农业以及怎样利用自然资源。带给他们现代机械的益处。他们不需要一个探讨有关天堂的信息；他们需要一个改善他们现有生活的社会福音。”

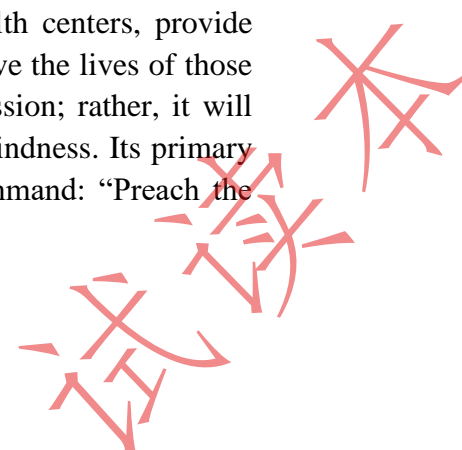
No other way

That is not what Jesus says. He warns: “What good will it be for a man if he gains the whole world, yet forfeits his soul?” (Matthew 16:26). God has provided only one way for a soul to be saved: Believe in the Lord Jesus Christ. “There is no other name under heaven given to men by which we must be saved” (Acts 4:12). That is why the church’s mission is to preach the good news in all the world. It fulfills its mission only as it leads people to repent of their sins and look in faith to Christ for forgiveness.

没有其他的路

那不是耶稣所说的。他警告说：“人若赚的全世界，赔上自己的性命，有什么益处呢？”（马太福音 16:26）。上帝只提供了一条灵魂得救的方式：相信主耶稣基督。“因为在天下人间，没有赐下别的名，我们可以靠着得救。”（使徒行传 4:12）这就是为什么教会的使命是在各国各邦传扬好消息。只有当她带领人们为罪悔改，并且看到基督里的信心和救赎时，她才完成了自己的使命。

But what about the sick in countries where doctors and nurses are few and medical help is unavailable? What about the poverty and starvation that a drought or poor crops bring? As the church preaches the good news, it will not ignore the sick and poor, the hungry children and starving adults. It will open health centers, provide medicines, distribute food, dig wells, and do what it can to improve the lives of those who suffer. All of this, however, will not replace its gospel mission; rather, it will support the proclamation of God’s mercy with acts of love and kindness. Its primary mission “to all creation” must, however, remain the Lord’s command: “Preach the good news.”



但是如何对待那些医生和护士短缺，并且没有医疗帮助的国家中病患呢？如何对待那些因为干旱或庄稼绝产而带来的贫穷和饥饿呢？当教会传讲好消息的时候，她不会对这些病患和贫穷，对那些饥肠辘辘的孩子们和饥饿的成人视而不见。她会建立健康中心，提供医疗设备，分发食物，挖掘水井，并且做各种可以提高那些苦难中人们生活的工作。然而，所有这些都不会取代她福音的使命；恰恰相反的是，这样的工作帮助信徒们通过爱的行为和友好去宣告上帝的怜悯。然而，教会“对所有造物”的优先使命，必须持守上帝的命令：“传讲好消息。”

In the congregation

But what about those whom the Holy Spirit has already brought to faith? What responsibility does the church have toward those whom the Lord has gathered into his flock? What is the church's mission to its members? To you? To put it another way, what should Christians, who are the church, do for one another?

在教会中

那些已经被圣灵赐予信心的人们又怎样呢？**教会对那些主已经聚集到他羊群中的人们有怎样的责任呢？**教会对她会友的事情是什么呢？换句话说，基督徒，那些组成教会的人们，他们应该彼此间做些什么事情呢？

Nurture

You have seen pictures of starving children in Africa. For a child to live and to grow, the body needs nourishment. Loving parents want to provide what is needed. How they grieve when they see the children they gave birth to threatened by starvation!

Similarly, the Lord's Great Commission to teach and preach does not end when someone is brought to faith. Spiritual life is not to be snuffed out again because of starvation. Through teaching and preaching, the Lord wants the church to feed and nurture the new life he has created in the hearts of believers. The church has a responsibility to nurture all within its flock.

培养

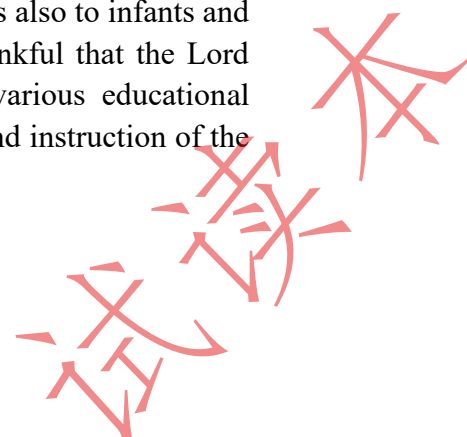
你一定见过非洲饥饿的孩子们的照片。为了使一个孩子生存和成长，他们的身体需要养分。爱他们的父母希望提供他们所需的一切。当他们看到自己所生的孩子们被饥饿所折磨的时候，他们该多么的伤心悲痛。

同样，当一个人相信后，上帝那教导和传讲的伟大使命就不会停止。属灵的生命不会因为饥饿而被再次扼杀。藉着教导和传讲，上帝希望教会喂养并培养他已经在信徒心中创造的暂新的生命。教会有责任培养羊群中的每个灵魂。

People of all ages

Included in God's flock are, first of all, the children. Parents, indeed, have primary responsibility not only for the physical but also the spiritual lives of their children. Yet, the Lord's command to his church to baptize and teach applies also to infants and children. The Lord told Peter: "Feed my lambs." Parents, be thankful that the Lord has made you part of God's family, the church. It provides various educational opportunities to help you bring up your children "in the training and instruction of the Lord" (Ephesians 6:4).

所有年龄段的人们



上帝的人群中首先包括孩子们。当然，无论是物质上还是属灵的生命方面，父母对他们的儿女有绝对优先的责任。然而，主对他教会的命令，去施洗和教导同样应用在婴儿和孩子们身上。主告诉彼得：“喂养我的羊。”**父母们，为上帝使你成为他家中——教会——的一员而满怀感激吧。**教会提供不同的教育机会，帮助你“照着主的教训和警戒”（以弗所书 6:4）养育你的儿女。

Adolescents as well as younger and older men and women are also in the congregation. In writing to Timothy and Titus, Paul instructs them how they are to serve people of all ages (1 Timothy 5:1,2; Titus 2:1-6). These all need to be nourished and nurtured spiritually while they live in a dangerous world and daily face the temptations that can destroy faith. How important are the opportunities for Bible study that the church provides in addition to regular Sunday worship!

青少年和年轻或年长的男人及女人一样，存在于教会中。保罗在写给提摩太和提多的馨彤，教导他们该怎样服事各种年龄的人群（提摩太前书 5:1,2；提多书 2:1-6）。当他们生存在一个危险的世界中，每一天要面对可以摧毁他们信心的试探时，他们都需要属灵的滋养和哺育。教会提供主日崇拜之外的圣经学习的机会是多么的重要啊！

Comfort for the troubled

The sick have a special need for the church's spiritual ministry. James writes: "Is any one of you sick? He should call the elders of the church to pray over him . . . in the name of the Lord" (5:14). Those who are sick need the visits and prayers of their brothers and sisters in the faith.

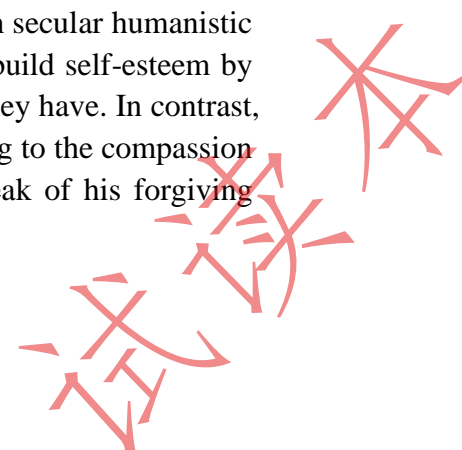
苦难中的安慰

生病的人对教会属灵的事工有特别的需要。雅各写道：“你们中间有病了的呢？他就该请教会的长老来，他们可以奉主的名用油抹他，为他祷告。”（雅各书 5:14）。那些生病中的人需要他们弟兄姐妹信心中的探访和祷告。

Christians will not escape the troubles of this life. They too get depressed, and the church will not ignore this. "Carry each other's burdens, and in this way you will fulfill the law of Christ" (Galatians 6:2). Paul tells the Thessalonians: "Encourage one another and build each other up, just as in fact you are doing" (1 Thessalonians 5:11). The Lord of the church reminded even the earliest New Testament Christians to nurture one another by Christian counseling.

基督徒的生命中不会没有苦难。他们一样会情绪低落，并且教会不会忽略这一点。“你们各人的重担要互相担当，如此，就完全了基督的律法。”（加拉太书 6: 2）。保罗告诉帖撒罗尼迦的信徒们：“所以，你们该彼此劝慰，互相建立，正如你们素常所行的。”（帖撒罗尼迦前书 5:11）。教会的主甚至提醒这些早期新约时代的基督徒们，要用基督徒的劝慰彼此培养。

The world, too, recognizes the importance of counseling for those who have traumatic experiences and for the troubled and depressed. Counselors are to help people cope, but all that the world can offer is counseling based on secular humanistic philosophy. This addresses itself to human reason, and hopes to build self-esteem by encouraging people to use the powers they may not even realize they have. In contrast, members of the family of God will counsel one another by pointing to the compassion and wisdom of their omnipotent heavenly Father. They will speak of his forgiving



love that shows how precious we are to him. They will use the divine Word by which the Spirit of God acts powerfully in weak and troubled human hearts.

这个世界也意识到对那些有创伤经历的，以及那些苦难和抑郁中的人们，进行劝慰的重要性。劝慰者将帮助人们应对，但是这个世界所能提供的一切就是基于世俗人性哲学的劝慰。这是劝慰本身关注人的理性，并且希望通过激励人们使用他们可能没有意识到自己所拥有的力量，建立一个自我。相比之下，上帝家庭中的成员则藉着指向他们全能天父的怜悯和智慧来彼此安慰。他们会谈论上帝的赦免之爱，这份爱显示出对于上帝来说我们如此的宝贵。他们会使用上帝的圣言，藉着圣言，上帝的灵在软弱和苦难者的心中有效地作工。

Correction for sinners

The battle against sin never ends, even for those in the family of God. Sin destroys faith, and no congregation dare ignore this. The Corinthian congregation thought it could, but Paul warns the members: “You are proud!” They did not do anything about the man guilty of incest, but Paul tells them: “Shouldn’t you rather have been filled with grief and have put out of your fellowship the man who did this?” (1 Corinthians 5:2).

纠正犯罪者

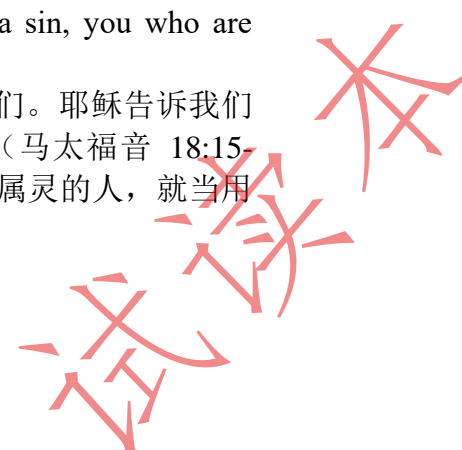
抵挡罪的战役永远没有尽头，即使对那些在上帝家中的人也是如此。罪拆毁信心，并且没有任何一个教会敢于忽视这点。哥林多教会觉得可以忽视，但是保罗警告成员说：“你们还是自高自大！”对有犯了乱伦罪的弟兄没有任何的行动，但是保罗告诉他们：“（你们）并不哀痛，（不应该）把行这事的人从你们中间赶出去（吗？）。”（哥林多前书 5:2）。

“You are proud!” That is true when the church ignores sin in its midst. Pride thinks that indifference toward sin will cause no harm. A proud church sets its own mind above the Word of God and fails to call sin, sin. That the world with its humanistic pride will call sex outside marriage or homosexual relationships “alternate life styles” can be expected because the world is under the rule of Satan. A church that joins the world in such claims sets itself above God’s holy Word. Such arrogance will only bring harm to its members.

“你们还是自高自大！”当教会忽略罪在其中的时候，这是真实的。骄傲认为对罪的轻视不会导致任何伤害。一个骄傲的教会使他自己的想法高于上帝的话语，并且没能呼喊出：有罪，有罪。由于世界是在撒旦的权势之下，世界和他的人本主义骄傲会认为婚姻之外的性行为或同性性关系只是“生活方式的改变”，是可以被接受的。教会在这样的声明中与世界联合，是将她自己置于上帝神圣话语之上了。如此的傲慢智慧带来对其会友的伤害。

Therefore, the church must admonish, reprove, and correct those who fall into sin. Jesus tells us how Christians will repeatedly try to reform a sinning brother or sister (Matthew 18:15-17). Paul expresses loving concern for those who succumb to temptation when he writes: “Brothers, if someone is caught in a sin, you who are spiritual should restore him gently” (Galatians 6:1).

然而，教会必须要施行劝诫、指摘并更正那些犯罪的人们。耶稣告诉我们基督徒要怎样反复地尝试，去纠正一个犯罪的弟兄或姐妹（马太福音 18:15-17）。当保罗写道：“弟兄们，若有人偶然被过犯所胜，你们属灵的人，就当用



温柔的心把他挽回过来。”（加拉太书 6:1），他是在强调对那些在试探面前失败的人爱的关注。

More than words of correction may be necessary. Paul tells the Corinthians: “Shouldn’t you rather . . . have put out of your fellowship the man who did this?” The Lord Jesus told the disciples that if a sinner persists **impenitently** in his sin, they are to “treat him as you would a pagan or a tax collector” (Matthew 18:17). We call this excommunication.

可能不仅仅是必要的纠正的话语。保罗告诉哥林多教会的信徒们：“（你们并不哀痛，（不应该）把行这事的人从你们中间赶出去（吗？）”主耶稣告诉门徒们，如果一个罪人坚持**不悔改**他的罪，他们要“看他像外邦人和税吏一样。”（马太福音 18:17）。我们称之为：逐出教会。

The purpose in excluding impenitent sinners is not to give a congregation the appearance of absolute purity, as though that were possible. Even the apostle Paul in his life never reached the perfection that those demand who hold that Christians can and must become perfect or holy in their lives. In this world the church is a hospital for sinners. Likewise, the purpose of excluding impenitent sinners is not just to “get rid of all the hypocrites.” Only God can look into the heart and recognize hypocrisy.

驱逐不悔改的罪人的目的，不是为了使一个教会有完全纯净的样子，这貌似是不可能的。即使使徒保罗的一生也从没有达到完美的境地，没有达到那些告诉基督徒们，可以并必须使其生命变得完美或圣洁者的命令。在这个世界上，教会是一间罪人的医院。同样，驱逐不悔改罪人的目的，也不仅仅是“出去所有的假冒伪善者”。只有上帝能够看到人心，并且识别假冒伪善者。

The purpose of all correction is repentance, so that “his spirit [may be] saved on the day of the Lord,” as Paul tells the Corinthians (1 Corinthians 5:5). The church’s mission is to sinners, to call them to repentance and assure them of the Lord’s complete forgiveness in Christ **for all eternity**. Thus, the church will nurture God’s people when they fall into sin and are in danger of eternal destruction.

所有纠正的目的是使人悔改，以至于如保罗告诉哥林多教会的话一样：“使他的灵魂在主耶稣基督的日子可以得救。”（哥林多前书 5:5）。教会的使命是针对罪人的，召唤他们悔改，并且使他们确信在永恒的基督里上帝完全的赦免。这样，当上帝的子民犯罪，并且面对永远毁灭的危险的时候，教会将哺育他们。

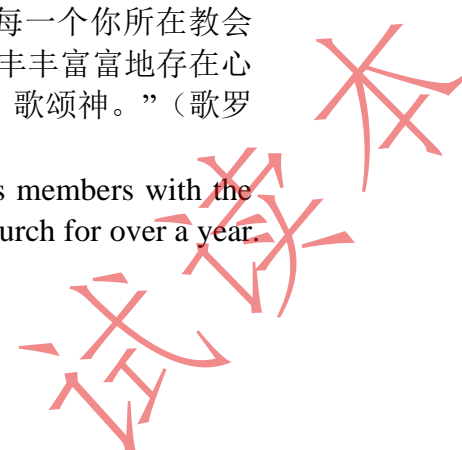
A continuing need

Indeed, the church’s mission to “preach the good news to all creation” includes you and every member of your congregation. God tells you to “let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God” (Colossians 3:16).

持续的需要

诚然，教会的使命是“向万民传讲好消息”，这包括你和每一个你所在教会中的成员在内。上帝告诉你“当用各样的智慧，把基督的道理丰富地存在心里，用诗章、颂词、灵歌，彼此教导，互相劝戒，心被恩感，歌颂神。”（歌罗西书 3:16）。

You could see how important it is for the church to nurture its members with the saving Word when you visited Tom, whom you had not seen in church for over a year.



“Don’t worry about me,” he assured you. “I was baptized and confirmed. My parents were good church members. I’ll never give up my faith. I don’t need to hear the same thing over and over again in church.” You reminded him of Paul’s words, “If you think you are standing firm, be careful that you don’t fall!” (1 Corinthians 10:12). His response was, “I know the Ten Commandments. I’m a good husband and father. I’m not one who will fall.” How much he needed to hear the same message over and over again! How much he needed to hear again and again that he is a sinner and that his sin will condemn him. How much he needed to hear again and again that he is saved alone by the grace of God in Christ, that not the good works he thinks he is doing will save him, but only the forgiveness Jesus won for him on the cross. Yes, the -Christian faith needs to be nurtured, **or those who once had it will turn to hopes that deceive and security that is a fiction.**

你已经超过一年没有在教会中见到汤姆了，当你拜访他的时候，你能够看到用救恩的话语培养信徒，对于教会而言是多么的重要。“用不着担心我，”汤姆让你放心，“我已经受洗并接受坚信礼了。我的父母是很好的教会会友。我永远不会放弃我的信心的。我不需要在教会中一遍又一遍地听同样的东西。”你提醒他保罗的话语：“自以为站立得稳的，须要谨慎，免得跌倒！”（哥林多前书 10:12）。他的回复是：“我知道十诫。我是一个很好的丈夫和父亲。我不是那个要跌倒的人。”他是多么需要一遍又一遍地听到同样的信息啊！他们多么需要一遍又一遍地听到他是个罪人，他的过犯会定他的罪啊！他是多么需要一遍又一遍地听到，他得到救赎唯独通过上帝在基督里的恩典，不是他以为他正在做的那些会拯救他的好行为，而是唯独耶稣为他在十字架上赢得的赦免啊！是的，基督徒的信心需要被哺育， **or those who once had it will turn to hopes that deceive and security that is a fiction.**

Paul also recognized that those who were brought to faith needed to be nurtured. He addressed his inspired -letters to people who already were Christians, to “the saints . . . , the faithful in Christ Jesus.” The entire Bible is God’s gift to the church so that it is equipped to meet the needs of his people.

保罗同样承认那些已经相信的人也需要被培育。保罗专注于他写给那些已经是基督徒之人受神默示的信件，“给那些圣徒.....，忠实于基督耶稣的人们。”整本圣经是上帝给教会的礼物，使她可以被装备起来，满足他的选民的需要。

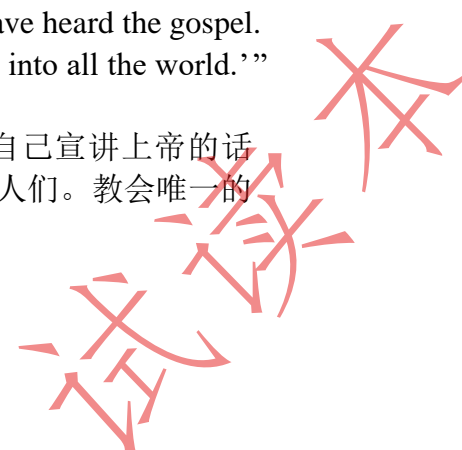
“He who stands firm to the end will be saved” (Mat-thew 24:13). That is why the church needs to continually nurture and feed each Christian’s faith with the Word of Life.

“唯有忍耐到底的必然得救。”（马太福音 24:13）。这就是为什么教会需要持续地使用生命之道哺育和喂养每个基督徒的信心。

One mission

Some say: “The church should not spend so much time and effort preaching to itself. It is selfish to use its resources to serve those who already have heard the gospel. Its one mission is to reach out with the gospel. The Lord said, ‘Go into all the world.’”
独一使命

一些人说：“教会不应该花那么多的时间和精力去对他自己宣讲上帝的话语。”这是自私地使用她的资源，去服事那些已经听到福音的人们。教会唯一的使命是用福音去拓展事工。主说过：“往普天下去。”



Scripture does not place the two in conflict with one another. The church does not have two missions, one to its members, another to the world. The Lord gave one command: preach and teach the good news to all creation. That includes those who have already been brought to faith as well as the vast world of unbelievers. Both are included in the Lord's commission. You cannot do one and omit the other.

圣经没有使这两个任务彼此冲突。教会没有两个使命，一个对她的会友，另一个面向世界。上帝只给了一个命令：传讲并交到好消息给万民。这包括那些已经相信的人，以及广大天地里不信的人们。两者都包含在上帝的是任务中了。你不能做一个，而省略另一个。

Only as the church nourishes the faith of its members with the gospel of peace will these Christians be motivated and equipped to bring the peace of the gospel to perishing sinners. Paul says of himself and his fellow Christians: "It is written: 'I believed; therefore I have spoken.' With that same spirit of faith we also believe and therefore speak" (2 Co-rinthians 4:13). Those who believe are moved to speak and proclaim the Word of Life to all the world.

只有当教会使用平安的福音培养其成员的信心，这些基督徒才会被激励和装备好，将平安的福音带给那些配得灭亡的罪人们。保罗谈到他自己和他的基督徒伙伴时说：“但我们既有信心，正如经上记着说：‘我因信，所以如此说话。’”（哥林多后书 4:13）。那些相信的人被感动在普天之下谈论并传讲生命之道。

Mission statement

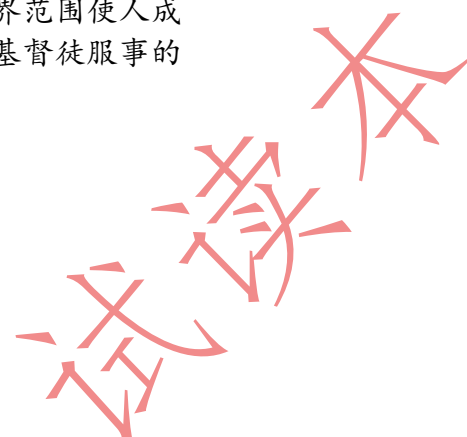
The mission of the church as discussed here in chapters four and five should be recognized as the mission of every Christian congregation or church body (synod), the visible gatherings of believers through which the church functions in this world. In order to focus on its God-given mission, a congregation or synod may adopt a mission state-ment, which affirms the purpose of its existence. An example is the mission statement of the Wisconsin Evangelical Lutheran Synod:

使命告白

在第四、五章中讨论的教会的使命，应该被每个基督教教会肢体（总会）或会众所承认，教会藉着有形的信徒的聚集，对世界行使其职责。为了能够聚焦于上帝所赋予的使命之上，一个教会或总会可以起草一个使命告白，以确认其存在的目的。以威斯康星福音路德会的使命告白为例：

As men, women, and children united in faith and worship by the Word of God, the Wisconsin Evangelical Lutheran Synod exists to make disciples throughout the world for time and for eternity, using the gospel to win the lost for Christ and to nurture believers for lives of Christian service, all to the glory of God.

正如男人、女人和孩子们藉着上帝的话语在信心中合而为一并一同敬拜，威斯康幸福音路德会的存在是为了今时以及永恒，在全世界范围使人成为门徒，为了基督而使用福音来赢得丧失的灵魂，并且为基督徒服事的生命哺育信徒，所有的荣耀归给上帝。



6. The Church: How does it carry out its mission?

6、教会：她是如何履行其使命的？

When you joined Faith Ev. Lutheran Church of Centerville, you regularly attended the Sunday services. You considered this important, and that is why you became a member. The liturgy, the prayers and hymns, and the Scripture readings, sermon, and sacraments kept you mindful of God's mercy and love and gave you opportunity for thanksgiving and praise.

当你加入森特市的信心福音路德教会时，你通常参加周日的聚会。你认为这是重要的事情，并且这也是你成为一个会友的原因。聚会的程序、祷告和赞美诗，以及所读的经文、祷告和圣礼，使你常常回想起上帝的怜悯和慈爱，以及使你有机会献上感恩和赞美。

On a certain Sunday, the service folder announced the annual meeting of the congregation. One of the members invited you to come with him, and you wondered why you should attend. You were satisfied with the Sunday services. What was the purpose of this meeting? Nevertheless, you accepted the invitation.

在某一个周日，聚会的程序上通知召开年度的会友大会。其中的一个会友邀请你和他一起前往，可是你想知道为什么你应该参加。你对周日的聚会感到满意。但这会议的目的是什么呢？不过，你仍然接受了邀请。

After the opening devotion, officers of the congregation and chairmen of boards and committees presented reports. Plans were made for the next year, elections were held, and a budget was adopted. The congregation's support of missions was determined, and goals were set. You were amazed at the great amount of "business" the church had to attend to.

会议开始前的灵修结束后。会友大会的职员们和执事会的主席，以及委员们完成他们的报告。制定出下一年的工作计划，举行选举程序，以及通过新的预算。教会对使命的支持是坚定的，并且已经设定了目标。你对于教会必须要打理的林林总总的“生意”感到惊讶。

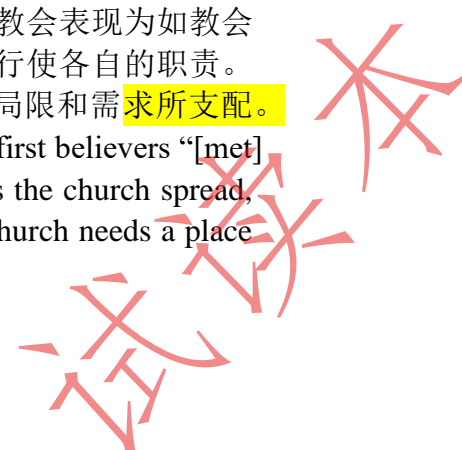
Objectives, goals, methods

The Lord Jesus is the head of the church. He controls, directs, and guides everything according to his wisdom and will. The Lord has placed his church into this world. As we noted earlier, his church is present in gatherings like congregations and synods, and his members live and function in this present world. His church, like every group of people living together, is subject to certain limitations and needs.

目的，目标，方法

主耶稣是教会的元首。他按着自己的智慧和旨意掌管、带领并引导所有的事务。主使他的教会建立在世上。如我们前面提到的，他的教会表现为如教会和总会这样的集会，其中的成员在这个存在的世界上生活并行使各自的职责。他的教会，和任何生活在一起的人的团体一样，受到必然的局限和**需求所支配**。

A congregation must gather for worship at a certain place. The first believers "[met] together in the temple courts" (Acts 2:46) after Pentecost day. As the church spread, believers met in houses or synagogues or alongside a river. The church needs a place



or building, not because the Lord directly commands this, but to carry out its gospel mission in the world.

一个教会必须在一个确定的地点聚集敬拜。五旬节之后，初代信徒们“天天同心合意恒切地在殿里”（使徒行传 2:46）。当教会分散之后，信徒们在家中、会堂或河边相聚。教会需要一个地方或房屋，不是因为上帝直接命令要这样做，而是为了在这个世界上完成其福音的使命。

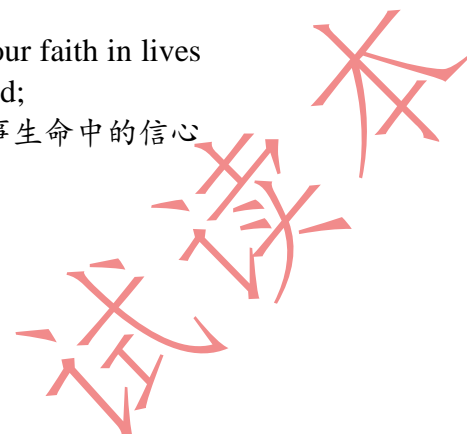
Like any organization or business, the church makes plans, sets **objectives and goals**, needs money, and provides for organization so that all things are done in an orderly way. That is the way God wants it. However, the church must never forget that it is not a mere human organization or business. It has Jesus as its head, and its **objectives** are determined by his Word. Human businesses and organizations have worldly objectives, which may include serving people with a good product or gaining power and prestige, but most often the final objective is to show **financial profit on the bottom line**.

和任何组织及公司一样，教会制定自己的计划，设立其**目的和目标**，需要金钱，并且设立组织，使得各样事务可以规规矩矩地按着秩序行。这是上帝希望的方式。然而，教会必须铭记，她不仅仅是一个人的组织或企业。她有耶稣做她的头，她的目的由主的话语所决定。人的企业和组织有其属世的目的，这目的可能包括通过一个优质的产品服务他人，或提高能力及威望；但是大多数企业和组织的最终目的常常表现**在其设立的财务收益底线上**。

The purpose for which the church exists is to proclaim the gospel for the salvation of souls. That purpose determines its objectives, and **these** are rooted in Scripture. The following is an example of what a congregation or synod may include in stating its objectives:

教会存在的目的是为了灵魂的救恩宣讲福音。这一点决定了其目的，以圣经为根本**的**目的。下面以一个教会或总会目标声明中可能包含的内容为例：

1. To uphold and testify to the truth of God as fully revealed in the inspired, inerrant, infallible Holy Scriptures and articulated in the Lutheran --Confessions;
坚持并证明上帝的真理完全地显明在神所默示、完全无误、**信实可靠**的圣经中，并且清晰地**在路德宗的信仰告白中体现**。
2. To seize every opportunity the Lord provides to evangelize lost souls and establish ministering churches throughout the world;
把我每一个主所提供的机会向**丧失的灵魂传讲福音**，并且**在全世界范围建立牧养的教会**。
3. To help each other grow and mature in the faith through public worship and life-long study of the Word of God;
藉着公开的敬拜和**一生之久对上帝话语的学习**，彼此扶持在**信心中成长并成熟**。
4. To encourage and equip each other for the application of our faith in lives of Christian service, for the Lord, his church, and his world;
为了主，为了他的教会和他的世界，为我们基督徒服事**生命中的信心的应用**，彼此**激励和建立**。



5. To recruit and train candidates qualified for full-time ministry and provide for their continuing education so that the Word of God is proclaimed faithfully and effectively in accord with the Lutheran Confessions.²⁰
招募并训练符合全职事工标准的申请人员，并为他们提供持续的教育，以至于上帝的话语可以被忠实和有效地传讲，并与路德宗信仰告白保持一致。

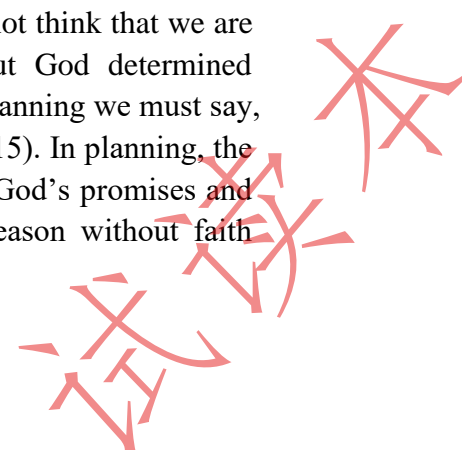
To carry out these objectives, the church needs money and property, but the acquisition of these does not become an objective of the church. The church does not exist for financial profit. As it does its work with money and property, there is no “bottom line.” It receives its support from the offerings of God’s people, and these offerings are a fruit of their faith, not obligations imposed by law. The church’s concern is to practice good stewardship so that the offerings that God’s people provide may effectively help carry out the objectives of its gospel mission.

为了实现这些目的，教会需要金钱和财产，但是获取金钱和财产不能变成教会的目的。教会的存在不是为了财务收益。当她通过金钱和财物完成其工作时，没有一个“账本的底线”。教会从上帝子民的奉献中得到支持，并且这些奉献是信徒们信心的果实，不是律法强加于人的义务。教会所关注的是成为一个好的管家，以至于上帝子民所给予的奉献可以有效地帮助教会，完成她福音使命的目的。

To carry out its objectives, the church has to plan. Without planning, there is disorder, if not chaos. What the Lord told the Corinthians about their worship **lives** applies to all activities of the church: “Everything should be done in a fitting and orderly way” (1 Corinthians 14:40). You cannot construct a building without plans or funds. The church must plan the time of services. The pastor has to prepare his sermon and the rest of the service, and the organist must plan what to play. Joint Bible study also requires planning, **and so it is with everything the congregation does, including its joint work with other congregations in the synod (mission work and training workers).** Like every other human organization, the church needs to plan. **All of this requires sound reasoning and good judgment in making decisions.**

为了实现这些目的，教会必须制定计划。没有计划，如果不是混乱不堪，也将是一团糟。关于哥林多教会的敬拜，上帝教导他们的，适用于教会的每一个活动：“凡事都要规规矩矩地按着次序行。”（哥林多前书 14: 40）。没有计划和资金，你无法修建一栋建筑。教会必须计划聚会的时间。牧师必须预备他的讲道和聚会的其他部分，司琴必须要计划演奏什么。共颂经文也需要安排，教会中的每一件事情都是如此，包括与教团中的其他教会的一些合作（宣教工作和培训同工）。和其他任何一个人类的组织一样，教会需要制定计划。**这一切要求在做决策的时候有合理的探究和正确的判断。**

In its planning, however, the church will always remember: The Lord is the head of the church, and we must watch for the doors he opens. We must not think that we are in control. Paul planned to do mission work in Bithynia, but God determined otherwise (Acts 16:7-9). As in all things, so also in the church’s planning we must say, “If it is the Lord’s will, we will live and do this or that” (James 4:15). In planning, the church employs not only its reason, but also its faith, trusting in God’s promises and leadership, and knowing that he hears the church’s prayers. Reason without faith



relies on man and puts him alone in control. Faith without reason may go beyond God's promises and tempt the Lord rather than hold to his Word.

然而，在其计划中，教会永远需要铭记：上帝是教会的主，并且我们必须寻找上帝所打开的门。我们一定不要觉得是我们在掌控。保罗原计划在庇推尼宣教，但是上帝不同意（使徒行传 16: 7-9）。就像对所有事情一样，在制定教会计划时也是如此，我们必须说：“主若愿意，我们就可以活着，也可以做这事，或做那事。”（雅各书 4:15）。在计划中，教会不仅要使用理性，还要使用信念，相信上帝的应许和领导，并且知道他听教会的祷告。没有信心的理性是依靠人的，并且使人成为控制者。没有理性的信念可能逾越上帝的应许，试探上帝，而不是持守他的话语。

Part of good planning is setting goals. Goals can help us be active in a purposeful way. They state what we want to accomplish within a determined time. The car dealer may set the goal of selling 100 cars during the month of May. Having this goal, he will determine how advertising may help him reach the goal.

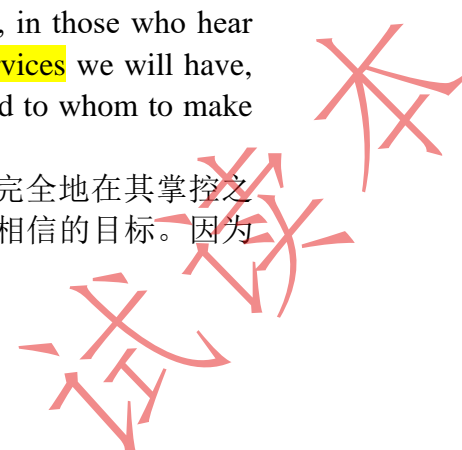
好计划的一部分是设置目标。目标可以帮助我们在一个方向明确的路上积极前行。目标说明了我们想要在一个确定的时间内完成的事情。二手车交易商可能计划在整个五月期间完成 100 辆的销售目标。有了这个目标，他就会决定怎样的宣传可以帮助他完成这个任务。

The church, too, may set goals. It may determine how much money it wants to collect for a certain project, or how many missionaries it plans to send into world fields in the next year. It will then do what is necessary to reach its goals. These are matters which, to a degree at least, are within the control of the church. It can make the arrangements necessary to collect funds, and it can extend the required calls to those who are to serve as missionaries. Yet even these matters that appear to be under the church's control are still dependent on the Lord. The Holy Spirit alone can produce willing hearts that give generously, and it is the Holy Spirit who moves the missionary to accept the call he has received.

教会也是一样，可以制定目标。它可以确定教会需要为一个具体的项目筹集多少钱，或者她计划在下一个年度，在全世界范围内差派多少个宣教士。她会做达到目标所必须的事工。至少在某种程度上，这些事情是在教会的掌控之内。教会可以指定必要的安排以筹集资金，并且她能够向那些想要成为宣教士去服事的人们，发出必要的呼召。然而即使这些看起来在教会掌控吓得事情，仍旧要依靠上帝。唯独圣灵可以生发愿意的心，去慷慨地施与；并且是圣灵感动宣教士接受他已经收到的呼召。

However, the church cannot set goals in some areas because they are totally outside its control. For example, the church cannot set a goal for the number of people it will bring to faith in the next year, because this is the work of the Holy Spirit. We confess: "The Holy Spirit produces faith, where and when it pleases God, in those who hear the Gospel."²¹ We can set a goal for the number of preaching services we will have, when and how often we will have joint Bible study, and when and to whom to make evangelism calls, but the Holy Spirit alone works faith.

然而，教会却不能再某些领域制定目标，因为这些目标完全地在其掌控之外。比如，教会不能设置一个目标，使多少人在下一个年度相信的目标。因为



这是圣灵的工作。我们承认：“圣灵在上帝喜悦的地方和时间，在那些听到的人中间生发信心。”我们可以制定一个目标：我们将要举行多少次**传福音的聚会**，何时以及多久我们会有一次联合的圣经学习，何时以及向谁发出传福音的呼召，但是唯独圣灵生发信心。

As the church plans and sets goals, and as it goes about its mission, it must not seek to become **autonomous**. The Lord is its head. The church goes about its work prayerfully, asking for the Lord's guidance and blessing. "Your will be done, O Lord," is part of every prayer and **defines the spirit in which the church functions**.

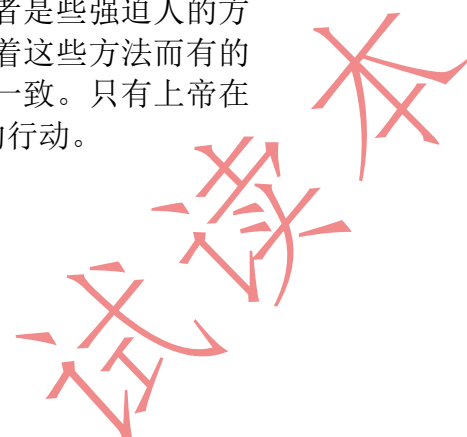
在教会做计划并设置目标时，并且当她**实现**其使命时，一定不要追求自治。上帝是教会的头。教会敬虔地开展她的工作，询问上帝的引导和祝福。“愿你的旨意成就，上帝”，这是每一个祷告和明确教会履行职责**之原则**的一部分。

The church also follows certain methods as it pursues its goals. Paul advised the churches in Galatia and Corinth on the method they should use to collect money for the needy in Jerusalem. (Read 1 Corinthians 16:1-4.) Similarly today, weekly offering envelopes are a common method a congregation uses to gather the money required to continue its mission. A congregation may use Robert's Rules of Order as the method for conducting its meetings, or it may adopt a constitution that contains by-laws that may prescribe certain methods.

当其实现其目标时，教会当然也会遵循一定的方法。保罗给了加拉太和哥林多教会一些为耶路撒冷教会的需要筹集金钱的方法。（参阅哥林多前书 16:1-4）。今天的情况也是一样，每周的奉献信封是一个筹集教会继续其使命所需要金钱的普遍做法。一个教会可以使用罗伯特议事规则作为一个召开会议的方法；或者教会可以采用一套章程，一个包含规定了具体方法之细则的章程。

We must, however, remember that God does not set down any laws in Scripture that determine our methods. The church must take care lest its methods become **ecclesiastical** laws imposed on its members. They are nothing more than guides for orderly procedure. If they are used to motivate members toward God-pleasing action, they get in the way of the gospel. The world may use methods to motivate that appeal to pride or shame or self-esteem or that apply coercion, but the success the world may have with such methods must not tempt the church to adopt them, even if its use of such methods results in outward success. These methods are not compatible with the gospel. Only the gospel of God's love in Christ will move Christians to actions that have the Lord's approval and blessing.

然而，我们必须铭记，上帝在圣经中没有记载任何的律法，规定我们是用什么方法。教会必须小心，唯恐其方法变成教会强加于其会友身上的法律。除了引领一个有序的流程，这些规则什么也不是。如果这些规则被用于激励会友们生发上帝喜悦的行为，它们就是在拦阻福音。世界可能使用一些方法来激励人们，**这些方法与人们的骄傲、羞耻和自尊**臭味相投，又或者是些强迫人的方法；但是即使使用这些方法带来表面上的成功，但是世界藉着这些方法而有的成就，决不能引诱教会采纳它们。这些方法无法与福音保持一致。只有上帝在基督里爱的福音会感动基督徒，产生伴随着上帝许可和祝福的行动。



Thus, because God has given no specific commands and laws in this regard, the church has freedom in setting its goals, in planning, and in adopting methods. Nevertheless, the church must remain focused on the mission God gave it and keep its objectives in mind, for these are imbedded in God's Word. Also, in every congregation, the Lord Jesus must remain the "head over everything for the church" (Ephesians 1:22). In whatever the church does, it must listen to the voice of its Redeemer and Lord as he speaks in the Scriptures.

这样，因为上帝在这方面没有给出具体的命令和律法，教会在设定其目标、制定计划和采用方法上面，拥有她的自由。尽管如此，教会必须保持聚焦于上帝已经赐予的使命，并且在心里持守她的目标，因为这些隐含在上帝话语之中的。同样，在每一个教会中，主耶稣一定是“教会万有之首”（以弗所书 1:22）。无论教会做什么，她必须倾听她救赎主和上帝在圣经中所发出的声音。

Growth

At the conclusion of the congregational meeting, the chairman asked, "Is there any new business?" A concerned member spoke up. "I'd like to ask a question, and perhaps we should discuss it. Why doesn't our congregation grow faster? In the last five years we have grown by only 25 members. That's an average of only five per year. What's our problem?" Another member joined in, "I read of a church that grew to over 1,000 members in less than ten years. I think we should find out what they are doing and where we are failing."

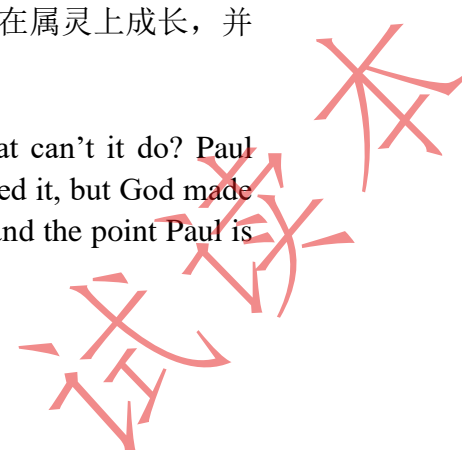
成长

在教会会友大会的总结中，主席问道：“还有什么新的事情吗？”一个关心教会的会友发言说：“我很想问一个问题，并且也许我们应该讨论它。为什么我们的教会没有迅速地成长呢？在过去五年里，我们只增加了 25 个会友。平均每年只有 5 个。我们的问题是什么呢？”另一个会友加入了讨论，他说：“我看到一个教会在不到十年里成长超过了 1000 人。我觉得我们应该看一看他们做了什么，并且我们有哪些不足之处。”

The Lord wants his church to grow, both spiritually and in numbers. On the one hand, he wants the members of his family to "grow in the grace and knowledge of our Lord and Savior Jesus Christ" (2 Peter 3:18). He wants Christians who are "like newborn babies" to "grow up in your salvation." This happens as they "crave pure spiritual milk" (1 Peter 2:2). Christians are to grow spiritually and to mature in their faith.

上帝希望他的教会成长，包括属灵方面和数量上的成长。另外，上帝希望他家中的成员“在我们主救主耶稣基督的恩典和知识上长进”（彼得后书 3:18）。他希望基督徒“像才生的婴孩”一样“叫你们因此渐长，以至得救。”这些事情是当他们“爱慕那纯净的灵奶”（彼得前书 2:2）。基督徒将在属灵上成长，并且在信心里成熟。

What must the church do to bring about this growth, and what can't it do? Paul understood this well. He wrote: "I planted the seed, Apollos watered it, but God made it grow" (1 Corinthians 3:6). Any farmer or gardener will understand the point Paul is



making. The seeds we plant and water will grow, but not because we have put life into them. God is the one who gives life in all of nature. The church can, and must, plant the seed of the gospel in people's hearts and water it with the water of life, but that is all it can do. It cannot reach into people's hearts and compel acceptance and growth. Spiritual life and growth is God's work and not the church's.

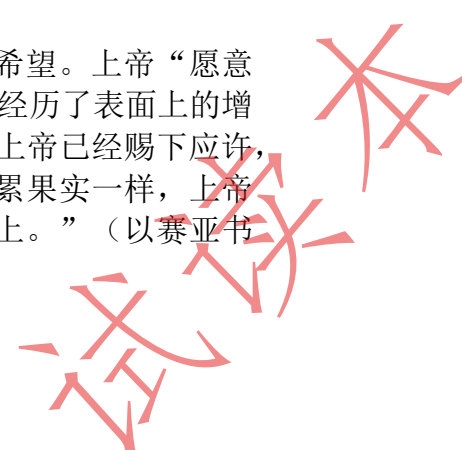
教会必须做什么才能带来这样的成长呢？并且，她不能做哪些事情呢？保罗深谙于此。他写道：“我栽种了，亚波罗浇灌了；唯有神叫他生长。”（哥林多前书 3:6）。任何一个农民或园丁都会理解保罗提到的观点。我们栽种和浇灌的种子会成长，但是不是因为我们的给了他们生命力。上帝是赐予大自然生命的那一位。教会能够，并且必须将福音的种子栽种到人们的心中，并用生命的水浇灌它们，但是这就是教会所能做的一切。她不能进入人心，并且强迫他们接受并成长。属灵的生命和成长是上帝的工作，不是教会的工作。

When the member at the meeting raised the question about the lack of his congregation's growth, he was, however, not thinking of the spiritual growth of its members. He was talking of the outward growth in numbers. In the discussion, some pointed out that they needed more members to help pay the congregation's growing expenses. Others feared that if they gained too many new members, the pleasant family feeling would be lost. Soon the members would not know one another anymore. Besides, the church building would soon become too small, and the congregation would face a very expensive building project. The pros and cons of outward growth were discussed and then referred to another meeting.

然而，当会友在会议中提出关于教会在成长方面乏善可陈的问题时，他没有考虑到教会成员的属灵成长。他提到的是数量上、表面的增长。在这个讨论中，一些人指出他们需要更多的会友，以帮助支付教会成长的成本。另外一些则担心，如果他们增加了太多新的成员，这个亲密家庭的感觉会被冲淡。很快，会友们就不在彼此熟识了。另外，教会的房子很快会显得太小，而教会则要面对花很多的钱租赁新的场所（原文作：修建一所新的教会。译者注）。表面上增长的利弊被大家讨论，并且将在另外的会议中继续。

Does the Lord want his church to grow in number? There can be no question that he does. The Lord “wants all men to be saved and to come to a knowledge of the truth” (1 Timothy 2:4). The congregation in Jerusalem experienced outward growth as “the Lord added to their number daily” (Acts 2:47). The Lord has promised that his Word will be effective. As rain and snow water the earth so that it yields its fruits, so the Lord promises to make his Word “achieve the purpose for which I sent it” (Isaiah 55:11). If the church goes and makes “disciples of all nations,” perceivable outward growth in numbers will follow as the Lord grants success. The Lord wants both spiritual growth in his people and outward growth in numbers.

上帝希望他的教会在数量上增长吗？毫无疑问，他当然希望。上帝“愿意万人得救，明白真道”（提摩太前书 2:4）。耶路撒冷的教会经历了表面上的增长，“主将得救的人天天加给他们。”（使徒行传 2:47）。上帝已经赐下应许，他的话语将发挥果效。如同雨水和雪滋润大地，使其结出累累果实一样，上帝也应许使用他的话语“却要成就……在……发它去成就的事上。”（以赛亚书



55:11)。如果教会去并使“万民”成为门徒，并且当上帝慷慨赐下成就的时候，那看得见的、在数量上外部的增长就会水到渠成。

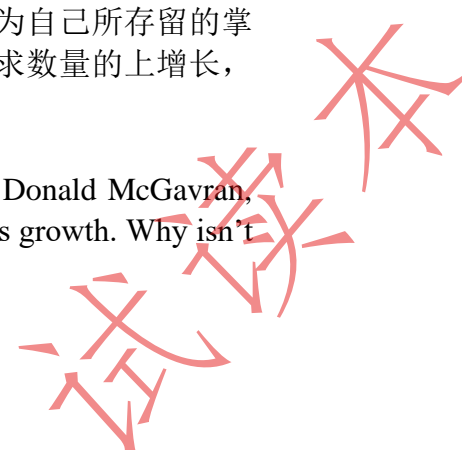
The church, however, can become too concerned about numbers and almost obsessed with the desire for outward growth. This can become an objective **in itself** rather than the result of faithfully carrying out the church's scriptural purpose and objectives. Some feel the church will become a greater influence in the community because there is strength in numbers. Also, more people can help support the church financially. Growth gives the congregation a positive feeling of success. Soon, outward growth becomes a goal, and the church adopts methods that it believes cannot fail to attract more people to its fellowship. On the other hand, it is tempted to avoid doing anything that seems to stand in the way of numerical growth.

然而，教会可能会变得过于关注数量，并且一门心思渴望表面上的成长。这可能变成**她自己的**目标，而不是忠实地实现教会属灵目标和目的的结果。一些人觉得教会因为在数量上的优势，会变成社区中影响力更大的群体。同样，更多的人可以在财务上支持帮助教会。成长给教会带来一个积极的成功的感觉。很快，表面上的成长变成一个目标；并且因为相信不能在吸引更多人参与其中上失败，教会会采用各样的方法。另外，教会愿意做任何事情，以避免那些看起来拦阻了教会数量上成长的事情发生。

Much in Scripture does not make sense to people's natural reason. Scripture itself says that the gospel is foolishness to unbelievers. The church that is too concerned about numbers may be tempted to make God's Word and the gospel more rational, to tone down salvation "by grace alone" in favor of human cooperation, to explain miracles scientifically, to make Jesus more human than divine, to harmonize the creation account with theories that presume to describe the world's and man's origins by an evolutionary process, or to modify church practices like "close communion" that may be seen as a hindrance to growth. If the church changes biblical doctrine or practices based on Scripture, it is seeking to gain control of what God has reserved for himself. It places its own reason above revelation. If such methods are used for the sake of numerical growth, the results will be spiritual decay even if there is outward growth.

圣经中的很多经文对于人天生的理性而言是说不通的。经文中说，福音对不信的人是愚拙的。那过于关注数量的教会，可能会被引诱使上帝的话语和福音看起来更为符合人的口味；将救恩“唯独恩典”调换为人类合作的结果；更为科学地解释神迹的发生；让耶稣看起来更像一个人，而不是神；使假设用进化论的进程描述世界和人类起源的理论与创造的记载之间达成和谐；或者改变教会中如“紧密圣餐”这样看起来像是阻碍了成长的信仰实践。如果教会改变了圣经教义或者基于圣经的实践，他就是在寻求获得上帝已为自己所存留的掌控。她将自己的理由放在启示之上。如果这样的方法用于寻求数量的上增长，即使那里有表面上的成长，结局却将是属灵方面的衰败。

In the 1950s a missionary in India for the Disciples of Christ, Donald McGavran, was troubled by the lack of numerical growth. Certainly God wants growth. Why isn't



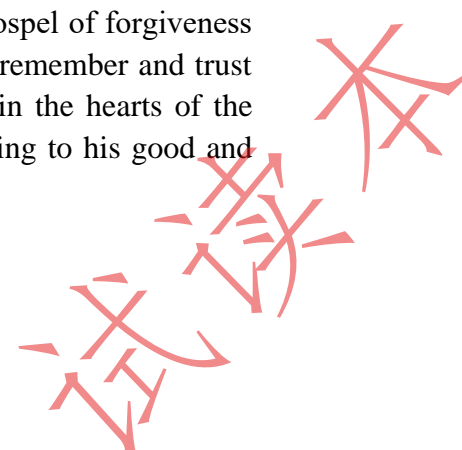
it taking place? What can the church do to promote it? His concerns began what has become known as the Church Growth Movement.

在 20 世纪 50 年代，印度一位叫做多纳得麦加夫兰的“基督门徒”组织的宣教士，印教会没有数量上的增长而困扰。上帝当然希望成长。为什么却没有任何成长呢？教会可以做什么改善这点呢？他的关注成为了已被广为人知的教会增长运动的开端。

As a movement, it is not limited to one denomination. Devotees in various churches, including some that are Lutheran, have adopted or adapted the movement's strategies and methods. Others, however, have shown the erroneous Evangelical/Reformed theological roots of the movement and consequent unbiblical methods.²² The movement's use of visions and goals goes beyond the church's circle of responsibility. It looks to a study and use of sociological structures to foster growth and seeks to determine which society may be most receptive to the church's message. By its emphasis on addressing the "felt needs" in a society, it shifts away from the importance of proclaiming forgiveness in Christ by a proper use of law and gospel with the ultimate goal of eternal life in heaven. "In the felt needs approach . . . sanctification becomes the means to fulfill the prospect's needs for acceptance, fulfillment, and a better life through victory over sin."²³ Let these brief examples alert us to the need to examine with discernment based on Scripture any programs and methods that have as their goal numerical growth. "Sometimes we, too, can fall into the trap of thinking that strategy spells success, and that outward success is the ultimate achievement in kingdom work."²⁴ Everything must be tested in the light of Scripture and the one great mission the Lord assigned to his church.

作为一个运动，它没有局限于一个宗派之中。不同的教会中，包括一些路德宗教会中的热衷者们，采用或部分采纳了该运动的策略和方法。然而，其他的教会则表明该运动和随之而来的不符圣经的方法，有着错谬的福音派或改革派神学根源。这个运动使用的异象和目标，逾越了教会职责的范围。它关注社会学体系的学习和运用，以促进成长，并寻求决定哪一个社会可能最为接纳教会的信息。藉着其强调处理社会中“感受到的需要”，它转离了通过正确的使用律法和福音宣讲基督赦免，和以天堂中永生生命为终极目标的福音之重要性。“在感受到的需要这方法中……成圣变成了工具，用来达成接纳人的需要，满足感，以及藉着胜过罪而得到的更好的生活。”让这些简要的例子警示，需要带着基于圣经的敏感，查验任何以数量增长为目的的方法和安排。“有时候我们也可能掉入这样的陷阱中，认为策略带来成功，并且觉得外表上的成功是天国工作中的终极目标。”每件事情必须根据圣经以及主委托给他教会的大使命加以鉴别。

So let the church teach, teach, and continue to teach. Let it use the best preaching and teaching methods it has learned. Let it preach God's Word "in season and out of season" (2 Timothy 4:2). Let it reach out far and wide with the gospel of forgiveness in Christ. Let it plant the seed and water it. As it does this, let it remember and trust that God, according to his promise, will make the gospel grow in the hearts of the hearers. He will give both numerical and spiritual growth according to his good and gracious will.



因此，让教会教导，教导，并且不断地教导。让教会使用她已经学到的最好的证道和教育方法。让她“无论得时与不得时”都传讲上帝的话语（提摩太后书 4:2）。让教会带着基督赦罪的福音在各地拓展。让教会撒下种子又浇灌它。当教会如此行的时候，让她铭记并信靠，按着上帝的应许，祂会使福音在倾听者的心中成长。祂按着自己美好和恩赐，赐下数量上和属灵上的成长。

Expectations

What kind of growth can we expect? What has God promised? What has he not promised? Are our expectations in line with God's promises?

期待

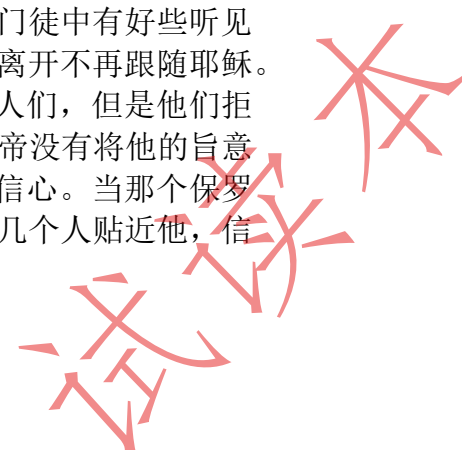
我们可以期待什么样的成长呢？上帝应许了什么呢？祂没有应许什么呢？我们的期待与上帝的应许保持一致了吗？

God has promised that his Word will never fail. It will accomplish its God-appointed purpose. The gospel is called “the power of God for the salvation of everyone who believes” (Romans 1:16), so expect miracles when you speak God's Word. Turning an unbeliever to faith is indeed a miracle, and God promises such miracles. We can speak confidently when we proclaim his good news.

上帝应许祂的话语永不落空。祂的道会按着上帝发它们去成就的事上必然亨通。福音被称为“本是神的大能，要就一切相信的。”（罗马书 1:16）。因此，当你传讲上帝的话语时，期待神迹的发生吧。使不信的人转而归信，确是一个神迹，并且上帝应许了这样的神迹。当我们宣扬祂大好的消息时，我们可以满怀信心地传讲。

God has not promised that everyone who hears the good news will come to faith. The church cannot expect more success than its Lord. Jesus revealed himself as the Bread of Life whom the Father sent from heaven, as the one who came to give life to sinners. What gracious words he spoke! Yet we read: “On hearing it, many of his disciples said, ‘This is a hard teaching. Who can accept it?’” (John 6:60). They turned back and no longer followed him. Jesus grieved because the people of Jerusalem rejected his loving effort to gather them as chicks under his wings (Luke 13:34). The Lord did not force his will on those who were unwilling. The Holy Spirit does not work faith with irresistible power. When Paul preached Christ and his resurrection at Athens, the result was much sneering and indifference. Only “a few men became followers of Paul and believed” (Acts 17:34). Our Savior has told us that many will enter through the wide gate that leads to destruction. Only few will find and pass through the narrow gate that leads to life (Matthew 7:13,14).

上帝没有应许每个听到福音的人都会相信。教会不能期待比祂的主更有成就。耶稣启示祂自己为天父从天上赐下的生命的粮，作为那向罪人赐下生命的一位。祂所说的是多么恩慈的话语啊！然而我们读到：“祂的门徒中有好些听见了就说：‘这话甚难，谁能听呢？’”（约翰福音 6:60）。他们离开不再跟随耶稣。耶稣好像母鸡召集小鸡到它翅膀底下一样，召集耶路撒冷的人们，但是他们拒绝耶稣爱的努力，耶稣为此感到伤心（路加福音 13:34）。上帝没有将祂的旨意强加给那些不情愿的人。圣灵没有使用不可抗拒的力量赐下信心。当那个保罗在雅典传讲基督和祂的复活时，结果却是嘲笑和冷淡。只有“几个人贴近祂，信



了主。”（使徒行传 17:34）。我们的救主告诉我们的是，很多人会走进那引向灭亡的宽门，只有少数的人找到并走进窄门，进入永生。（马太福音 7:13、14）。

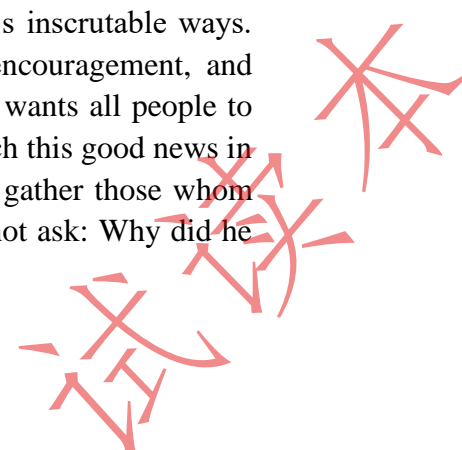
Does this make us feel that the church's mission can only hope for limited success? Will this dampen our expectations when we follow the Lord's command to "make disciples of all nations"? How do we measure success? And growth? Even one sinner who repents and turns in faith to the Lord Jesus causes rejoicing in heaven. Should the one repenting sinner bring us less joy because many failed to see their need for repentance? Dare we say that the Lord failed to provide the growth he promised? Or should we ask whether we may have failed to really communicate the good news because we relied on methods and strategies that got in the way of the gospel?

这是否让我们觉得，教会的使命只能够期待有限的成就呢？当我们跟随上帝的命令去“使万民做我的门徒时”，这会给我们的期待泼上冷水吗？我们如何评估成功和成长呢？即使一个罪人悔改并相信耶稣基督，会让天上都欢喜快乐。因为很多人没能看到他们对悔改的需要，就使一个会改的罪人带给我们的欢乐更少了么？我们敢说上帝在他应许要提供的成长上失败了吗？或者我们应该问，是否因为我们依靠那些拦阻了福音的方法和策略，从而使我们失败于真正地传讲好消息呢？

The Lord has told us that already "before the creation of the world" he chose or predestined certain people "to be adopted as his sons through Jesus Christ" (Ephesians 1:4,5). We can be assured that the Lord will bring all his elect to faith and salvation. When Paul preached in Antioch, "all who were appointed for eternal life believed" (Acts 13:48). Not one of God's elect will be unreached, for "those he predestined, he also called" (Romans 8:30). Not one of the elect will lose salvation. Even the "false Christs and false prophets" with their "signs and miracles" will not be able "to deceive the elect." Yet for their sake the Lord will shorten those final days (Mark 13:20-22). These are God's promises.

上帝已经告诉我们，“在创立世界以前”他早已拣选并预定了一群人“藉着耶稣基督得儿子的名分”（以弗所书 1:4-5）。我们可以确信，上帝会使所有他拣选的人相信并得救。当保罗在安提阿讲道时，“凡预定得永生的人都信了。”（使徒行传 13:48）。没有一个上帝所拣选的会被遗落，因为“预先所定下的人又找他们来”（罗马书 8:30）。没有一个被拣选的会失去救恩。甚至“假基督，假先知”和他们的“大神迹，大奇事”也不能“迷惑选民。”然而为了他们的缘故，上帝会减少那末后的日子（马可福音 13:20-22）。这些都是上帝的应许。

Will these promises of God lead to a fatalistic attitude toward mission outreach? Will they lead Christians to say: "The Lord will save his elect. Nothing I do will bring this about or prevent this. The Lord doesn't need me"? Human reason may ask such questions, but faith remembers all the promises and commands of God. It does not question God when our reason does not comprehend all of God's inscrutable ways. Instead, it relies on what God has revealed for our comfort, encouragement, and guidance: Christ Jesus died for the sins of the whole world; God wants all people to be saved through faith in Christ; he commanded us to go and preach this good news in all the world; and through this preaching God has determined to gather those whom he chose before the creation of the world for salvation. We will not ask: Why did he



choose some and not others? Is this person to whom I am speaking one of God's elect? Why doesn't God simply work faith in the hearts of all people? The Christian will not permit his reason to ask questions the Lord has not answered in Scripture. In faith the church and its members will strive to carry out the gospel mission the Lord has given them. The church will reach out confidently, knowing that the Lord will surely bring his elect into his fold through its preaching and teaching.

上帝的这些应许会在宣教使命上引发宿命论的想法吗？它们会让基督徒说出“上帝会救他所拣选的。我所做的事情不能促成或阻挠这一点。上帝根本不需要我”这样的话吗？人的理性会问出这样的问题，但是信心铭记上帝所有的应许和命令。当我们的理性不能理解所有上帝奥秘的方式时，它不会质问上帝。反而，它依靠上帝所启示给我们的安慰、激励和带领：基督耶稣为全世界的罪而死；上帝希望所有人藉着相信基督而得救；他命令我们去普天下传讲好消息；并且藉着这样的传讲，上帝已经定意要聚集那些他在创造世界以前就拣选的人，使他们得救。我们不会问：为什么上帝选择了一些，不选择其他的人呢？这个我正与他说话的人，上帝拣选了他吗？为什么上帝没有简单地让所有人心里相信？基督徒不会允许他的理性问出圣经中上帝没有回答的问题。在信心中，教会和她的成员们会竭力行出主赐给他们的福音的大使命。既知道上帝一定会藉着教会的宣讲和教导，带祂所拣选的人进入羊圈，教会就会满怀信心地前行。

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Conclusion to Part II

第二部分总结

“The church should not spend so much time preaching about eternal life. It should concern itself with our present life.” “Our congregation is sending too much money to world missions. We should keep it in the congregation to help pay for the new fellowship hall.” “Our Christian day school costs too much. The church shouldn’t be in the business of education.” “I don’t know why the pastor is after me to come to Bible class. I learned all I need when I was confirmed.” Not all people agree on what the church’s mission is and how it is to carry out its work.

“教会不应该花那么多的时间传讲永生的内容。她应该关心自己今世的生活。” “我们的教会在普世宣教方面正花费大量的金钱。我们应该将这些钱留在教会中，帮助支付新的团契大厅。” “我们的基督教全日制小学花费太高昂了。教会不应该参与到教育工作中。” “我不知道为什么牧师想要让我参加圣经课程。我坚信的时候已经学了所有我需要的东西。”不是所有人在教会的使命，并且教会将如何履行其使命上达成共识。

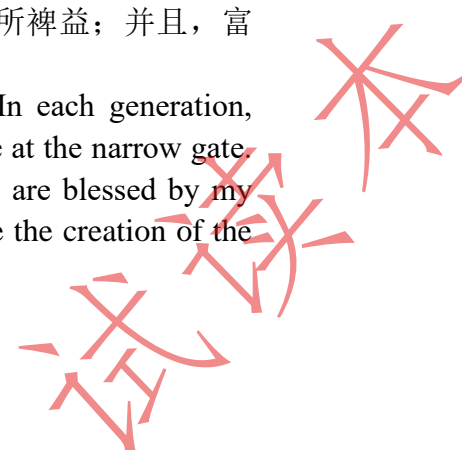
In thinking about these things, you must begin with questions like these: Why are you a member of the church? What do you expect of it? What is its mission? And yours? The Lord Jesus gives the answer in the Great Commission: “Go and make disciples of all nations.” “Preach the good news to all creation.” What a simple and yet stupendous mission!

在思考这些事的时候，你必须从这样的问题开始：你为什么成为教会的会友？你对此有什么期待？教会的使命是什么呢？你的使命呢？主耶稣在大使命中给出了答案：“去，是万民做我的门徒” “传福音给万民听。”这是多么简单又庞大的使命啊！

It is difficult for the church to stick to its task, and the history of Roman Catholicism shows how tempting it is for the church to become a power in the world. Many Protestant and Reformed churches have turned from saving people for eternity to saving society from its present ills. When the gospel seems slow in producing results, we are tempted to help it along with methods and skills of our devising. We think human persuasion must help where the Spirit is being resisted and that logical explanations must make God’s mysteries and miracles rationally acceptable.

对于教会而言，坚持自己的使命是无比艰难的，罗马天主教会的历史显示出，对于教会而言，在世界上掌权是多么的具有诱惑力。很多新教徒和归正教会已经远离使人得到永生的救赎，转而去拯救当世的社会疾苦。当福音看起来产出甚微时，我们就无法拒绝诱惑，使用各样的方法和我们发明的技巧画蛇添足。我们认为，在灵里一直拒绝的地方，人的劝服一定会有所裨益；并且，富有逻辑的解释一定让上帝的奥秘和神迹理性和易被接受。

We seem to be few in number among the world’s billions. In each generation, compared to the multitudes of unbelievers, “few” enter eternal life at the narrow gate. But as they hear the Lord’s gracious welcome, “Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the



world” (Matthew 25:34), they will join the redeemed of all times and places. What a host that will be, a multitude too great to count, “from every nation, tribe, people and language, standing before the throne and in front of the Lamb.” Wearing white robes and holding palm branches in their hands, they will fill heaven with their loud voices as they cry: “Salvation belongs to our God, who sits on the throne, and to the Lamb” (Revelation 7:9,10). This is the ultimate objective of the church’s mission: Glory to God in the highest!

在这个世界数十亿的人群中，我们看起来是少数。在每一个世代中，与众多的不信者相比，只有“少数”在窄门中进入永生的生命。但是，当他们听到上帝的恩慈的邀请，说“你们这蒙我父赐福的，可来承受那创世以来为你们所预备的国”（马太福音 25:34）时，他们就会加入所有时代，世上各处被赎回的人中间。这将是多么庞大的一群人啊，多得无以计数，“从各国、各族、各民、各方来的，站在宝座和羔羊面前。”他们身穿白衣，手拿棕榈枝；他们会用自己高声的呼喊充满天庭，他们说：“愿救恩归于坐在宝座上我们的神，也归与羔羊。”（启示录 7:9,10）。这是教会使命的终极目标：荣耀那至高之神！

敬啟者

Part III

The Ministry of the Church

第三部分：教会的事工

7. The Ministry: Who is a minister?

7.事工：谁可以服事呢？

“Last Sunday we had a guest preacher. He encouraged our young people to study for the ministry. He said we needed many more pastors and teachers.” “Several Sundays ago our pastor said in a sermon that we are all ministers. The way he explained it made sense, but now I’m confused. Who is a minister?”

“上个主日我们邀请了一位讲道者。他鼓励我们的年轻人为了事工而学习。他说，我们需要很多、更多的牧师和教师们。”“几周之前，我们的牧师在讲道里提到我们每个人都在参与事工，都是同工。那时他对这点的解释很有道理，但是现在我有点困惑了。到底谁是同工呢？”

Ministry is service

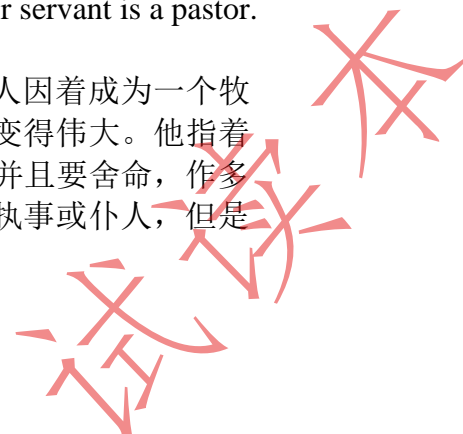
“Whosoever will be great among you, let him be your minister” (Matthew 20:26 KJV). In the NIV this verse is translated: “Whoever wants to become great among you must be your servant.” The Greek word that the KJV translated “minister” is translated “servant” in the NIV. A minister is a servant, and ministry is service.

事工就是服事

“你们中间谁愿为大，让他作你们的执事（minister）。”（马太福音 20:26，注：英文 KJV 版本直译）。英文 NIV 版本的译文翻译为中文是：“无论谁想在你们中间为大，就必作你们的仆人。”KJV 版本将希腊词语“执事”在 NIV 版本中被翻译为“仆人”。执事就是仆人，并且事工就是服事。

When Jesus spoke these words he was not telling his disciples that someone becomes great by becoming a minister in the sense of a pastor. Rather, by serving people one becomes great. He points to himself: “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” (Matthew 20:28). Thus, every pastor is a minister or servant, but not every minister or servant is a pastor. So the question arises: Who in the church is a minister or servant?

当耶稣说这些话的时候，他是在告诉他的门徒们，一个人因着成为一个牧者意义上的执事而变得伟大。同样，因着服事人，一个人也变得伟大。他指着自已说：“正如人子来，不是要受人的服事，乃是要服事人。并且要舍命，作多人的赎价。”（马太福音 20:28）。这样，每一个牧师是一个执事或仆人，但是



不是每个执事或仆人都是牧师。由此而来的问题是：在教会中，谁是执事或仆人呢？

Service has two aspects. A servant serves the one who gives the commands. He also serves those who benefit from his service. Even Jesus said of himself that he was sent to do the Father's will, but at the same time he served the whole world of sinners by becoming the ransom for their sins. When we speak of ministers or servants in the church, who are they? And whose servants are they? Whom do they serve? What service is expected of them?

服事有两个方面。一个仆人服事那位给出命令的。他也服事那些从他的服务中获益的人们。即使耶稣也说他自己是奉差完成上帝旨意的，但是同时他也藉着成为所有罪的赎价，而服事世上所有的罪人。当我们在教会里谈到执事或仆人时，他们是谁呢？并且他们是谁的仆人呢？他们要服事谁呢？人们盼望他们做哪些工作呢？

Ministry of the gospel

In the previous part we considered the church's mission. When our Savior gave his church its great commission, he also designated those who were to serve in carrying it out. To whom was Jesus speaking when he said, "Go and make disciples"? Or when he commanded, "Preach the good news"? He was talking to his disciples, those who believed in him. That includes not only the Twelve, but all who until the "end of the age" would come to faith. That includes you and me.

福音的事工

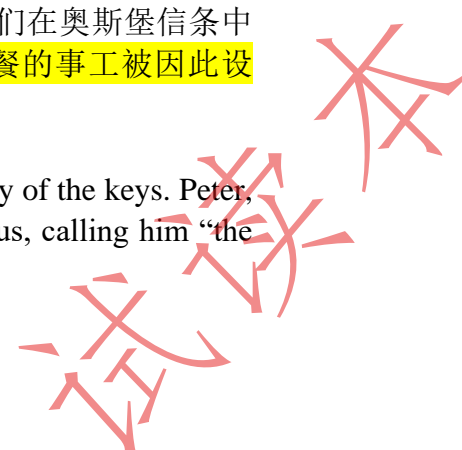
在前面的章节中，我们思考了教会的使命。当我们的救主将大使命赐给他的教会时，他也指派了哪些人将会为了履行这个使命而服事。当耶稣说“去，使万民作我的门徒”时，是对谁而说的呢？或者当他命令说：“传讲福音”，又是对谁而说呢？他是在对他的门徒说，那些相信他的人们。这不仅仅包括十二使徒，也包括所有“直到世界的末了”之前将要相信的人们。这也包括你和我。

To whom were they to go? Whom are they, or we, to serve? "All creation." This includes people everywhere in the whole world. What is the assignment? They, and we, are to communicate the good news of salvation, the gospel. Through the ministry of the gospel, the Holy Spirit brings people to faith and keeps them in the faith. "Faith comes from hearing the message, and the message is heard through the word of Christ" (Romans 10:17). We acknowledge this in the Augsburg Confession: "In order that we may obtain this faith, the ministry of teaching the Gospel and administering the sacraments was instituted."²⁵

他们要去到那里呢？他们，或者我们要服事谁呢？“万民”这包括全世界每个地方的人们。任务是什么呢？他们，以及我们要传讲救恩的好消息，就是福音。藉着福音的工作，圣灵带领人相信，并且保守他们在信心之中。“信道是从听道来的，听道是从基督的话来的。”（罗马书 10:17）。我们在奥斯堡信条中承认这点：“**为了使我们可以得到信心，教导福音和管理圣餐的事工被因此设立。**”

Ministry of the keys

Sometimes we speak of the ministry of the gospel as the ministry of the keys. Peter, speaking for all the disciples, had made a good confession to Jesus, calling him "the



Christ, the Son of the living God.” Jesus told Peter, “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” (Matthew 16:19).

钥匙职的事工

有时候我们称福音的事工为钥匙职的事工。彼得对所有门徒说话，向耶稣很好地认信，称他为“基督，永生神的儿子。”耶稣告诉彼得：“我要把天国的钥匙给你。凡你在地上所捆绑的，在天上也要捆绑。凡你在地上所释放的，在天上也要释放。”（马太福音 16:19）。

On the basis of this passage the Roman pope claims special power in the church for himself. He **maintains** that since Jesus gave Peter the keys, he alone has the power of binding and loosing, of opening or closing heaven through the power of excommunication. What is more, the pope, claiming to be Peter’s successor, says he has exclusive use of the keys today. The pope has used this power quite arbitrarily to force his will on people. **It was unsuccessfully used against Luther to force him to recant his teachings.**

基于这句话，罗马教皇宣称自己在教会中有特别的能力。他坚称自从耶稣赐给彼得这钥匙的职分，他独自拥有捆绑和释放的能力，即藉着逐出教会的权柄打开或关上天堂之门。而且，宣称作为彼得的继承人，教皇说在今天唯独他拥有使用钥匙的职分。虽然教皇曾极为专横地使用这个权柄，将他的意思强加给人们。但这权柄曾失败地用于抵挡路德，没能强迫路德收回他的教导。

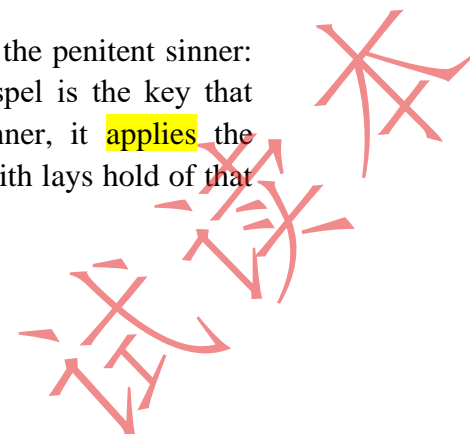
Is it true that Jesus gave the keys of the kingdom of heaven only to Peter? In Matthew 18:18, we hear Jesus giving the same binding and loosing power to all the disciples. The Roman pope’s conclusion is false. Likewise, his claim to be Peter’s successor is false.

耶稣将天国的钥匙给了彼得，这是真的吗？在马太福音 18:18 节中，我们看到耶稣将同样的捆绑和释放的能力给了所有的门徒。罗马教皇的结论是错的。同样，他作为彼得继承人宣称也是错的。

What is the binding and loosing Jesus speaks about? In John 20:23 Jesus states it in these words: “If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven.” Loosing is forgiving sins; binding is not forgiving sins. Jesus again was speaking to all the disciples, including you and all believers. God has entrusted his keys to Christians, **individually and collectively.**

耶稣所提到的捆绑和释放是什么呢？在约翰福音 20:23 节中，耶稣用一句话描述说：“你们赦免谁的罪，谁的罪就赦免了。你们留下谁的罪，谁的罪就留下了。”释放就是赦免罪；捆绑就是不赦免罪。耶稣又一次对所有的门徒提到这点，包括你和所有的信徒在内。上帝已经将钥匙职交托给了基督徒的个人和群体。

How can you forgive sins? There is only one way. You say to the penitent sinner: “For the sake of Jesus’ death, your sins are forgiven.” The gospel is the key that looses sins, that opens heaven. To the individual penitent sinner, it **applies** the forgiveness which Jesus won on the cross for the whole world. Faith lays hold of that forgiveness, trusting that Jesus’ word is true.



你如何可以赦免罪呢？这只有一个办法。你对那悔改的罪人说：“因这耶稣基督受死的缘故，你的罪被赦免了。”福音是释放罪的钥匙，也打开天堂的大门。它使耶稣基督在十字架上为全世界赢得有益于每个悔改的罪人。信心牢牢抓住罪的赦免，相信耶稣的话语就是真理。

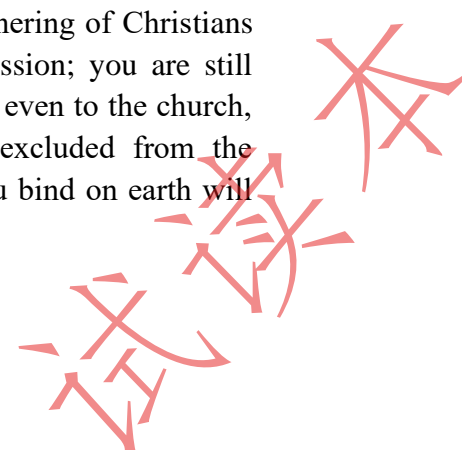
This loosing key was used by the prophet Nathan. David confessed his sin of adultery and murder: “I have sinned against the LORD.” To penitent David, Nathan could say: “The LORD has taken away your sin” (2 Samuel 12:13). John sums this up for us in these words: “If we confess our sins, he is faithful and just and will forgive us our sins” (1 John 1:9). The church, which includes all believers, must speak this word of forgiveness, using the loosing key.

这个释放的钥匙曾被先知拿单使用。大卫承认了他谋杀和淫乱的罪：“我得罪耶和华了。”对已悔改的大卫，拿单可以说：“耶和华已经除掉你的罪”（撒母耳记下 12:13）。约翰为我们总结了这点，他说：“我们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义。”（约翰一书 1:9）。教会，也包括所有的信徒，必须传讲这赦罪的话语，即使用这释放的钥匙。

This same gospel, when it is **withheld**, “retains sins” and closes heaven. Those who deny their sins, delight in them, feel no remorse over them, and want to continue in them are impenitent. John writes: “If we claim to be without sin, we deceive ourselves and the truth is not in us” (1 John 1:8). Until someone repents, the gospel of forgiveness must be withheld. That is the binding key. The full condemnation of the law still rests on this person because of impenitence or unbelief. “Whoever does not believe will be condemned” (Mark 16:16).

当这同样的福音被**保留**时，它就“留下罪”并且关闭天堂的大门。那些否认自己罪的人们，那些享受罪中之乐，对罪感觉不到丝毫的懊悔，并且希望继续在罪中的人们，是没有悔改的。约翰写到：“我们若说自己无罪，便是自欺，真理不在我们心里了。”（约翰一书 1:8）。直到一个人悔改之前，赦罪的福音必须被**保留**。那就是捆绑的钥匙。因为他拒绝悔改或者不信，律法全部的咒诅仍旧留在这个人身上。“信而受洗的必然得救，不信的必被定罪。”（马可福音 16:16）

Jesus tells the individual Christian what to do “if your brother sins against you.” “Show him his fault, just between the two of you” (Matthew 18:15ff.). Calling a sinner to repentance is the personal responsibility of every Christian, and if the sinner repents, you will tell him he is forgiven. If he does not listen to you as an **individual**, “take one or two others along.” But what if these efforts also fail? Do not give up. Jesus says further: “Tell it to the church.” Perhaps this larger gathering of Christians will convince him of his sin and bring him to a contrite confession; you are still hoping to apply the loosing key. However, “if he refuses to listen even to the church, treat him as you would a pagan or a tax collector.” He is excluded from the congregation when the binding key is applied, and “whatever you bind on earth will be bound in heaven.”



耶稣告诉每个基督徒“倘若你的弟兄得罪你，你就去趁着只有他和你在一处的时候，指出他的错来。”（马太福音 18：15 起）。召唤一个罪人悔改是每一个基督徒自己的责任，并且如果罪人悔改了，你将要告诉他，他被赦免了。如果他不听你自己所说的话，“就另外带一两个人同去。”但如果这些努力也失败了呢？不要放弃。耶稣继续说道：“就告诉教会。”可能更多的基督徒在一起会使其承认自己的罪，并且带他认罪悔改；你仍旧希望使用释放的钥匙。然而，“若是不听教会，就看他像外邦人和税吏一样。当捆绑的钥匙被使用时，他是被排除在会众之外了，并且“凡在地上所捆绑的，在天上也要捆绑。”

In the Small Catechism, Luther describes the use of the keys for binding and loosing as follows:

A Christian congregation with its called pastor uses the keys in accordance with Christ's command, by forgiving those who repent of their sin and are willing to amend, and by excluding from the congregation those who are plainly impenitent that they may repent. . . . when this is done, it is as valid and certain in heaven also, as if Christ, our dear Lord, **dealt with** us himself.

在路德小问答里，路德对捆绑和释放的钥匙职的使用做了如下描述：

基督教会和他所呼召的牧师，依据主基督的命令，通过赦免那些对自己的罪而懊悔并且希望改正的人，以及通过将那些应该悔改却拒绝悔改的人逐出教会，使用钥匙职分。……当这样实施的时候，**这些在天上**同样有效和确实；犹如基督，我们亲爱的主，亲自地对待我们一样。

Priesthood of all believers

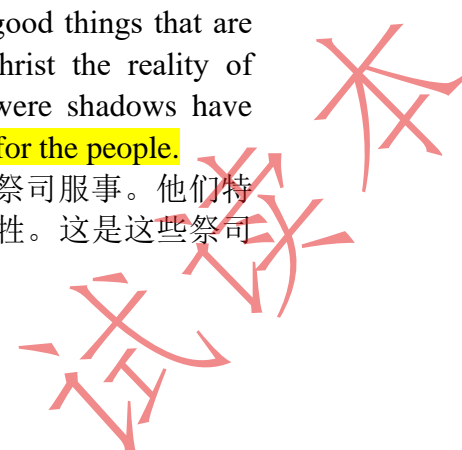
When the pastor said that every Christian is a minister, or servant, he was referring to what is generally called the priesthood of all believers. To appreciate what this means let's take a look into the Old Testament.

所有信徒的祭司职分

当牧师说每个基督徒都是执事或仆人时，他指的是我们通常称之为信徒皆祭司是什么意思。为了说明这个概念的含义，让我们看一下旧约的经文。

Among God's people in the Old Testament times, only the descendants of Aaron could serve as priests. Their specific responsibility was to serve in the temple and bring the various sacrifices that God required. That is the way these priests served God and his people. All of that came to an end when Jesus, our high priest, offered himself as the one perfect sacrifice. “We have been made holy through the sacrifice of the body of Jesus Christ once for all” (Hebrews 10:10). It was impossible for the former sacrifices, which consisted in “the blood of bulls and goats” to take away sins. That is why they had to be repeated as a “reminder of sins.” These sacrifices **performed** according to God's law were “only a shadow of the good things that are coming—not the realities themselves” (Hebrews 10:1,3). In Christ the reality of complete forgiveness once for all is here. The sacrifices that were shadows have ended, **and so has the special order of priests that performed them for the people.**

在旧约时期上帝的选民当中，只有亚伦的后代可以作为祭司服事。他们特别的职责是在圣殿中服事，并且带去上帝所要求的不同的祭牲。这是这些祭司



们服事上帝和他选民的方式。当我们的祭司耶稣，将自己作为完美的祭物献上时，所有这些都终止了。“我们……靠耶稣基督只一次献上他的身体，就得以成圣。”（希伯来书 10:10）。这对于以前的祭物是不可能的，就是那些除罪的“公牛和山羊的血”。这就是为什么他们必须不断重复，用以“每年想起罪来”。这些按着上帝律法而献上的祭物，只“是将来美好事的影儿，不是本物的真像，”（希伯来书 10:1,3）。一次献上既得以完全的救恩的真像，在基督里来了。从前是影子的献祭已停止了，那些为选民而献祭祭司班次也已停止了。

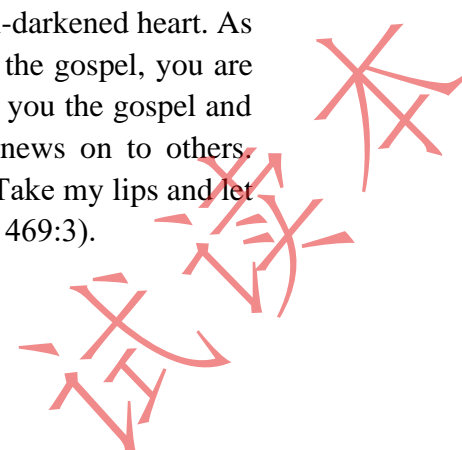
Now in the New Testament, Peter refers to all believers as “a chosen people, a royal priesthood, a holy nation, a people belonging to God” (1 Peter 2:9). Believers belong to God in a very special way. He has chosen them to be his very own, and he paid the price of his Son’s blood to redeem them from sin. That blood cleansed them so that God declares them holy. He calls his people a “royal priesthood” or, as in verse five, “a holy priesthood.” Think of it! When the Lord brought you to faith and made you his own, he said to you, “You now are one of my priests.”

现在，在新约圣经中，彼得指出所有信徒都是“被拣选的族类，是有君尊个的祭司，是圣洁的国度，是属神的子民”（彼得前书 2:9）。信徒们通过一个极为特别的方式归属于上帝。祂已经拣选他们完全属于他自己，并且祂用祂儿子的血付上了代价，将他们从罪中赎回。这宝血洁净了他们，以至于上帝宣布他们是圣洁的。祂称他的子民是“有君尊的祭司”，或者，如同在第 5 节中提到的，是“圣洁的祭司”。想一下这点吧！当上帝使你相信，使你归属于他，他就曾对你说：“现在，你是我祭司中的一员了。”

You, of course, are not to function by offering the Old Testament sacrifices. Those shadows are a thing of the past, and you certainly are not to bring some kind of further sacrifice for sin. “There is no longer any sacrifice for sin” (Hebrews 10:18). Jesus accomplished this once for all. Free from sin, you now belong to a “holy priesthood” that offers “spiritual sacrifices acceptable to God through Jesus Christ” (1 Peter 2:5). Let’s look at some of these spiritual sacrifices that please God because they are brought through faith in the Lord Jesus.

当然，你不是通过献上旧约的祭物而行使的。那些影子是过去的事情了，并且你也绝对不会为罪带来某种更进一步的祭物。“不用再为罪献祭了。”（希伯来书 10:18）。耶稣一次就完成了所有的献祭。摆脱了罪，你现在属于那“借着耶稣基督奉献神所悦纳的灵祭”（彼得前书 2:5）的“圣洁的祭司”了。让我们看一下这些神所喜悦的灵祭吧，因为它们已经借着信心在基督耶稣里被带来了。

God made you his priest so that “you may declare the praises of him who called you out of darkness into his wonderful light” (1 Peter 2:9). You are to praise and glorify God by telling people how Jesus brought light into your sin-darkened heart. As you personally lead another sinner out of darkness to the light of the gospel, you are bringing a spiritual sacrifice precious to your God. The Lord gave you the gospel and made you one of his priests so that you might pass the good news on to others. Nothing brings God greater glory and praise than for you to say, “Take my lips and let them be filled with messages from thee” (Christian Worship [CW] 469:3).



上帝使你成为他的祭司，以至于“你们（可以）宣扬那召你们出黑暗入奇妙光明者的美德”（彼得前书 2:9）。你们将通过告诉人们耶稣如何将光带入你们罪恶、幽暗心中而赞美上帝，归荣耀与上帝。当你们亲自带领另一个罪人出黑暗，进入福音的光明之中，你就是在带着宝贵的灵祭献给神。上帝将福音赐给你，并且使你成为祂祭司中的一员，以至于你可以将这好消息传递给其他人。因为你说：“虔诚奉献我的口，时时传达主声音”¹，没有什么比这可以为神带来极大地荣耀和赞美了。

Your prayers are also spiritual sacrifices you offer to God. The Lord wants you as a priest to come with your petitions, praises, and thanksgiving. Pray not only for yourself since the Lord invites us also to “pray for each other” (James 5:16). He wants you to call on him “in the day of trouble,” your trouble or that of anyone else. What glory comes to him as he keeps his promises of deliverance! What glory is his when we then honor him with our spiritual sacrifice of thanksgiving (Psalm 50:14,15)!

你的祷告也是你献给上帝的灵祭。上帝希望你作为一个祭司，带着你的祈求、赞美和感恩来到他的面前。不要仅仅为你自己祷告，因为上帝也邀请我们“互相代求”（雅各书 5:16）。祂希望你在“患难之日”求告祂，为你或其他人的患难求告祂。当祂信守祂拯救的诺言时，带给祂是何等的荣耀啊！当我们用我们感恩的灵祭，又归荣耀与祂时，那是他多大的荣耀啊！

Turning a fellow Christian from sin is another type of spiritual sacrifice. “If someone is caught in a sin, you who are spiritual should restore him gently” (Galatians 6:1). Or “if one of you should wander from the truth and someone should bring him back, remember this: Whoever turns a sinner from the error of his way will save him from death” (James 5:19,20). The Lord is honored by such spiritual sacrifices on the part of his “priests.”

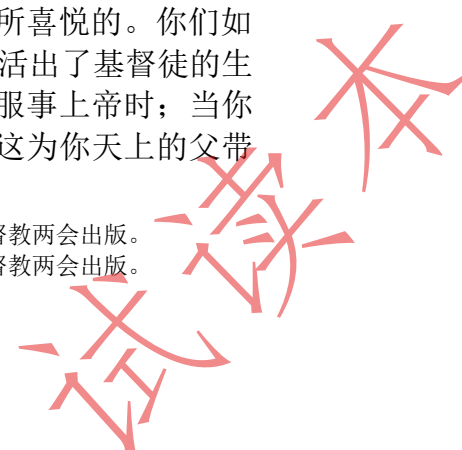
将同行的基督徒带离罪恶是另外一种灵祭。“若有人偶然被过犯所胜，你们属灵的人，就当用温柔的心，把他挽回过来。”（加拉太书 6:1）。“你们中间若有迷失真道的，有人使他回转，这人该知道叫一个罪人从米路上转回，便是救一个灵魂不死”（雅各书 5:19-20）。上帝因这样由祂的祭司们所献上的属灵祭物而被尊崇。

“Take my life and let it be consecrated, Lord, to thee. Take my moments and my days; let them flow in ceaseless praise” (CW 469:1). Paul urges Christians “to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship” (Romans 12:1). When people see you live your life as a Christian, when they see that you serve God through a life in service to others and not of self, when you let your light shine, when your Christianity shows in what you say and do, this brings glory to your Father in heaven (Matthew 5:16). Your spiritual sacrifice is to say, “Take myself, and I will be ever, only, all for thee” (CW 469:6).

“虔诚奉献我全生，静候主命谨遵行；虔诚奉献我光阴，赞美歌声永不停。²”保罗劝勉基督徒“将身体献上，当作活祭，是圣洁的，是神所喜悦的。你们如此事奉，乃是理所当然的。”（罗马书 12:1）。当人们看到你活出了基督徒的生命时，当他们看到你通过服事其他人而不是自己的生命，而服事上帝时；当你使你的光芒闪耀时；当你在言行中展示出基督徒的品格时，这为你天上的父带

¹ 《TAKE MY LIFE, AND LET IT BE》，中文译文选自《赞美诗》新编，中国基督教两会出版。

² 《TAKE MY LIFE, AND LET IT BE》，中文译文选自《赞美诗》新编，中国基督教两会出版。



来的荣耀（马太福音 5:16）。你属灵的祭会高唱：“虔诚奉献我自己，愿我万事都为主。”³

“Everyone a minister”

“In Christ we who are many form one body.” That is the church. Paul goes on to say about every believer, “Each member belongs to all the others” (Romans 12:5). If we belong to one another, we will serve or minister to one another because every member is a servant or minister.

“人人都是执事”

“我们这许多人，在基督里成为一身，”那就是教会了。保罗继续提到每一个信徒，“互相联络作肢体，也是如此。”（罗马书 12:5）。如果我们属于彼此，我们就会彼此服事或帮助，因为每个成员都是仆人或执事。

With this in mind, the Lord gave gifts to each of his members. They are not all the same. Paul mentions some of these different gifts: prophesying, serving, teaching, encouraging, contributing to the needs of others, leading others, and showing mercy (Romans 12:6-8). Each gift may lend itself to serving in a different way, even as an eye does not serve the same purpose in the human body as the ear or tongue or foot. We must remember, however, that they are all gifts of the Spirit, given by God “for the common good.”

想着这一点，上帝给了他每一个肢体以恩赐。他们的恩赐并不都是一样的。保罗提到一些不同的恩赐：说预言、执事、教导、劝化、施舍、治理、怜悯人（罗马书 12:6-8）。每个恩赐适合于不同方式的服事，就像眼睛与耳朵、舌头或脚，在人身体上服务的目的不同一样。然而，我们必须记住，它们都是圣灵的礼物，由上帝赐下“要叫人的益处。”

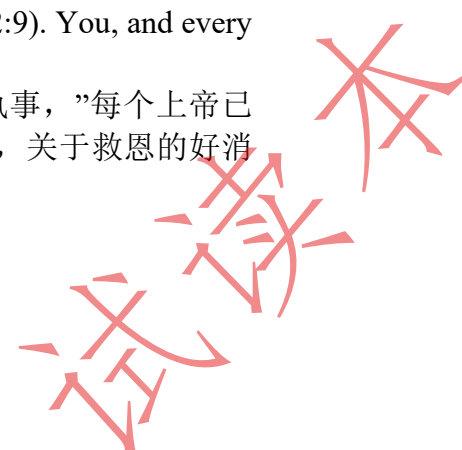
As one of God’s elect priests, you will want to use the gifts God has given to you in your personal life and in the many contacts you have with other people. You will let your light shine, as the Lord gives opportunity. As a parent or child, brother or sister, relative or friend, or fellow worker or neighbor, you will remember that you are one of God’s royal priests. You will function in a way that your gifts may serve others in their needs.

作为一个上帝所拣选的祭司，你会希望使用上帝已经在个人生命中，以及在很多你与他人的结出中，所赐予你的恩赐。当上帝赐下的机会时，你会让你的光闪耀。作为父母或孩子，兄弟或姐妹，亲戚或朋友，或同工，或邻舍，你将铭记你是上帝君尊的祭司中的一员。为了使你的恩赐可以服务于他人需要，你将行使你的职分。

The mission of the church is also your life’s mission. Yes, “everyone is a minister,” everyone whom the Lord has made one of his royal priests. Your lips have a message, the good news of salvation. Your life has a purpose, to “declare the praises of him who called you out of darkness into his wonderful light” (1 Peter 2:9). You, and every individual Christian, have an important personal ministry.

教会的使命同样也是你一生的使命。是的，“人人都是执事，”每个上帝已经使其成为君尊祭司的人都是执事。你的嘴唇发出一个声音，关于救恩的好消

³ 同上。



息。你的生命有一个目的，去“宣扬那召你们出黑暗，如奇妙光明者的美德。”（彼得前书 2:9）。你，和每一个基督徒，都拥有一个重要的个人事工。

But what about your pastor? Have you replaced him? Since everyone is a minister, is there no need for a pastor? The fact that the Lord made every Christian a priest who is to serve or minister does not make every believer a pastor. The Lord has more to say about this. The next chapter will concern itself with the public ministry.

但是你的牧师又怎样呢？你已经取代了他吗？既然每个人都是执事，就不再需要牧师了吗？上帝使每个基督徒成为祭司，去服侍或帮助他人的事实，没有使每个信徒都成为牧师。对此，上帝有更多要说的话。下一章的内容将是关于公开服事的。

8 The Ministry: What is the public ministry?

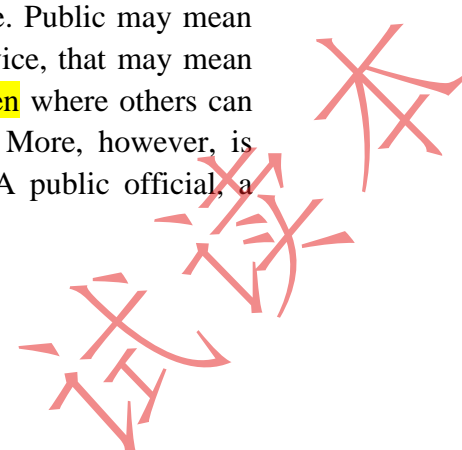
8、事工：什么是公众事工？

Your congregation held a special meeting to call a pastor. The pastor who had served your congregation for the past 20 years had retired. You were not sure how you should **go about** calling a replacement. For the first time in 20 years, your congregation was looking for someone to serve you in the public ministry. Many questions were discussed. What are a pastor's responsibilities? What will you expect of him? How do you find out who is qualified? You even wondered whether your congregation's needs required special qualifications. How should the actual calling be done? What about the salary and other benefits? Calling a new pastor gave your congregation the opportunity to discuss the whole subject of the public ministry. You were thankful that you could turn to your synod for help. You appreciated that a representative of your synod was present as your advisor.

你们的教会为呼召一位牧师而召开了一次特别会议。那位已经在你们教会服事了 20 年的牧师已经退休了。你们不是很确定该从何处着手呼召一位替代者。因为二十年来这是第一次，你们的教会要寻找一位在公开事工中服事你们的人。很多问题浮上水面。一个牧师的职责是什么呢？你们可以对他有何期待呢？你们如何可以知道谁是合格的呢？你们甚至想知道，是否你们教会的情况需要特别的资历。实际的呼召该如何完成？薪水和其他的福利该是怎样？呼召一位新的牧师让你的教会有机会去讨论所有关于公开服事的事情。因为你可以转向你的总会寻求帮助，你很感恩。你感激于一名总会的代表来作为你的顾问。

The public ministry

Ministry is service. The public ministry, then, is public service. Public may mean the opposite of private. When something is done as a public service, that may mean that it takes place in the presence of many people, **out in the open** where others can observe what is happening. The action is not done in private. More, however, is involved when we speak of a person **holding** a public office. A public official, a



senator or governor or policeman, acts not simply as an individual person, but on behalf of and for the benefit of those who have placed him or her into office.

公众事工

事工就是服事。那么，公众的事工就是公开的服事。公众可以意味着相对于私下。当有些事情作为公众服事实实施时，那可能意味着它发生在很多人出席的情况下，开放在其他人可以看到所发生之事的~~地方~~。活动不是私下里进行的。然而，当我们谈到一个人就任公职的时候，还意味着更多。一个公众的官员，一个参议员、政府官员，或者警察，不是简单地作为个体行事，而是代表了那些使其就任职位的人们，或为了他们的利益。

Similarly, whoever serves the church in the public ministry is not functioning as an individual person, but for those who have called him. Such a person does much work in public. For example, when the pastor preaches, he does not do so in private, but out in the open for all to hear. When, however, he gives communion to someone in the hospital, he does so in private, and we call it “private communion.” When he counsels someone, he does so confidentially in a private setting. But, whether the pastor serves before many people or in a private situation, he is serving in the public ministry. In either case he is doing something required of him as the congregation’s pastor. Since he is serving on behalf of the congregation, such public ministry is sometimes also called representative ministry, in contrast to an individual Christian’s personal ministry.

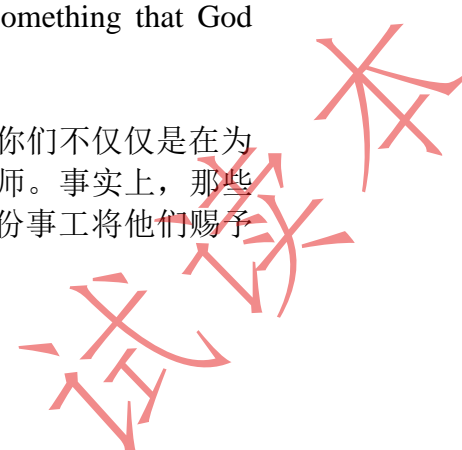
同样地，无论谁在教会里公开服事，都不是作为个人行使职责，而是为了那呼召他的人们。这样的人公开地做很多的工作。比如，当牧师讲道时，他不是私下里做，而是开放给所有人倾听。然而，当他给某位住院的人分发圣餐的时候，他是私下里做的，并且我们称之为“私下圣餐”。当他劝导某人的时候，他在隐秘的私下的环境中完成。但是无论牧师在很多人还是私下的情况中服事，他都是服事于公开的事工。在每个情况下，他所做的是作为教会的牧师需要做的事情。既然他正为会众的利益服事，相对于单个基督徒个人事工而言，这样的公开服侍有时也被称为“代表事工”。

Instituted by God

At the meeting at which your congregation intended to call a pastor, the synodical advisor explained that you were not just hiring a worker for your congregation. He pointed out that you were asking the Lord to give you a pastor. In fact, those who serve in the public ministry are serving because the Lord has given them to the congregation for this service. This sounded strange because you were going to choose the person by a ballot vote, just as you did when you hired the contractor to build your church. Was something different happening here? Was this an idea your synod was promoting to enhance the position of the pastor? Or was this something that God himself teaches in the Bible?

由上帝所设立

在你的教会打算呼召牧师的会议中，总会顾问解释说，你们不仅仅是在为教会雇佣一个工人。他指出，你们是在恳求上帝赐给你们牧师。事实上，那些在公众事工中服侍的人，他们正在服侍，是因为上帝为了这份事工将他们赐予



教会。这听起来有点奇怪，因为你们正要通过投票的方式选举一个人出来，就好像当你们雇佣一个承包商，建造你们教会的房子时所做的事情一样。有什么特别的事情发生吗？这是你们的总会为了促使牧师职位有所提升的主意吗？或者这确是上帝他自己在圣经中的教导呢？

It is important to know that God himself instituted the public ministry for his church. It is important to acknowledge that the Lord Jesus gives the church its public servants. From among his disciples, Jesus “appointed twelve—designating them apostles—that they might be with him and that he might send them out to preach” (Mark 3:14). What distinguished the apostles from the other disciples is that they were chosen for special training and then sent out to preach. They became the first to serve in the public ministry of the New Testament church. They preached on Pentecost day and served as the first pastors of the Jerusalem congregation.

知道是上帝他自己为他的教会设立了公众事工，是很重要的。承认是主耶稣赐予教会公众服事者，同样是重要的。从耶稣的门徒中，耶稣“设立十二个人，要他们常和自己同在，也要差他们去传道”（马可福音 3:14）。使徒和其他门徒的区别就是，他们被拣选接受特别的训练，随后被差派出去传道。他们成为了第一批在新约时期教会的公共事工中服侍的人。他们在五旬节讲道，并作为耶路撒冷教会的第一批牧师们开始服侍。

Even after his ascension, the Lord Jesus continues to give his church the servants it needs. The one who “ascended higher than all the heavens . . . gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers” (Ephesians 4:10,11). The apostles whom Jesus gave to the early church were unique because the Holy Spirit used them to give the church the inspired Scriptures of the New Testament. The Lord has not promised his church further “apostles” through whom he will give the church further inspired writings. Rather, the church is to judge all future writing and teaching by means of the inspired writings of the prophets, apostles, and evangelists as we have them in the Bible. However, the Lord does continue to give the church those who may be sent out to preach (apostles in that sense) and who will serve the church with the Word, such as prophets, evangelists, pastors, and teachers. They do not all function in the same way, but they all are in the public ministry of the Word which the Lord instituted. Scripture also uses other titles for them, like bishop, overseer, presbyter, elder, shepherd, and deacon. All these are given by the Lord to serve his church in the public ministry.

即使在主耶稣生天后，他仍旧持续地根据需要赐予其教会各样的工人。那位“远升诸天之上要充满万有的……所赐的有使徒，有先知。有传福音的，有牧师和教师。”（以弗所书 4:10-11）。耶稣赐予初代教会的使徒们是独特的，因为圣灵使用他们将圣灵默示的新约圣经交付教会。上帝没有应许给他的教会，他会藉着将来的“使徒”们带给教会新的默示文字。相反，教会将要以我们已经在圣经中所拥有的先知、使徒和传道者们受默示写下的文字为工具，去判别所有未来的文字。然而，主确实持续地将那些可能被差派宣教的人（即使徒的含义），以及那些将要在话语上服事教会的人们，不断地赐给教会。他们并非从事同一职分，但是他们都包含在上帝所设立的话语的公众事工中。圣经中也使用其他的名号称呼他们，比如：监督（overseer, bishop），长老（presbyter，

elder) 和执事 (deacon)。所有这些职分都是主赐给教会，在公众事工中服事的人。

The Lord gives them to his church so that the gospel may be preached in an orderly way. We heard that all Christians are to “preach the good news to all creation,” but consider what could happen in a congregation of Christians, who all are part of the “universal priesthood,” with the command to “preach.” Scripture reports what happened in Corinth; public worship became disorderly. Too many people wanted to use their particular spiritual gifts before the assembled congregation. Paul reminded them that “God is not a God of disorder but of peace” (1 Corinthians 14:33) and advised that two or three should speak, one after the other. The others can listen and carefully weigh what is said. Through the Word they hear, they will be built up in their faith. For the spiritual well-being of the entire congregation, public preaching was to be done in an orderly manner. To this end, God instituted the public ministry and gives the church those who serve in this manner. “Everything should be done in a fitting and orderly way” (verse 40).

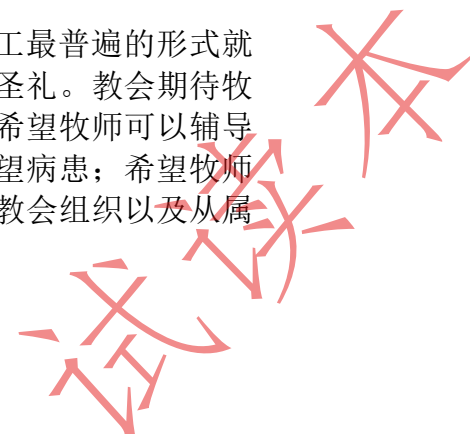
主将他们赐予教会，以至于福音可以有序地被传讲。我们听到说，所有的基督徒将要“传福音给万民听”；但是请思想一下，在一个基督教会中，所有人都是“普世祭司”之一员，都受命去“传道”，情形将会如何呢？圣经记载了哥林多教会发生的事情：公众敬拜变得混乱不堪。太多的人想要在聚集起来的会众面前，使用他们各自独特的属灵恩赐。保罗提醒他们“神不是叫人混乱，乃是叫人安静”（哥林多前书 14：33）；并且建议说，“两或三个人讲道”，并且要“一个一个地讲”；其他人可以倾听，并“慎思明辨”。藉着他们所听到的话语，他们的信心将得以建造。为了全教会属灵的福祉，公开讲道将以有序的形式进行。为了这个目的，上帝设立了公众事工，并且将那些以此方式服事的人赐予教会。“凡事都要规规矩矩的按着次序行。”（40 节）。

Different forms of the public ministry

Just as the most common grouping of Christians is the local congregation, so also the most common form of the public ministry is that of the pastor of a congregation. God wants every congregation to be provided with the Word and sacraments. The congregation expects the pastor to serve them by preaching and by administering Baptism and the Lord’s Supper. The members look to him to counsel them, to instruct and confirm their children, to conduct Bible classes, to visit the sick, to comfort the dying, and to conduct Christian funeral services. The entire congregational organization, with its committees and boards, as well as the ladies’, men’s, and youth groups are usually under his supervision. Surely in the church today, the most comprehensive and common form of the public ministry is that of the congregation’s pastor.

公众事工的不同形式

基督徒群体最普遍的形式就是地方教会，因此，公众事工最普遍的形式就是教会中的牧师。上帝希望每一个教会，都可以领受圣道和圣礼。教会期待牧师通过讲道和管理圣洗礼、圣餐礼的方式服侍他们。会友们希望牧师可以辅导他们，希望牧师指导并坚固他们的孩子，教授圣经课程，探望病患；希望牧师安慰那些濒临死亡的人，并主持基督徒葬礼中的敬拜。整个教会组织以及从属



教会的委员会、董事会，以及姐妹、弟兄和年轻人的群体等，通常都在牧师的指导之下。毫无疑问，在今天的教会中，最广泛和普遍的公众事工形式，就是教会中的牧师。

But what shall a congregation do when its pastor cannot perform all these many functions alone? The congregation at Jerusalem gives us the answer. Even the 12 apostles who were serving them could not take care of all the work, which included distributing food to the widows of the congregation. There were complaints. By attempting to do everything themselves, the apostles were in danger of neglecting the ministry of the Word, but that would not be right. Their solution was this: “Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility [of serving the widows] over to them” (Acts 6:3). Thus the needs within the congregation led them to establish another form of the public ministry in their midst, that of looking after the congregation’s works of charity. The men who were chosen are often referred to as deacons.

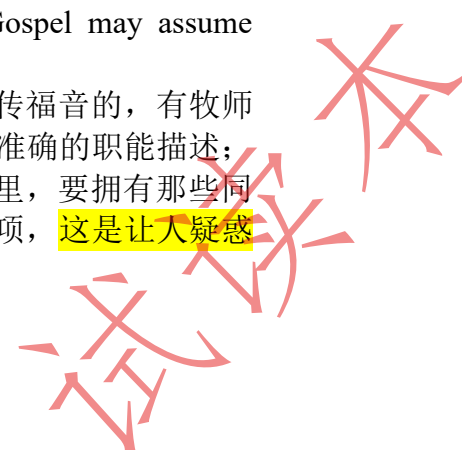
但是，当教会的牧师不能独自履行所有的职能时，教会该如何是好呢？耶路撒冷的教会给了我们一个答案。即使服事耶路撒冷教会的 12 个使徒，都不能照管所有的工作，其中就包括无法向教会中的寡妇分派食物。抱怨声因此而起。因为尝试着靠他们自己去完成所有的事情，他们处于忽视圣道事工的危险之中；而那样做是错误的。他们的解决办法是这样的：“弟兄们，当从你们中间选出七个好名声、被圣灵充满、智慧充足的人，我们就派他们管理这事。”（使徒行传 6:3）。因此，教会中的需要引导他们，在他们中间建立了另外的公众事工形式，即照管教会的慈善工作。那被选出来的人常常被称为执事。

Was this proper? Did the Lord directly command them to do this? We answer “Yes” to the first question and “No” to the second. The Lord blessed what they had done for we read: “So the word of God spread. The number of disciples in Jerusalem increased rapidly” (Acts 6:7). Yet the Lord had not led them to this solution by any specific command. The congregation was free to solve the “public ministry” problem according to circumstances, using its best judgment.

这样做合适吗？主直接命令他们去做这事吗？我们对第一个问题的回答是：是的；而第二个问题的回答是：不是。上帝祝福了他们所做的，因为我们看到：“神的道兴旺起来，在耶路撒冷门徒数目加增的甚多”（使徒行传 6:7）。然而，上帝没有通过任何特别的命令，让他们这样处理问题。教会是自由的，她可以根据情况、使用其最佳判断以解决“公众事工”问题。

We already noted that the ascended Lord gave his church some to serve as apostles, as prophets, as evangelists, as pastors and teachers (Ephesians 4:11). Scripture does not give us an exact job description for each of these ministries, and nowhere does the Lord command us to have those same offices in the church today. It is doubtful that our present position of pastor corresponds completely to any one of them. Scripture leads us to the conclusion: “The one public ministry of the Gospel may assume various forms, as circumstances demand.”²⁶

我们也留意到，升天的主赐给他教会的有使徒、先知和传福音的，有牧师和教师（以弗所书 4:11）。圣经没有给我们关于这些事工的准确的职能描述；并且，主也没有在圣经的任何地方，命令我们在今天的教会里，要拥有那些同样的职分。我们现在的牧师职位完全地符合这其中的任何一项，这是让人疑惑



的地方。圣经给了我们一个结论：“唯一的福音公众事工可以因情况的需要，呈现出不同的形式”（注解 26）

Thus, the Lord gives his church today some as pastors and teachers, others as professors, as synod and district officers, as world missionaries, as administrators, as stewardship counselors, etc. Scripture gives no specific word of institution for any of these forms. All of them, however, are forms of the **divinely mandated** public ministry of the gospel. They all contribute to the public proclamation of the Word so that the church may be edified.

因此在今天，主赐给他的教会有牧师和教师，其他的有教授，有总会和区会职员，有普世宣教士，有行政人员，有**管理顾问**，等等。圣经中没有任何明确的话语，是关于设立这些事工形式的。然而，所有这些都是福音神圣交托的公众事工形式。它们都有助于圣道的公众传播，以至于教会可以教导众生。

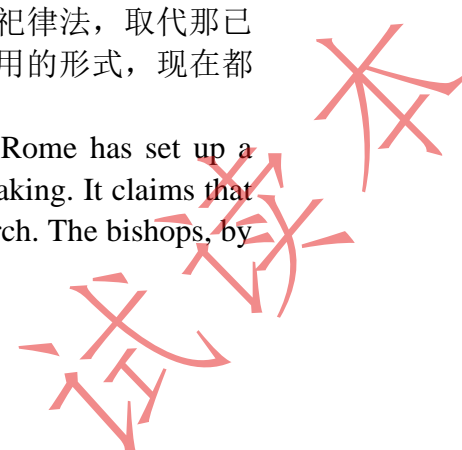
Some assert that only one office was instituted by the Lord himself, that of pastor of a local congregation, and that all other forms of the public ministry are auxiliary offices and are of human origin.²⁷ We must say in response to this that there is no word of institution for the pastorate of a local congregation or of any particular form of the public ministry. No laws in the New Testament command the exact form of the pastorate. In the Old Testament God had done this through ceremonial laws that applied to the high priest, the priests, and the Levites. They were commanded what to wear, what to eat, what sacrifices to bring, and what festivals to observe. All details of their temple service were established by law, and there were severe penalties for disobedience.

一些人坚称，只有唯一的职分是上帝亲自设立的，即地方教会的牧师。并且所有其他形式的公众事工都是辅助的职分，是出于人的（注解 27）。作为对此想法的回应，我们必须说，没有一句经文是关于地方教会牧师职位，或者关于公众事工中任何特殊形式的设立的。在新约中没有律法规定牧师职位的确切形式。在旧约中，上帝藉着适用于大祭司，祭司和利未人的祭祀律法实现这一点的。这些律法规定了他们穿什么，吃什么，带什么样的祭物，守什么节期。所有他们圣殿中敬拜的细节，都由律法明确；并且违背者将予以严惩。

All of this ended with the coming of Christ, who fulfilled what those laws foreshadowed. “Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day” (Colossians 2:16). **God did not replace the laws that had been set aside with new ceremonial laws that were to apply to the New Testament church and its ministry.** Hence, all ceremonial forms, including the forms the public ministry may **assume**, are now a matter of Christian liberty.

所有这些都因耶稣基督的到来而结束，他实现了那些律法所预表的事情。“所以不拘在饮食上，或节期，月朔，安息日，都不可让人论断你们”（歌罗西书 2:16）。上帝没有用新的、适用于新约教会和其事工的祭祀律法，取代那已经被废掉的。因此，所有的仪式形式，包括公众事工可能采用的形式，现在都事关基督徒的自由了。

The Roman Catholic Church fails to recognize this freedom. Rome has set up a hierarchical ministerial structure by ceremonial laws of its own making. It claims that the pope, as the successor of Peter, is the supreme head of the church. The bishops, by



a process called the “apostolic succession,” are the successors of the apostles. As in the Old Testament, priests form a class distinct from the laity. Rome claims this clerical hierarchy is an institution of God that must function according to specific ecclesiastical laws. These teachings and practices of Rome remind us of the Old Testament with its ceremonial laws. They conflict with the New Testament public ministry of the Word established by God, a ministry that has no laws that dictate its structure and form.

罗马天主教会未能承认这份自由。罗马藉着她自创的祭祀律法，设立了一套事工等级架构。其宣称，作为彼得的继承人，教皇是教会最高的元首。主教们则通过一个被称为“使徒统续”的程序，视作使徒们的继承人。如同在旧约中，祭司构成了一个区别于世俗之人的等级。罗马教会宣称这种神职人员的等级制度，是由上帝设立的，并必须依据具体的教会律法行使职能。这些罗马教会的教导和实践，让我们想起旧约中的祭祀律法。它们与新约中由上帝设立的话语的公众事工——没有律法规定其结构和形式的事工——彼此冲突，

Motivated by the gospel, the church is indeed intent on following the Lord’s will regarding his gospel. Besides telling every Christian to be a preacher of the gospel, the Lord has established the public ministry of the Word. Following the Lord’s will for good order, a congregation of Christians will set up its public ministry of the gospel according to whatever forms will best serve the welfare of his church and glorify God, the Lord of all.

在福音的激励下，教会确实专注于跟随上帝关乎其福音的旨意。除了告诉每一个基督徒，去作福音的传播者之外，上帝也建立了话语的公众事工。跟随上帝为拥有良好秩序的愿望，基督教会将设立其福音的公众事工；这事工无论按照怎样的形式，都将最好地服务于教会的福祉，并归荣耀于上帝，归于万主之主。

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9 The Ministry: What is the call into the public ministry?

9.事工：什么是进入公众事工的呼召？

When the representative from your synod helped your congregation find a new pastor, he stressed that calling a pastor was not the same as choosing and hiring someone to paint the inside of your church building. You wondered about this. In what way was it different? As he explained the entire calling process, the difference became evident.

当从你的总会而来的代表，帮助你的教会寻找一个新的牧师时，他强调呼召一个牧师与选择或者雇佣什么人粉刷你们教堂的墙壁是不同的。你对此有些不解。在哪些方面不同呢？当他解释整个呼召的程序时，这些区别就变得清晰了。

The need for a call

Just what is a call? The Bible says that Christians have been “called to be saints” (Romans 1:7). Paul tells the Thessalonian Christians that God “called you to this [saving faith] through our gospel” (2 Thessalonians 2:14). God chose us, and through the gospel he made us what we are as Christians. We can say that every Christian has a call from God to be what he is, a member of God’s family and a witness for Christ. We already took note of the fact that every Christian has been called to a personal ministry.

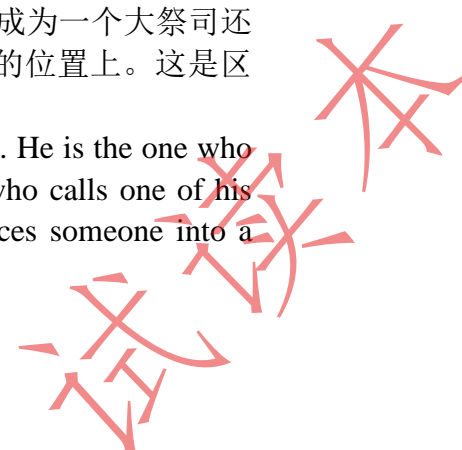
呼召的需求

那什么又是呼召呢？圣经说基督徒是“奉召作圣徒的”（罗马书 1:7）。保罗告诉帖撒罗尼迦的基督徒们，上帝“藉我们所传的福音召你们到这地步[得救的信心中]”（帖撒罗尼迦后书 2:14）。上帝拣选了我们，并且藉着福音，他塑造我们作为基督徒的样子。我们可以说每一个基督徒都拥有一个从上帝而来的呼召，使他们成为现在的样子，成为上帝家中的一员和基督的见证人。我们已经注意到了这个事实，就是每一个基督徒都已经被呼召进入个人的事工了。

But how does an individual Christian enter the public ministry? The Bible also speaks of certain individuals being called into special public service. The author of Hebrews writes about Aaron and the high priests who served in the temple: “No one takes this honor upon himself; he must be called by God, just as Aaron was” (Hebrews 5:4). When God called someone, whether to be a priest or prophet, he chose that person and placed him into his position of public service. This was another call in addition to the call to be an individual Christian.

但是一个基督徒个体，如何能够进入公众的事工呢？圣经也提到了被呼召进入特别的公众服事中的特定的基督徒。希伯来的作者提到亚伦，以及在圣殿中服事的大祭司时说：“这大祭司的尊荣，没有人自取，为要蒙神所召，像亚伦一样。”（希伯来书 5:4）。当上帝呼召一个人时——无论是成为一个大祭司还是一名先知——他拣选那个人，并将他放在他自己公众服事的位置上。这是区别于呼召成为一个基督徒的另外一种呼召。

We see that in either case God is the one who is active in a call. He is the one who calls a sinner to become one of his children, and he is the one who calls one of his believers to serve in the public ministry. In either case God places someone into a



particular position. God does not hire us to serve him on the basis of an agreement we make with him. **It is not by means of some agreed upon deal that we become Christians. It is also not by some agreed upon contract that someone serves in the public ministry.** God's call is a one-way action.

我们看到无论哪种情况，上帝都是那位呼召者。他是那位呼召罪人成为他自己儿女的；也是他呼召自己的信徒，在公众事工中服事。在两种情况中，上帝将某个人放在特别的位置上。上帝不是雇佣我们，基于一个我们双方之间的合约去服务于他。我们成为基督徒不是通过一个什么双方认同的交易。某人在公众事工中服事也不是基于合约上的认同。上帝的呼召是单方面的行为。

What is more, unless God calls us, we cannot serve. To the “wicked,” or unbelievers, God says: “What right have you to recite my laws or take my covenant on your lips?” (Psalm 50:16). Only Christians are called to be his -witnesses. Similarly, a special call is necessary to serve in the public ministry. Paul asks the question: “How can they preach unless they are sent?” (Romans 10:15). Someone must send or call those who are to serve in the public preaching ministry. Thus, in the Augsburg Confession we affirm “that nobody should publicly teach or preach or administer the sacraments in the church without a regular call.”²⁸

除此之外，除非上帝呼召我们，我们都不会服事。对于“软弱者”或者不信的人们，上帝说道：“你怎敢传说我的律例，口中提到我的约呢？”（诗篇 50:16）。只有基督徒被呼召成为上帝的见证人。同样，一个特别的呼召对于进入公众的事工也是必要的。保罗这样问道：“若没有奉差遣，怎能传道呢？”（罗马书 10:15）。

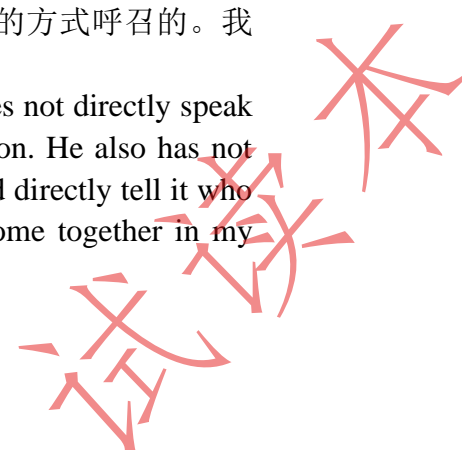
A regular call

What is a “regular call” into the public ministry? We can ask this question in another way. How does God give the church its public servants? We know that the apostles were chosen directly by the Lord Jesus. He also directly chose Saul, or Paul, to be his apostle. In writing to the Galatians, Paul stresses that he is an apostle “sent not from men nor by man, but by Jesus Christ and God the Father” (1:1). Paul, like the other apostles and like Moses and Isaiah and others in the Old Testament, was called by the Lord in a direct, personal manner. We speak of this as a direct or immediate call from God.

常规的呼召

什么是进入公众服事的“常规呼召”呢？我们可以换个方式问这个问题。上帝如何赐予教会它自己的公众服事者呢？我们知道，使徒是由耶稣基督直接拣选的。他也直接拣选了扫罗，也就是保罗，成为他的使徒。在给加拉太的书信中，保罗强调他是一名使徒“不是由于人，也不是借着人，乃是借着耶稣基督，与叫他从死里复活的父神。”（加拉太书 1:1）。保罗，和其他使徒们，和摩西、以赛亚和其他旧约中的人物一样，是上帝通过直接的，个人的方式呼召的。我们说这是从上帝而来的直接的呼召。

But the Lord Jesus is no longer visibly present on earth. He does not directly speak to someone and call him to be the pastor of a certain congregation. He also has not promised to appear before a congregation in some special way and directly tell it who is to be its pastor. But he does promise, “where two or three come together in my



name, there am I with them” (Matthew 18:20). So he is with the Christian congregation as it assembles in his name to choose, or call, a fellow Christian to be its pastor. Through the call of such a group of Christians, to whom God has entrusted his Word, the Lord gives his church its public servants. Most often this group of Christians is the voters’ assembly of a local congregation. It may also be a board or commission calling in behalf of a church body, or it may be the board of a Lutheran high school or institutional mission.

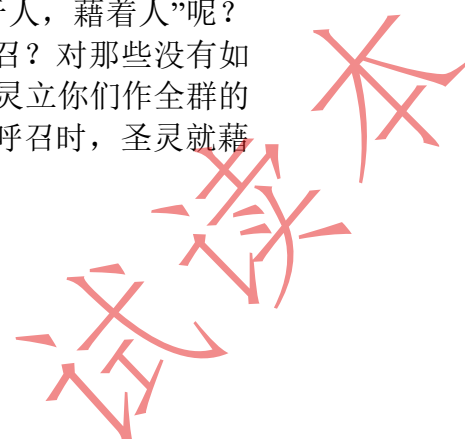
但是主耶稣不再显现在地上。他不会直接对某人说话，并呼召他成为某个具体教会的牧师。他同样没有应许过，会用什么特别的方式出现在会众的面前，直接地告诉他们谁将是他们的牧师。但是，他确实应许过“因为无论在哪里，有两三个人奉我的名聚会，那里就有我在他们中间。”（马太福音 18:20）。因此，当人们奉他的名聚集来选择，或呼召一个基督徒同伴成为他们的牧师时，耶稣基督就和这基督的教会同在。上帝已经将他的话语交托给这样一群基督徒，通过他们的呼召，主将公众服事者赐予他自己的教会。通常这群人就是当地教会拥有投票权的基督徒们。它也可能是一个董事会或委员会，代表了教会整体的利益发出呼召；或者它也可以是路德高中的董事会或肩负特别任务的机构。

The pope in Rome claims that only he, through his bishops, can ordain priests or pastors. A congregation must receive them from him. Episcopalians insist that a congregation receives its pastors through the bishops, who are the successors of the apostles. It is rather the congregation, made up of God’s chosen people, that calls someone to serve it in the public ministry. The synodical representative is only an advisor, but he can guide the congregation to choose someone who is properly qualified. Only at the request of the congregation may someone make the choice for them. This is done, for example, when a seminary graduate is called to a congregation. The choice of the person is left up to the synod’s assignment committee. It is, however, still the congregation calling.

罗马的教皇宣布，只有他可以通过他的主教们，任命神父或牧师。而一个地方教会则必须从教皇那里接受这些人。圣公会坚持一个教会藉着继承了使徒衣钵的主教们，接受其教会的牧师。然而，是上帝所拣选之子民所组成的会众呼召某人进入公众事工中服事的。总会的代表仅仅是一个顾问，但是他能够引导会众选择某个合格的人。只有应地方教会的要求，某人才可以为他们选择。例如，当一个神学院毕业生被呼召前往一个地方教会，就是按照这种方式。人员的选择由总会的委任委员会负责。然而，这个呼召仍旧是地方教会的呼召。

Is such a call “from men [or] by man,” as Paul puts it in Galatians 1:1, truly a call from the Lord? Or are only human beings, fellow Christians, calling? Speaking to the elders of Ephesus, who had no direct call like the apostles, Paul says that “the Holy Spirit has made you overseers” over the flock in Ephesus (Acts 20:28). The Holy Spirit calls through the church when it calls, and that is a “regular call.”

这样的呼召是否如同保罗在加拉太书 1:1 中所说的“由于人，藉着人”呢？呼召真是来自于上帝吗？或者说只是人，是弟兄姐妹们在呼召？对那些没有如同使徒们一样直接被耶稣呼召的以弗所的长老们，保罗说“圣灵立你们作全群的监督”（使徒行传 20:28），牧养以弗所教会的信徒。当教会呼召时，圣灵就藉着教会呼召，并且这就是“常规呼召”。



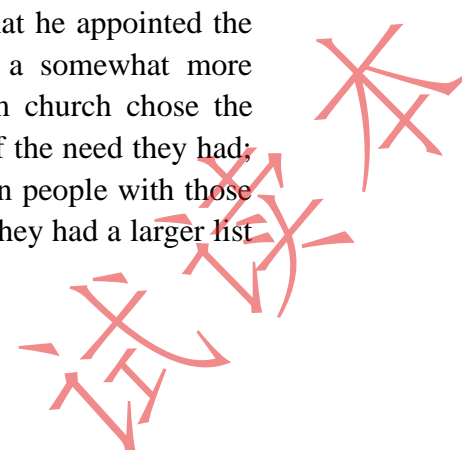
Luther stressed the importance of the congregation's call into the public ministry. He writes: "Because we are all priests of equal standing, no one must push himself forward and take it upon himself, without our consent and election, to do that for which we all have equal authority. For no one dare take upon himself what is common to all without the authority and consent of the community."²⁹ Against those who claimed to have a direct call from the Holy Spirit, Luther wrote: "Today He [God] calls all of us into the ministry of the Word by a mediated call, that is, one that comes through means, namely, through man. . . . Nevertheless, it is divine. . . . Since the time of the apostles this has been the usual method of calling in the world. It should not be changed; it should be exalted, on account of **the sectarians, who despise it and lay claim to another calling, by which they say that the Spirit drives them to teach.**"³⁰

马丁路德特别强调地方教会呼召人进入公众事工的重要性。他写道：“因为我们都是平等待立的祭司，在没有我们的同意和推选，去做我们所有人都有同等权力去做的事情之时，没有人必须强迫自己出头，或将责任独自担当起来。因为没人敢于在未经团体授权或赞同的情况下，就自己承担起所有人共同承担的责任。”为反对那些声称拥有从圣灵而来的直接呼召的人，路德写道：“今天，他（上帝）通过一个间接的呼召，使我们所有人进入他话语的事工中。就是藉着媒介，也就是说，藉着人……然而，这呼召是神圣的……自从使徒时期，这就已经成为世上通常情况下呼召的方法了。它不应被改变；而应被高举；因为某些宗教人士轻视这媒介，并宣称有另外的呼召，**他们说是正是藉着这呼召，圣灵驱使他们教导的。**”

Among today's "sectarians," as Luther refers to them, are those bodies that are influenced by the Pentecostal view that the Holy Spirit works directly in the human heart, apart from Word and sacraments. So also they claim that the Holy Spirit directly calls them to public ministry. The Holy Spirit indeed, through the means of grace, may move an individual Christian to set "his heart on being an overseer [pastor]" (1 Timothy 3:1). That, however, is not a call to **active service** in the public ministry, but this moves **an individual to prepare and become available for a call through the church.**

今天的“宗教人士”中，正如路德指着他们说的，是那些被五旬节派观点所影响的团体，他们认为圣灵可以撇开圣道和圣礼，直接在人心中作工。所以他们也宣称，圣灵直接呼召他们进入公众事工。藉着施恩具，圣灵确实可以感动一个基督徒的“想要得监督的职分（即牧师）”（提摩太前书 3:1）。然而，那不是在公众事工中服事的呼召；**但这却会感动一个人去预备，随时准备好接受藉着教会而来的呼召。**

How should a congregation or group of Christians go about calling someone into the public ministry? God does not give his church a set of laws defining the calling process. Paul left Titus in Crete so that he might "appoint elders in every town" (Titus 1:5). We are not told exactly how Titus did this. It is doubtful that he appointed the elders without participation from the congregations. We have a somewhat more complete description of the procedure used when the Jerusalem church chose the seven deacons: they described the position that would take care of the need they had; they took note of the required qualifications; and they chose seven people with those qualifications (Acts 6:1-6). Scripture does not inform us whether they had a larger list



of qualified candidates and chose the seven by ballot or raising of hands, or whether they nominated and voted on each in turn, or whether they used some other method of choosing.

教会或基督徒的群体该如何着手呼召一个人进入公众事工呢？上帝没有给他的教会一套规则，确定呼召的程序。保罗将提多留在克里特，以至于他可以“在各城设立长老”（提多书 1:5）。我们没有被准确地告知，提多是如何完成这个任务的。不过，他在教会没有参与的情况下指定长老是不太可能的。我们有一个多少更完整一些的流程描述，就是耶路撒冷教会拣选七个执事时的记载：他们记述了现有的需求应该得到解决的局面；他们注意到（合适的人选）必须具有资质；于是他们按着这些资质拣选了 7 个人（使徒行传 6:1-6）。经文没有告诉我们，他们是否有一个冗长的符合资格的候选人名单，也没有告诉我们他们选出这七个人是通过抽签还是举手表决；或者他们是否提名，并且逐个进行投票；更没有告诉我们，他们是否使用了其他选择的办法。

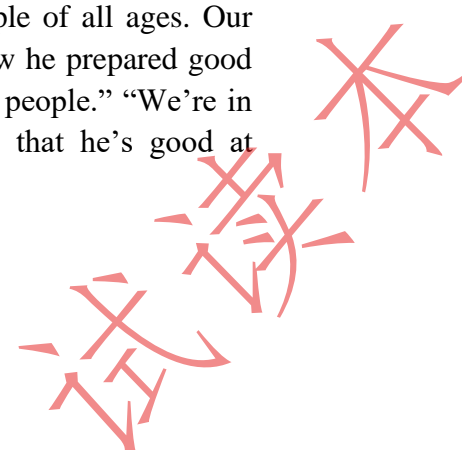
Methods are a matter of Christian liberty. The calling church generally follows a procedure similar to that used in Jerusalem: determine the needs, adopt a list of qualified candidates, and complete the election by majority vote. The congregation agrees to make the election its unanimous choice. This may appear to differ little from the methods any group may use to decide whom to hire for a certain job, but the church will remember that the Lord is involved in what it is doing. He is the one who calls. The church is the body through whom the Lord calls. The members will pray that the Lord be with them and bless them, and they will ask the Holy Spirit to guide them in all they do. With such a prayer in their hearts and on their lips, they will act in the fear of God, using their best judgment in accordance with the Lord's will as revealed in the Scriptures.

使用何种方法是基督徒的自由。教会的呼召通常遵循一个类似于耶路撒冷教会用过的流程：明确需要，通过一份符合要求的候选人名单，并且通过多数票决的方式完成选举。会众认同所进行的选举是其全体一致的选择。这可能相比于任一群体用来决定谁被雇佣从事具体工作的方法，有些许的差异。但是教会应该铭记的是，每一个教会所做的事情当中，都有上帝的同在。他是那呼召人的。教会只是上帝借以呼召的管道。会友们会为此祈求上帝与他们同在，并祝福他们；并且他们会恳求圣灵，在他们做的每一件事上引导他们。当这样的祷告在他们的心中，在他们的口中，他们会在对上帝的敬畏中行事，并使用他们最佳的判断，使之与显明在圣经中上帝的旨意保持一致。

Qualifications for the public ministry

As you met with the representative of your synod to call a pastor, the question came up: "What are we looking for in our new pastor?" The father of several teenagers spoke up, "We need someone who is good with young people." Another replied, "We need someone who is outgoing and friendly and good with people of all ages. Our former pastor was more inclined to spend time at his desk. I know he prepared good sermons, but I hope our new pastor will get out more among the people." "We're in an expanding community," a third agreed, "and it's important that he's good at evangelism."

公众事工的资质



当你与总会的代表会面，为要呼召一名牧师时，问题来了：“我们想要找一个怎样的新牧师呢？”一群半大孩子的父亲说道：“我们需要一个与青年人融洽相处的人。”另一个人回应道：“我们需要一个开朗的、有好的，并与所有年龄的人都处得来的人。我们之前的牧师总是在他的桌子前花太多时间。我知道他准备了很好的讲道，但是我希望我们的新牧师走出来，更多地在人群当中。”“我们生活在一个扩张中的社区里，”第三个人应和道：“他很善于传福音是极其重要的。”

The congregation may recognize qualifications that will be helpful for its particular situation. But what is the will of the Lord, who instituted the public ministry? What qualifications does he tell the church to look for? We listen to God as he speaks in 1 Timothy 3:1-7 and Titus 1:6-9.

教会可能会承认，资质会对他们独特的情况有所帮助。但是什么是那设立了公众事工的上帝的旨意呢？他告诉教会去寻求的标准又是什么呢？我们听一下上帝在提摩太前书 3:1-7 节和提多书 1:6-9 节中所说的吧。

As to his person, he is to be “above reproach” and “blameless.” This does not speak of being blameless in the sight of God. Before God we all are guilty sinners. It is only through faith in the finished redemption Jesus effected on Calvary’s cross that God declares us to be saints. Blameless has reference to the pastor’s life and conduct. In the eyes of his fellow Christians, a pastor must be “above reproach,” and he must “have a good reputation with outsiders.” **Though all Christians should strive for this qualification, it should be present to an even greater degree in the lives of those the church calls as its public servants.** Some specific areas in which the pastor is to be above reproach are mentioned by Paul.

就他的人格而论，他将是“无可指摘的”和“无可责备的”。这并不是在说要在上帝的眼中无可指摘。在上帝面前，我们都是心虚的罪人。只有藉着耶稣在髑髅地的十字架上所实现的，已经完成的救赎中的信心，上帝才宣布我们成为圣徒。无可指摘指的是牧师的生命和行为。在弟兄姐妹们的眼中，牧师必须是“无可指摘的”，并且他必须“在教外有好名声。”**尽管所有的基督徒都应努力的标准而努力，它却应出现在那些教会呼召出来作为公众服事者的，更高层次的生命中。**

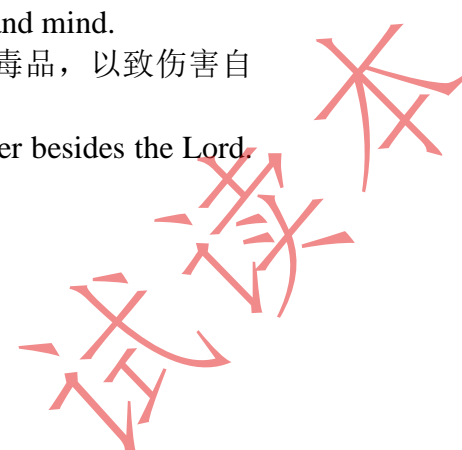
“The husband of but one wife” points to being above reproach in his sexual life. Those who repent of fornication and adultery are forgiven and continue as members of God’s family. They are, however, no longer “blameless” as a qualification for public service.

“只做一个妇人的丈夫”指的是在他的性生活中无可指摘。那些为通奸和淫乱而悔改的人，已被赦免，并继续作为上帝家中的一员。然而，他们却不再如公众服事的资质那样“无可指摘”了。

“Not given to drunkenness” eliminates anyone who cannot control his use of intoxicating beverages or other drugs that are destructive of body and mind.

“不因酒滋事”将任何不能控制自己使用酒精饮料和其他毒品，以致伤害自己身体和灵魂之人排除在外。

“Not a lover of money.” The greedy pastor serves another master besides the Lord. He may succumb to the temptation of “pursuing dishonest gain.”



“不贪财”。贪婪的牧师是在服事上帝之外的其他主子。他可能会屈服在“不义之财”的试探面前。

“Temperate, self-controlled, respectable, hospitable” are some positive characteristics that contribute to being blameless in his person.

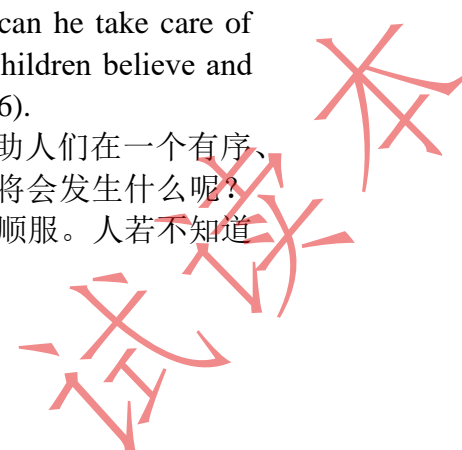
“有节制，自守，端庄，乐意接待远人”是一些积极的特质，有助于塑造他无可指摘的品格。

Among the qualifications that Paul lists are skills the pastor, or public servant, needs because of the nature of his assignment. These may be natural abilities he possesses or skills he has acquired through training and experience. Basic is “able to teach,” and that includes being able to learn. Paul instructs Timothy: “The things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others” (2 Timothy 2:2). God tells the church to educate those it intends to call. The people it trains are to be “reliable,” which includes having the ability to learn and apply what is learned. The goal of the training is to make them capable, reliable preachers and teachers, or communicators. Of prime importance is the subject matter: the gospel, or the divine Word of Truth God spoke through Paul and the other inspired writers. Being reliable also means that “he must hold firmly to the trustworthy message as it has been taught.” That will enable the pastor to “encourage others by sound doctrine and refute those who oppose it” (Titus 1:9). Thus, ministerial education must have a high priority in a church body’s program and budget. Then its congregations can be assured of pastors and teachers who are “able to teach” as God would have it done.

保罗所列举的这些资质，是牧师，或公众服事者因为其任务的属性所需要的技能。这些可能是他与生俱来的能力，或者是他必须藉着训练和经验获得的技能。技能中的根本是“善于教导”，并且这就同时意味着善于学习。保罗教导提摩太说：“你在许多见证人面前听见我所教训的，也要交托那忠心能教导别人的人。”（提摩太后书 2:2）。上帝告诉教会，教导那些将被教会呼召的人。教会所训练的人将是“忠心的”，这包括有能力学习，并学以致用。训练的目的是使他们成为胜任、忠心的讲员、教师或善于沟通的人。尤为重要的主题是：福音，或者说上帝藉着保罗和其他被默示的作者们写下的真理之圣道。忠心还意味着“坚守所教真实的道理”。这会使牧师有能力“将纯正的教训劝化人，又能把争辩的人驳倒了。”（提多书 1:9）。因此，对服事之人的教育必须在教会团体的项目和预算中，被极为优先地对待。使其会众们可以确信，牧师、教师们这些“善于教导”之人，成为上帝想要成就的那样。

Managerial skill is another of the pastor’s qualifications. This involves working with people, helping them function together in an orderly and peaceful manner. What may reveal the presence or absence of this skill? Paul wrote to Timothy: “He must manage his own family well and see that his children obey him with proper respect. (If anyone does not know how to manage his own family, how can he take care of God’s church?)” (1 Timothy 3:4,5). He must be “a man whose children believe and are not open to the charge of being wild and disobedient” (Titus 1:6).

管理技能是牧师们的另一个资质。这包括与人合作，帮助人们在一个有序、平和的氛围中共同履行职责。具有这个技能或缺少这个技能将会发生什么呢？保罗写信对提摩太说：“好好管理自己的家，使儿女凡事端庄顺服。人若不知道



管理自己的家，焉能照管神的教会呢？”（提摩太前书 3：4、5）。他必须是这样的人：“儿女也是信主的，没有人告他们是放荡不服约束的。”（提多书 1:6）。

Paul mentions further qualifications that may also contribute toward being an able teacher and administrator: “not violent but gentle, not quarrelsome” (1 Timothy 3:3), “self-controlled, upright, holy and disciplined” (Titus 1:8).

保罗还提到更多的资质，同样对成为一名合格的教师和行政人员大有裨益：“不打人，只要温和，不争竞”（提摩太前书 3:3），“庄重、公平，圣洁，自持”（提多书 1:8）。

During the calling process, a congregation will listen carefully as the Lord speaks of the qualifications he looks for in a public minister. Not everyone will have these in equal measure. The congregation may determine which are of special importance in its situation. In any case, “hold[ing] firmly to the trustworthy message” and the “ability to teach” must have the highest priority.

在呼召过程中，教会将认真地听从**神寻找一位公众服事者时所谈到的资质要求**。不是每一个人同等程度地拥有这些资质。教会可以根据自己情况决定哪些是特别重要的。无论如何，“坚守所教真实的道理”和“善于教导”是其中最优先的事情。

How and where will a congregation find someone with the necessary qualifications? It will appreciate the help of the synodical advisor, who will propose people who are properly trained and have the needed qualifications.

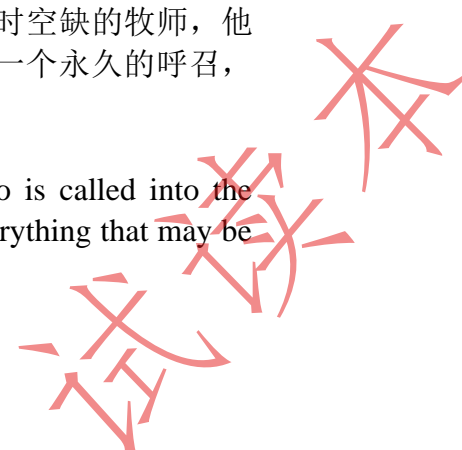
教会将在哪里，又怎样找到一个具有必要资质的人呢？这要感谢总会顾问的帮助，他将会向人们提议谁是经过恰当的训练，并且符合所需资质要求的人。

At the call meeting, one of the members raised further questions. “For how long a term are we calling the new pastor? Wouldn’t it be advisable to try him out for a year? If we like him, we can extend the call for a longer time.” However, the congregation was not just hiring someone to do a job to their liking; through the congregation the Lord is calling someone to serve according to his liking. If the pastor were called for a year, he would be tempted to try to be popular so he would be reelected. He might become a servant of men rather than of God (Galatians 1:10). Since a vicar is available for only one year, he receives a one-year call. **A vacancy pastor is called for only the duration of the vacancy.** A permanent pastor should receive a permanent call, that is, one without a fixed time of service.

在呼召会议中，其中的一位会友问了更多的问题：“我们呼召这位新牧师的期限是多久？先考验他一年不是更明智吗？如果我们喜欢他，我们可以将呼召时限延长一些。”然而，教会不是在雇佣一个人去做一项工作，满足他们的喜好。藉着教会，上帝是依据他自己的喜好呼召人服侍的。如果一位牧师的呼召时间是一年，这可能会成为他的试探，他会为了再次获选而迎合大众。他可能会成为人的仆人，而不是神的仆人（加拉太书 1：10）。因为一个实习牧师只有一年的时间用于实践，所以他会得到一年的呼召。一名填补临时空缺的牧师，他的呼召延续到空缺被填补的时候。一个长期的牧师应该收到一个永久的呼召，就是说，没有一个固定的服侍时限。

Duties and accountability

A list of duties outlining the responsibilities of everyone who is called into the public ministry does not exist. Even Paul was not called to do everything that may be



included in a pastor's or missionary's call. He says, "Christ did not send me to baptize" (1 Corinthians 1:17). The duties of those who serve will differ according to the needs of a congregation. Not all pastors have the same duties in every congregation, especially when there is more than one pastor in the congregation. The calling body will state in each case what is expected **in the type of ministry to which it calls.**

责任和义务

一份列出每一个被呼召进入公众事工者责任的清单是不存在的。甚至保罗也没有被呼召去做每一件，可能包含在牧师或宣教士职责中的事情。他说：“基督没有差派我去施洗”（哥林多前书 1:17）。那些服事人员的职责将会根据教会的需要有所不同。在每个教会中，不是所有的牧师都有相同的职责，尤其当教会中有不止一位牧师的时候。呼召委员会将声明在不同情况下，他们所希望呼召的事工类型。

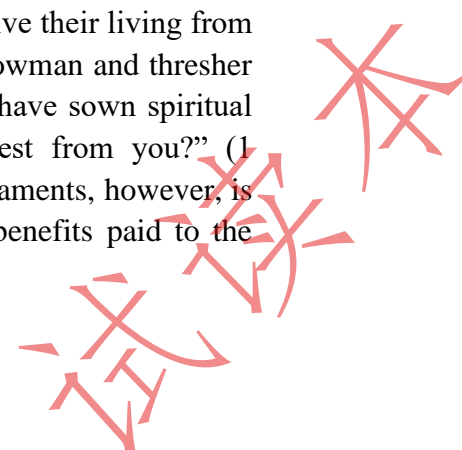
In assigning duties, a congregation will not ask a woman to assume duties that require her to serve in a way that is not in agreement with her created role as a "helper" (Genesis 2:7,18,22). A congregation will not call her to a position where she would "have authority over a man" (1 Timothy 2:12), where she would not "be in submission, as the Law says" (1 Corinthians 14:34). The primary example of this would be to ask her to serve as pastor of a congregation. On the other hand, the church is pleased to have her serve in positions for which she may be especially qualified, such as that of teaching children, or counseling teenagers, mothers, wives, or widows.³¹

委派任务时，教会不会要求一个姐妹承担某些责任，即教会不会要求姐妹以不符合其被创造时“帮助者”的角色方式的服侍（创世记 2:7,18:22）。教会不会呼召姐妹在那些“辖管男人”的位置服侍（提摩太前书 2:12）；在这样的位置上，姐妹“总要顺服，正如律法所说的”（哥林多前书 14:34）。这方面最主要的例子就是要求一位姐妹作为牧师在教会中服侍。另外，教会非常乐于让一名姐妹在那些特别适合她的岗位上服侍，比如教导孩子的教师，或青少年、妈妈们、妻子们或寡妇的辅导员。

The calling congregation or group also has responsibilities. Paul reminds the Corinthians that "men ought to regard us as servants of Christ" (1 Corinthians 4:1). The called servants are not just hired help. Thus, "the elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching" (1 Timothy 5:17). This is not simply to honor a called servant personally for **work well done**, but it is to glorify and praise the Lord whom he serves.

呼召人的教会或团体同样有其责任。保罗提醒哥林多教会“人应当以我们为基督的执事。”（哥林多前书 4:1）。被呼召的仆人不仅仅是雇佣的帮助者。因为“那善于管理教会的长老，当以为配受加倍地敬奉。那劳苦传道教导人的，更当如此”（提摩太前书 5:17）。这不仅仅是私下地，为了把事情做好而尊敬被呼召的仆人；更是在荣耀和赞美他所服侍的上帝。

God also expects that "those who preach the gospel should receive their living from the gospel" (1 Corinthians 9:14). Paul uses the example of the plowman and thresher who do their work in the hope of sharing in the harvest. "If we have sown spiritual seed among you, is it too much if we reap a material harvest from you?" (1 Corinthians 9:11). The spiritual seed, the gospel in Word and sacraments, however, is always a free gift from God. Nothing material, the salary and benefits paid to the



pastor, can purchase these blessings or serve as a repayment for them. Luther writes: “Because this stupendous and incalculable gift cannot be administered except by men who need food and clothing, it is necessary to nourish and support them. This, however, is not payment for the gift; it is payment for the service and the work.”³² In this way a congregation may show “double honor” toward those who serve it with the Lord’s priceless spiritual blessings.

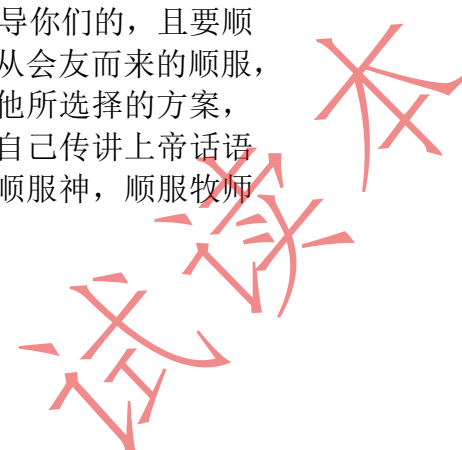
上帝也同样期望“叫传福音的靠着福音养生”（哥林多前书 9:14）。保罗使用耕种的和打场的举例，这些人在分享丰收的盼望中做他们的工作；保罗说：“我们若把属灵的种子撒在你们中间，就是从你们收割奉养肉身之物，这还算大事吗？”（哥林多前书 9: 11）。然而，属灵的种子，就是那在圣道和圣礼中的福音，一直是来自上帝白白的礼物。没有什么，包括支付给牧师的工资和福利，能够用来支付、购买这些祝福或服事。马丁路德写道：“因为若非那需要食物和衣服的人，这些无与伦比的礼物将无用武之地；支持他们，供养他们是必要的。然而，这却不是支付那礼物的酬劳，而是支付服事和工作的酬劳。”教会可以通过这种方式，向那些带着上帝无价的属灵祝福，服事教会的人显示出“加倍地敬奉”。

Since the congregation assigns its pastor’s duties and pays his salary, the question may arise: To whom is he accountable? The painter whom the congregation hires is accountable to the congregation for his work. What about those in the public ministry? They are “servants of Christ.” As such, Paul says, “It is the Lord who judges me” (1 Co-rinthians 4:4). The pastor you call to your congregation is accountable primarily to the Lord. To forget this is to forget that the Lord called him. To forget this is to make him simply a servant of man.

即使教会委任其牧师以各样职责，并支付他的薪水，还会有这样的问题被问及：他对谁负责呢？教会雇佣的粉刷工，因他的工作对教会负责。那些在公众事工中的人又怎样呢？他们是“基督的执事”。同样地，保罗说道：“但判断我的乃是主”（哥林多前书 4: 4）。你为教会所呼召的牧师，首先要对上帝负责。忘记这点，就是等同于忘记了是上帝呼召了这牧师。忘记这点，就是使他仅仅成为了人的执事。

Scripture speaks of your pastor as your leader, “who spoke the word of God to you” (Hebrews 13:7). It tells Christians, “Obey your leaders and submit to their authority” (verse 17). Your pastor has authority and can expect obedience from his members, but this does not make him a dictator. He cannot, for instance, demand that the congregation build a church according to a plan he has chosen, or **have its services** at the time he decides. He can expect obedience only when he speaks the Word of God. Such obedience, then, is not to a human being, but to God, to whom the pastor is also accountable.

圣经告诉你，你的牧师就是你的带领者，他们是“传神之道给你们的人”（希伯来书 13:7）。这是在告诉基督徒：“你们要依从那些引导你们的，且要顺服”（希伯来书 13:17）。你的牧师拥有权柄，并且可以期待从会友而来的顺服，但这并非使他成为一个独裁者。比如，他不能命令教会根据他所选择的方案，建造一座教堂，或者按着他所决定的**时间服侍**。他之可以在自己传讲上帝话语的时候，期待着这样的顺服。如此的顺服不是顺服人，而是顺服神，顺服牧师也向其负责的神。



But is the pastor in no way accountable to the congregation through whom the Lord called him? Indeed he is, but in a secondary way. Paul commended the Bereans for **holding him accountable** for what he preached. They “examined the Scriptures every day to see if what Paul said was true” (Acts 17:11). No congregation may permit its pastor to preach or practice contrary to God’s Word. A congregation also has the God-given responsibility to act when a called servant no longer is “blameless,” no longer is “able to teach,” or does not “hold firmly to the trustworthy message.” If a pastor, or any called worker, is guilty of immoral conduct or teaching false doctrine, or if there is evident unfaithfulness and incompetence, a congregation may need to terminate his call. In doing this, the congregation in effect also holds him accountable to God.

但是，上帝藉着教会呼召了牧师，而他在任何方面，都不对其教会负责吗？他确实要对教会负责，但却是以次要的方式负责。保罗因为庇哩亚人要他为其所传讲的负责，就称赞他们。说他们“天天查考圣经，要晓得这道，是与不是”（使徒行传 17:11）。没有教会许可他的牧师传讲违背上帝话语的道理。当被呼召的仆人不再是“无可指摘”时，不再是“善于教导”时，或者不在是“坚守所传真实的道理”时，教会同样肩负着，并将行使上帝给他们的责任。如果一个牧师，或者被呼召的工人有不道德的行为，或传讲错误的教导，或有证据表明他的不忠，或不再称职，教会可能需要终止他的呼召。在这样做的时候，教会实际上仍旧是使他对上帝负责。

Ordination/Installation

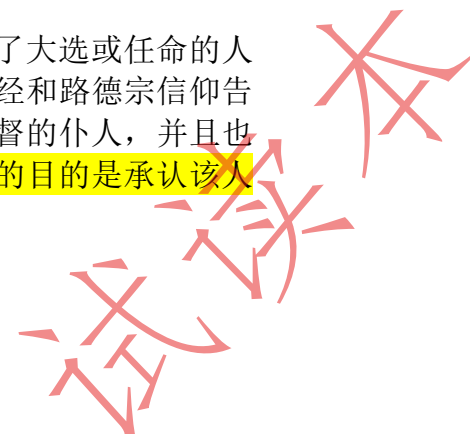
The pastor you called was a graduate from the seminary. He wrote a letter to your congregation stating that he was accepting your call as a call from the Lord. The pastor who served you during the interim announced that your new pastor would be ordained and installed in an evening service two weeks from Sunday. That is when he would begin his work in your congregation.

按立、就职

你们所呼召的牧师是从神学院毕业的。他给你的教会写了一封信，说明他接受你们的呼召，并视其为从上帝而来的呼召。那临时在你们中间服侍的牧师宣布，你们的新牧师会被按立，并在自周日起两周后的晚间敬拜中就职。那就是新牧师开始在你们的教会服侍的时候。

The installation reminded you of the inauguration of a president or governor because it marks the time at which the elected or called person begins public service. In the case of the pastor, he at this time promises to conduct his ministry faithfully according to the Scriptures and the Lutheran Confessions. The congregation accepts him as the called servant of Christ, and it is reminded of its duties toward him. The ceremony includes the laying on of hands in prayer. Thus, the ceremony serves to acknowledge **the fitness** of the person and the validity of the call that has been extended and accepted.

就职提醒你们总统或政府官员的就职仪式，因为它标明了大选或任命的人开始其公众服事的时间。对牧师而言，在这时，牧师依据圣经和路德宗信仰告白，承诺将忠实地履行其职分。教会接纳他作为被呼召的基督的仆人，并且也被提醒，对其负责。就职仪式中包括按手祷告。**因此，仪式的目的是承认该人合适，并且宣示已经被延长和接纳的呼召有效。**



Since your new pastor was a candidate from the seminary entering upon his first call, he was ordained and installed. By ordaining him, the church body of which your congregation is a member officially declares him properly trained and qualified to assume the public ministry to which he has been called. He is now listed among its ordained personnel.

既然你们的新牧师曾是来自神学院的候选人，开始他第一个呼召，他被按立，并接受就职。藉着他的按立，你所属堂会的教会正是宣布他是经过恰当训练，并且有资格担当他被呼召从事的公众事工。现在，他成为了被按立者中的一员。

This ceremony with the laying on of hands, whether we call it ordination or installation, follows a custom that is briefly described in the New Testament. The seven deacons, Paul and Barnabas as world missionaries, and Timothy as Paul's assistant, began their ministries with a ceremony that included the laying on of hands (Acts 6:6; 13:3; 1 Timothy 4:14). However, no command in Scripture makes ordination or installation or the laying on of hands a divinely prescribed ceremony. The call, as described earlier, establishes the pastor-congregation relationship. Ordination/installation is a ceremony that, in a fitting and orderly manner, marks the beginning of the called person's new ministry.

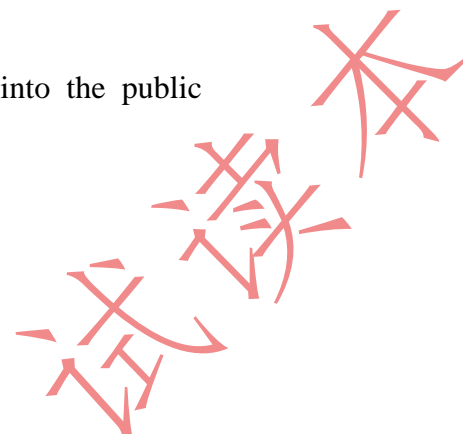
这样的按手礼，无论我们称之为按立或就职，是遵照在新约圣经中简单描述的传统。七个执事，保罗和巴拿巴作为宣教士，以及提摩太作为保罗的助手，他们都是通过一个包含有按手礼的仪式，开始他们的事工的（使徒行传 6:6,13:3, 提摩太前书 4:14）。然而圣经中没有命令规定按立、就职或按手礼作为神圣的仪式。如前面所说的，是呼召建立起牧师和教会间的关系。按立或就职礼只是一个通过恰当和有序的方式，使被呼召的人开始其新工作的仪式而已。

Roman Catholicism calls ordination the Sacrament of Holy Orders, and only a bishop may perform this sacrament, continuing what is called "apostolic succession." By means of this "sacrament," the bishop appoints an individual as priest and permanently empowers him to perform priestly functions such as celebrating mass, in which, according to Roman Catholic doctrine, the priest changes bread and wine into the body and blood of Christ. Thus, by virtue of ordination, the priest has this permanent position in the church.

罗马天主教会称按立仪式是神圣命令下的圣礼，并且只有主教可以施行该圣礼，延续其称为“使徒统绪”的传统。藉着这个“圣礼”，主教指定某人成为神父，并永久地赋予他行使神父职分的能力，比如庆祝弥撒礼——依据罗马天主教的教义，在弥撒礼中，神父将饼和酒，转变为基督的身体和宝血。因此，因着按立的功效，神父在教会中的职位是永久性的。

We sum up the biblical doctrine in contrast to Rome's teaching:

1. Ordination is not a sacrament, but a church ceremony.
2. Not ordination, but a divine call places an individual into the public ministry.



3. Not through the bishop via “apostolic succession,” but through a group of Christians or a congregation, the Lord calls an individual Christian into the public ministry.
4. Not papal authority and church traditions, but only the inspired Scriptures must be the source for all teachings regarding the public ministry. Since ordination and installation are not commanded or prohibited in Scripture, the church may in Christian freedom determine the purpose and use of this rite in the interest of good order.

我们总结了罗马天主教教导不符合圣经教义的地方：

1. 按立不是一个圣礼，只是教会的仪式。
2. 不是按立仪式，而是神圣的呼召，使一个人进入公众事工中服侍。
3. 不是通过主教，藉着“使徒统绪”，而是通过一群基督徒或一个教会，上帝呼召某个基督徒进入公众事工。
4. 不是教皇的权利，也不是教会的传统，而是，并只有圣灵默示的圣经才是所有关于公众事工教导的根源。既然按立和就职不是圣经中的命令，也不被圣经所禁止，教会就可以在基督徒自由的原则下，在维持良好次序的愿望中，决定这个仪式的目的和用处。

How gratefully the church will receive those the Lord gives as its public servants!
How prayerfully and conscientiously congregations will go about calling their shepherds and servants, knowing that it is the Lord in fact who is calling through them!
How faithfully those who have been called will serve, aware that they are accountable to their gracious Savior, the Head of the church! In all things we must do his will and seek his glory.

教会将接纳那些上帝赐给他们从事公众事工的仆人们，这是多么的感恩啊！教会知道实际上是上帝藉着他们在呼召，并将着手呼召他们的牧者和仆人，这是多么的虔诚和一丝不苟啊！那些已经被呼召的人将要开始服侍，意识到他们是在对自己恩慈的救主，教会的元首负责，这是多么的忠诚啊！在所有的事情上，我们必要行他的旨意，寻求他的荣耀。

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10 .The Ministry: What is the difference?

10. 事工：区别是什么？

Traditionally, when the word minister was used in a congregation or church body, it referred to the pastor. If someone said, “I am studying for the ministry,” it meant he was studying to become a parish pastor. In recent decades the use of the words minister and ministry has been changing. Minister no longer is identified solely with pastor. Ministry, especially when it is used without the definite article the, may refer to a variety of services provided by Christians. “All Christians are ministers and involved in ministry” is the way this is expressed. To avoid confusion, both in our thinking and practice, some distinctions that have already been noted in previous chapters should be emphasized. That is the purpose of this final chapter on the church’s ministry.

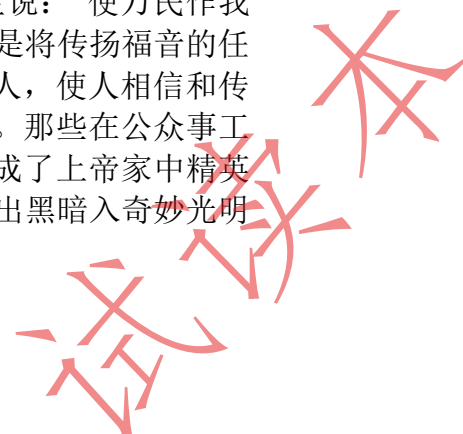
传统上来说，当传道人（Minister，或译：教职人员）这个词用在一个堂会或具体的教会中时，它是在指牧师而言。如果一个人说：“我在学习如何服事，”意思是说，他正在学习如何成为一名牧会牧师。在最近的几十年里，传道人和事工（Ministry，和合本圣经希伯来书 8:6 节中译为：职任）这些词汇的使用的都已经有所改变。教职人员不再仅仅指代牧师。事工，尤其当它的前面没有定冠词“The”的时候，它可以指向基督徒所参与各种各样的服事。“所有的基督徒都是传道人，并在事工中有份”的说法就是在表达这个观点。为了避免困惑，我们无论在思考 and 实践中，在前面一些章节中已经提示的一些区分，都应该被再次强调。这就是教会事工部分最后一章的目的。

Terminology

We note again the distinction between personal ministry and public ministry. The Lord is not speaking to the one and excluding the other when he says, “Make disciples of all nations.” He did not entrust the one with the proclamation of the gospel and leave out the other. He gave the gospel equally to all to believe and speak. All equally have been entrusted with the means of grace, the gospel in Word and sacrament. Those in the public -ministry are certainly not better Christians than the rest, nor do they constitute an elite group in God’s family. The Lord calls all believers priests and kings who are to “declare the praises of him who called you out of darkness into his wonderful light” (1 Peter 2:9). In all of this there is no difference between personal and public -ministry.

术语

我们再次留意一下个人事工和公众事工之间的区别。当主说：“使万民作我的门徒”时，他不是对一个人说，而将其他人排除在外。他不是将传扬福音的任务交托给一个人，而无视其他人。他将福音平等地赐给所有人，使人相信和传讲。他们都平等地被赋予施恩之具，即圣道和圣礼中的福音。那些在公众事工中的人，绝不是相比其他人更好的基督徒，也不是说他们构成了上帝家中精英的一群。主呼召所有信徒成为祭司和君王，去“宣扬那召你们出黑暗入奇妙光明



者的美德。（彼得前书 2:9）”在所有这些方面，在个人和公众事工之间没有任何区别。

The difference becomes evident **in the added terms personal and public**. Both personal and public ministers minister, or serve. The former ministers on a personal level as an individual Christian. The latter ministers in a designated office in the name of the public, that is, their fellow Christians, through whom the Lord has called them to this public service. The following examples illustrate this distinction.

在更多的个人和公众概念中，区别变得明显。个人和公众的参与服事者都在履行期职责，或者说参与服事。前者是作为一个独立的基督徒，在个人层面的服事。后者是在一个特定的职分上，作为公众，作为与他们相联的基督徒们的代表；上帝藉着这相联的基督徒们呼召后者进入公众服事中。下面的例子会让阐明这个区别。

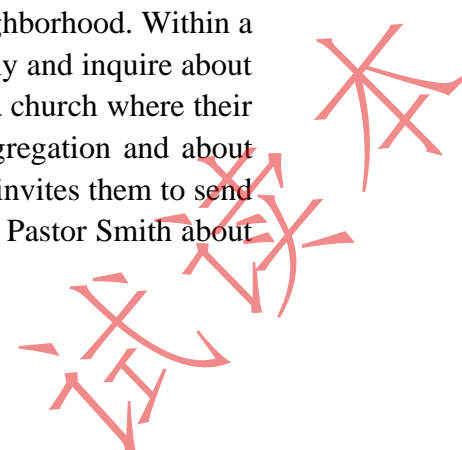
Tom hears that his friend Jim is in the hospital, awaiting serious surgery. As a concerned fellow Christian, he visits Jim, speaks a word of encouragement from Scripture, and prays with him for the Lord's help and blessing. Later, Pastor Smith visits Jim, brings him the comfort of Scripture, prays with him, and gives him private Communion. Pastor Smith does this, not just as a personal friend and fellow Christian, but in the name of the congregation that called him to use the means of grace in its behalf. Through him the congregation is serving Jim. Tom carried out his personal ministry; Pastor Smith, the public ministry to which he had been called.

汤姆听到他的朋友吉姆住院了，即将要进行一个比较重要的手术。作为一个关心他的基督徒，汤姆去探访了吉姆，说了一些经文中激励的话，并和吉姆一起祷告，祈求神的帮助和祝福。稍后，史密斯牧师探访了吉姆，给他带来了圣经中话语的安慰，与他一同祷告，并为他分发了私人的圣餐礼。史密斯牧师做这些事情，不仅仅是作为吉姆私下的朋友，也不仅仅作为一个基督徒，他的探访是代表了整个堂会，正是这个堂会呼召他为了整个教会的益处管理施恩之具。藉着史密斯牧师，教会在服事吉姆。汤姆是在履行期个人的服事，史密斯牧师则是在履行其被呼召所从事的公众事工。

Al conducts devotions regularly with his family. He reads from the Scriptures and leads his family in prayer. This is his personal ministry in action. Pastor Smith conducts a service: reading Scripture, preaching, and leading the congregation in prayer. The entire congregation as well as visitors are invited to this service. He is doing this for the congregation that called him to this public ministry, in their behalf.

阿尔定期的带领他的家人进行灵修。他会阅读经文，并且带着他的家人们祷告。这是他在履行他个人的服事。史密斯牧师带领一次敬拜：诵读圣经，讲道，并且带领会众一起祷告。所有的会众，包括来访者们一起被邀请加入这次敬拜。史密斯牧师正在履行教会为了会众的益处呼召他进入的公众事工。

Jane is always watching when a new family moves into her neighborhood. Within a few days she stops in to extend a hearty welcome to the new family and inquire about their church membership. Upon hearing that they are looking for a church where their children can go to Sunday school, she tells them about her congregation and about how her children hear about the Savior in Sunday school, and she invites them to send their children. This is her personal ministry in action. She informs Pastor Smith about



this new family, and he also visits them. He tells them more about the congregation and the Bible information class he will begin within several weeks. He visits them as the called pastor of the congregation. This is part of his public ministry.

当一个新的家庭搬入了简所在的社区，成为她的邻居时，她总会关注他们。几天之后她会拜访他们，诚挚地欢迎这个新的家庭，并且询问他们是否属于哪个教会。当听到他们正在寻找一个可以让孩子们上主日学的教会时，简就会向他们介绍自己的教会，以及她的孩子是如何在主日学中知道了救赎主；并且，她会邀请新邻居将孩子们送到主日学。这是简在履行期个人的服事。她把这个新家庭的情况告诉了史密斯牧师，他同样邀请了新邻居们。史密斯牧师向他们更详细地介绍了教会，并且介绍了他会在几周之后开始的圣经学习课程。史密斯牧师是作为教会所呼召的牧师，拜访这个新家庭的。这是他公众事工的一部分。

Thus, in our personal ministry we function in our homes, in the world, and in the church on a personal level. In the public ministry a Christian serves as representative of the church and for the church's edification. He is serving in this public manner because the Lord through the church called him to do so. The specific call to public service distinguishes between the two.

这样，在我们个人的服事领域，我们在自己的家庭、在世界上，并且在教会中，在个人的层面行使职能。在公众事工中，一个基督徒代表教会，并为了教会的建造而服侍。因为上帝藉着教会呼召一个人如此而行，他就以这种公众的方式服侍。进入公众事工服侍的特别呼召，使两者之间得以区分。

Sometimes the terms pastoral ministry and lay ministry, or clergy and laity, are used to distinguish between the two. This can, however, be misleading. The term clergy does not include all who are in the public ministry. It refers generally only to parish pastors, or those who have been formally ordained, including the thought that they serve on a full-time basis. On the other hand, the term lay ministry may be applied to lay members who actually serve in public ministry, although on a limited basis. The following examples illustrate this.

牧师职分和平信徒，或者神职人员和普通信徒，有时被用来作为区分两者的用语。然而，这样的区分有时会产生误导。神职人员这个用语没有涵盖所有在公众事工中服侍的人员。它通常只是指牧会牧师，或者那些被正式按立，以及那些全时间服侍的人。另外，平信徒事工这个概念，可以应用于那些实际上参与了公众事工，却只是在有限的时间参与的普通信徒。下面的例子会阐明这一点。

Tom, a lay member of the congregation, has been elected to the board of elders. As such he is asked to visit the Larsens, who seldom attend the worship services. Jim, a neighbor to the Larsens, has personally talked with them about their attendance, but without success. Now Tom, as a member of the congregation's board of elders, shows the congregation's concern. He is going, not only as a personal friend or concerned individual, but in behalf of the congregation. While Jim was carrying out his personal ministry, Tom's visit is part of the congregation's public ministry.

汤姆是教会中的一名普通信徒，他已经被拣选进入长老会。因此他被要求探访拉森斯，一个很少来参加敬拜仪式的人。吉姆是拉森斯的邻居，他已经个人与他们谈论过关于出席敬拜的事情，但是都失败了。现在，作为教会长老会

的成员，汤姆带来了教会的关怀。他的前往，不仅是作为私人朋友或者个人间的关怀，汤姆的拜访是教会公众事工的一部分。

Mary, a mother of two, teaches her children to pray and reads Bible stories to them. This is her personal ministry. She is asked to teach a class in the congregation's Sunday school. She accepts this call from the congregation, and as she carries out this assignment, she is involved in public ministry.

玛丽，两个孩子的妈妈，她教导孩子们如何祷告，并给他们讲圣经故事。这是她的个人服事。她也被要求在教会的主日学教授一门课程。她接受了教会的这个呼召，并且当她完成了这个任务时，她就参与到公众事工中了。

Since Tom and Mary are laypersons, their public service sometimes is called lay ministry. They were not serving as pastors. On the other hand, what they did in their homes or in their personal ministry may also be referred to as lay ministry. Thus this term is inexact and can be misunderstood.

既然汤姆和玛丽是普通信徒，他们的公众服事有时候被称为平信徒事工（lay ministry；译者注：中文教会用语为“同工”）。他们不是作为牧师在服侍。另外，他们在自己家里所做的，或者他们个人服事也可以被称为平信徒事工。因此，这个术语不是那么精确，并且可能被误解。

Similarly, the teacher or principal in the Lutheran elementary school is not called a clergyman, even though his assignment in the public ministry is full-time like the pastor's. Yet he also is not considered to be a layman. He does not fit into either the clergy or lay ministry category. Thus these terms are not useful in distinguishing between personal and public ministry. Lay ministry is ambiguous as to its meaning; clergy is too restrictive to be used for the public ministry.

同样地，即使路德宗教会小学里的教师或校长，在公众事工中的责任和牧师一样是全时间的，但他不会被称为神职人员。然而，他同样不会被看作为一个平信徒。他既不属于神职，也不属于平信徒事工。因此，这些术语对区分个人和公众事工没有什么帮助。平信徒事工就含义而言是不确定的；神职人员同样只是有限制地用于公众事工中。

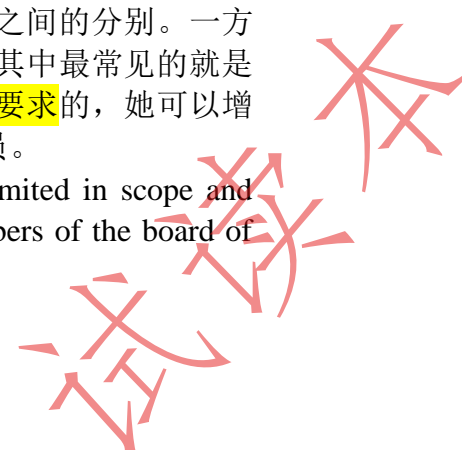
Distinctions within the public ministry

As discussed in a previous chapter, we may distinguish also among the various forms of the public ministry. One distinction we can make is between full-time and part-time public ministries. On the one hand, full-time assignments usually have a broad scope of responsibilities and require extensive training. Among these the most common are pastors, teachers, professors, missionaries, and administrators. **As the needs of the church require,** it may add staff ministers, youth and evangelism ministers, and the like, who are asked to serve full-time.

公众事工中的区分

就如在前面章节中讨论的一样，我们同样可以在不同形式的公众事工中加以区分。一个我们可以做的区分是，在全职和兼职公众事工之间的分别。一方面，全职工作通常有一个职责范围，并且要求大量的训练。其中最常见的就是牧师，教师，教授，宣教士和行政人员们。**依照教会的所要求**的，她可以增加行政职员，年轻的宣教士，等等同样被要求全职服事的人员。

On the other hand, part-time assignments are usually more limited in scope and require less specialized training. Examples of these are the members of the board of



elders and church council, Sunday school teachers, organists, choir directors, members of a congregation's evangelism committee, and assistants at the distribution of Holy Communion.

另一方面，兼职工作通常在职责范围方面更有限，并且要求较少的特殊训练。这方面的例子比如，长老会和教会议会的成员，主日学教师，凤琴演奏者，诗班负责人，教会宣教委员会成员，以及负责协助分发圣餐的人员。

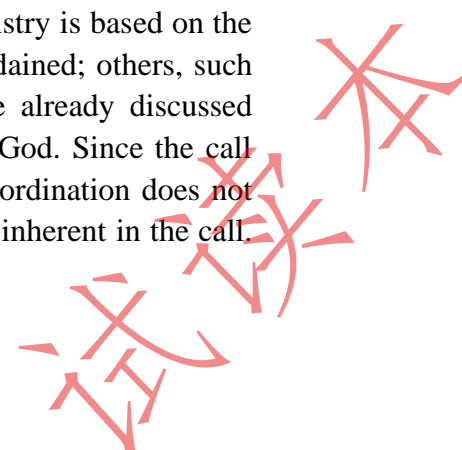
All of these are forms of the public ministry. The congregation called these workers to serve in their name, on their behalf. But not all have been called to the same service. In each case the call determines how that person is to serve and distinguishes one person's service from another's. Some are given more authority than others. The pastor's call carries with it preaching, teaching, and administrative responsibilities for the entire congregation. A principal's call makes him responsible for the Lutheran elementary school, while a teacher's call assigns a certain class to him or her. An elder may be called to the limited service of helping distribute Holy Communion.

所有这些都是公众事工的形式。会众呼召这些工人代表他们服侍。但并不是所有人都被呼召去做相同的工作。在每个个案中，呼召中明确那个人将如何服侍，并且会区分开一个人与其他人的**职责**。一些人会被赋予相比其他人而言更大的权柄。牧师的呼召包括讲道、教导，并为整个教会的治理负有责任。一个校长的呼召使他对路德宗教会小学负责，然而一个教室的呼召则分派给他或她一个具体的课程。一个长老可以被呼召参与帮助分发圣餐这有限的服事。

For the sake of good order, the call also outlines the relationships between those who serve the congregation. Some are called to lead and direct and are given the necessary authority, while others may be called to serve under them. It is clear that a teacher must serve under the principal, and the elder under the pastor. Scripture calls on Christians to "obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden" (Hebrews 13:17). This does not set up a dictatorship or a hierarchy of power. Those holding positions of responsibility are not to lord it over God's flock entrusted to them. They all are servants under Christ Jesus, their head, and are subject to him and his Word.

为了拥有良好秩序的缘故，呼召还厘清了那些在教会中服事的人之间的关系。一些人被呼召来带领、管理，并被赋予一些必要的权力，然而其他人可能是被呼召来辅助这些人的。显然，一名教师必须在校长的领导下服侍，长老在牧师之下服侍。圣经告诉基督徒们，“你们要依从那些引导你们的，且要顺服。因他们为你们的灵魂时刻儆醒，好像那将来要交账的人。你们要使他们交的时候有快乐，不至忧愁。（希伯来书 13:17）”这样做并非要建立一种独裁或者阶级的权力制度。那些持守各自岗位职责的人，并不是要辖制托付于他们的上帝的羊群。他们都是耶稣基督、他们主的仆人，并服从于他和他的话语。

Another distinction that is made among those in the public ministry is based on the rite of ordination. Some ministers, such as pastors, have been ordained; others, such as teaching ministers, traditionally have not been ordained. We already discussed ordination and its significance as a church rite not instituted by God. Since the call and not ordination places an individual into the public ministry, ordination does not grant responsibility, power, or privilege in the church that are not inherent in the call.



Governments may, however, make distinctions between ordained and nonordained ministers, granting certain tax privileges to the former.

另一个在那些公众事工之间可以用来区分的办法，是基于按立仪式的差别。一些服事人员，如牧师，是被按立的；其他人，如教导的同工，传统上是不被按立的。我们已经讨论过何为按立，和它作为一个教会制定，而非上帝设立的仪式的意义。既然是呼召，而非按立仪式将一个人置于公众事工之中，那么按立仪式就不赋予其在教会中的，那些并非呼召中所固有的职责、能力或特权。然而，政府是可以在授予职位与非授予的职分之间规定区别的，并给予前者具体的税收优惠。

敬啟者

Distinguishing between equipping for personal and public ministry

When you joined Trinity congregation, you learned much from the pastor's sermons. They spoke to your conscience and exposed sins you ignored or sought to hide and forget. But above all, the pastor comforted your troubled conscience and led you to the Lord Jesus. As the pastor spoke God's Word to you, you heard the Lord Jesus assuring you, "Your sins are forgiven. I give you eternal life." In various ways your pastor carried out his assignment to be a shepherd of "the church of God, which he bought with his own blood" (Acts 20:28). Your faith was nourished with the Bread of Life, your thirst was quenched with the Water of Life. You thanked God for the pastor, the shepherd, he gave you. Your pastor was carrying out the Lord's will, for he says to those who are called as pastors: "Be shepherds of God's flock that is under your care" (1 Peter 5:2).

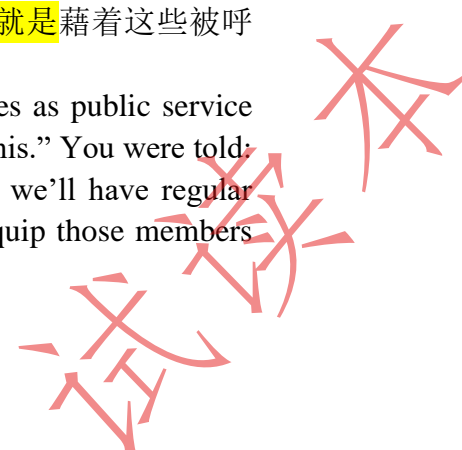
为个人与公众事工而装备的区别

当你加入圣三义教会时，你从牧师的讲道中所获良多。这些讲道对你的良心说话，揭露出你已忽视的，想要藏起来或遗忘掉的罪。但是除此之外，牧师安慰你那被困扰的良心，并且带你来到主耶稣面前。当一个牧师向你传讲上帝的话语时，你听到主耶稣使你确信：“你的罪被赦免了，我赐给你永恒的生命。”换句话说，你的牧师正在履行其作为“神的教会，就是他用自己血所买来的”（使徒行传 20:28）教会牧者的职责。生命的粮哺育着你的信心，饥渴的你被生命的活水滋养。你为这神所赐给你的牧师、牧者，向他感恩。你的牧师是在践行主的旨意，因为主对那些被呼召成为牧师的人说：“务要牧养在你们中间神的群羊”（彼得前书 5:2）。

You learned something else from the pastor's sermons. In many sermons the message and the application encouraged you and equipped you for your personal ministry. You were shown how you could serve your fellow Christians and how you should bring up your children "in the training and instruction of the Lord" (Ephesians 6:4). Your personal ministry of telling others about Jesus was frequently emphasized. In other ways your pastor and teachers followed the Lord's directive to them "to prepare God's people for works of service" (Ephesians 4:12). In Bible class you studied what the Bible says about parenting. You were invited to learn more about evangelism, about telling friends and neighbors about Jesus. The church through its called servants was equipping you for your personal ministry.

从牧师的讲道中，你还学到了些其他的事情。很多讲道中的信息和应用，鼓励你，并为你的个人服事进行装备。你得以知晓如何能够服事你的弟兄姐妹们，并且你应该如何“照着主的教训和警戒”养育你的孩子们（以弗所书 6:4）。向他人传讲耶稣基督作为你的个人事工，常常被加以强调。你的牧师和教师们也用其他方式，跟随主对他们的指引，“为要成全圣徒，各尽其职”（以弗所书 4:12）。在圣经课程中，你学到了圣经中关于父母的教导。你被邀请学习更多与关于传福音，关于向朋友们和邻居传讲耶稣的课程。教会就是藉着这些被呼召的服事人员，在你的个人事工上装备你。

Then you were asked to teach one of the Sunday school classes as public service for your congregation. You said: "I don't really know how to do this." You were told: "You can attend special training sessions before you begin, and we'll have regular Sunday school teachers meetings." Thus the congregation will equip those members



who are called into some form of public service, as we noted above. The Lord does not expect any Christian to do anything for which he or she is not equipped. The Lord, of course, gives natural gifts, more than we often realize and are ready to use. But he also tells the church to equip Christians for the service to which it calls them. This is particularly true of those who are called into the full-time public ministry. Extensive training is important to qualify individuals to serve as pastors and missionaries and as teachers and professors. We again remember the words of Paul to Timothy: “The things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others” (2 Timothy 2:2). Those who have received such training and are eligible for a call into the full-time public ministry are referred to as candidates for the preaching or teaching ministry. Until they receive a call, they remain laypersons, but their training does set them apart from others who may not be considered qualified for such full-time public service.

随后，你被邀请加入你所在教会的公众服事，教导一个主日学的课程。你说：“我真的不知道该做什么。”然后你被告知：“你可以在开始授课之前，参加特殊的培训班，并且我们还有主日学老师的例会。”就是说，如同我们上面提到的一样，教会将装备那些被呼召进入某种形式的公众事工的人们。主从没有期待任何的基督徒，在他或她没有装备时，就去做相关的事情。当然，上帝赐下了天生的恩赐，这恩赐比我们所能意识到的，或准备好去使用的更多。但是他同样告诉教会，要为那被呼召要去从事的工作，装备基督徒们。对于那些被呼召从事全职公众事工的人们，尤其是这样。大量的训练对于使个人作为牧师、宣教士、教师和教授更加称职，十分重要。我们再一次回顾保罗对提摩太所说的话：“你在许多见证人面前听见我所教训的，也要交托那忠心能教导别人的人”（提摩太后书 2:2）。那些已经得到这样培训，并且符合呼召进入全职公众服事的人，被称为讲道或教导事工的候选人。直到他们获得一个呼召之前，他们仍旧是普通信徒，但是他们的训练确实将他们，与其他可能被认为不太符合全职公众服事要求的人分别开来。

Thus, the church may make many distinctions among the servants of God. The distinction between personal and public ministry is one to which the Scripture leads us. In Christian liberty, the church for the sake of good order has made and may make further distinctions. All, however, must be done in the interest of its gospel mission to the glory of God.

因此，教会可以在上帝的仆人中间，建立各种区分。在个人与公众事工之间的区分，就是圣经带领我们认识到的一点。按照基督徒的自由，教会为了拥有良好秩序的缘故，已经建立，并可以建立更多的区分。然而，所有这些必须建立在，符合荣耀上帝的福音使命之益处的前提下。

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Conclusion to Part III

第三部分总结

“I’m only a layperson. I can’t talk to strangers about Jesus. We called our pastor to do that.” “We don’t have time for devotions at home. Besides, I’m not good at that. We send our children to Christian day school. The teachers take care of religion for our children.” “The congregation asked me to help the pastor distribute Holy Communion. I thought only pastors could do that.”

“我只是一个普通信徒，我无法与陌生人谈论耶稣。我们呼召了我们的牧师去做这些事情。”“我们没有时间在家里灵修，我也不善于灵修。我们将孩子们送到日间基督徒学校。老师们会在信仰方面照顾孩子们的。”“教会让我去帮助牧师分发圣餐，我认为只有牧师可以做这事。”

In the family of God, who is to do the work? Who is to serve? Who are ministers? There is really only one answer to those questions: all who are children of God, all Christians; each according to the gifts and call of the Lord.

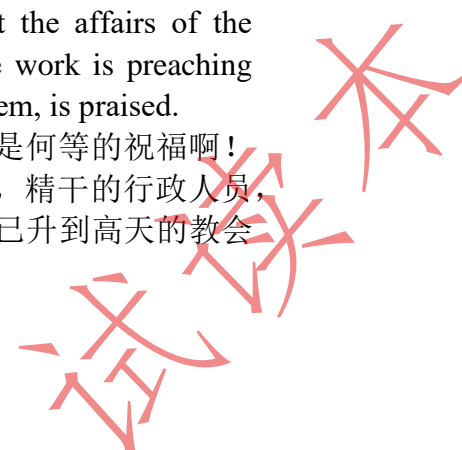
在上帝的大家庭中，谁要做工呢？谁要服事呢？谁是同工呢？对于这些问题，实际上只有一个答案：所有上帝的孩子们，所有基督徒；个人根据自己的恩赐和上帝的呼召。

All who have been brought to faith have a personal ministry in which they carry out the Lord’s will to be his witnesses. What a blessing when every Christian reaches out in love to brothers and sisters in Christ and to those outside God’s family to bring them in! What a blessing to the church when all serve according to the Lord’s will! The sick will be visited, the troubled comforted, sinners brought to repentance, children trained, the gospel spread, unbelievers invited, the Lord ever worshiped. The Lord is praised and the church is blessed when God’s people care for and serve one another and their neighbors in personal ministry.

所有被赐予信心的人都有一份个人的事工，在其中他们各自履行上帝的旨意，作上帝的见证人。当每个基督徒都向基督里的弟兄姐妹伸出爱的臂膀，在爱中帮助那些不在上帝家中的人，进入这个家庭时，这是何等的祝福啊！当所有人都按着上帝的旨意服侍时，对于教会而言这时何等的祝福啊！患病的有人会去探访，在困难中的将得到安慰，罪人们得以悔改，孩子们得到造就，福音传扬，不信的人被邀请，上帝被永远敬拜。当上帝的子民在个人事工中彼此关心，并且邻舍间彼此服事时，上帝得到荣耀，并且教会被祝福。

What blessings the Lord has in mind by establishing among his people the public ministry of the Word! May the family of God thank the ascended Head of the church for its faithful pastors, dedicated professors and teachers, able administrators, indeed for all who serve in the various forms of the public ministry. Let all in the church, in its congregations and synods, remember that those “who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching” (1 Timothy 5:17). Thus, the Lord, who has called them, is praised.

藉着在他的子民中建立圣道的公众事工，上帝所纪念的是何等的祝福啊！愿上帝家中之人因着教会中信实的牧师，专注的教授和教师，精干的行政人员，也应为所有在不同领域的公众事工中服事的人们，感谢这位已升到高天的教会



元首。让所有在教会中，在堂会和总会中的信徒们，纪念那些“那善于管理教会的长老，当以为配受加倍的敬奉；那劳苦传道教导的人，更当如此”（提摩太前书 5: 17）。那已经呼召了他们的上帝将因此得到赞美。

In closing

The church is the family of God. We Christians are this family, united by a common faith in the only Savior from sin, the holy Son of God, the Lord Jesus.

结语

教会是上帝的家。我们这些基督徒就在这个家中，因着共同的信仰，在唯一的使罪得赦的救主、上帝神圣的儿子、主耶稣中被合而为一

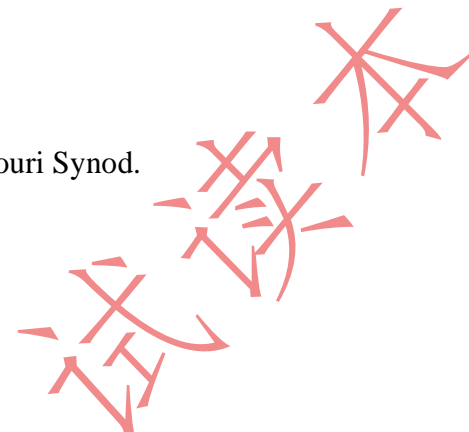
As God's family, we have a mission, given by our Lord and head. "Go! Reach out! Gather my elect into my family of believers. Preach the gospel, through which I make people wise for salvation." As God's family, we have a ministry. As believers, we serve and are served. We are served as the Lord gives us public servants to nurture our faith with the gospel, to inspire Christian living, and to equip us for service. In response to being served, we use our gifts to serve one another in love, serving all people as the Lord gives opportunity in his created world.

作为上帝的儿女，我们拥有一个使命，这使命是我们的主，我们的首领赋予我们的。“去！到万民中去！招聚那些我所拣选进入这个家中的信徒们。传扬福音，藉着这福音我将使人们知道救恩。”作为上帝的儿女，我们拥有一个事工。作为信徒，我们服侍，并且被服侍。当主赐予我们公众服事的人们，为要用福音浇灌我们的信心，鼓舞基督徒的生活，并且为服事而装备我们时，我们就是在被人服侍。作为被人服侍的回应，我们使用自己的恩赐，在爱中彼此服侍；在上帝仍旧给他所创造的世界以机会时，服侍所有的人们。

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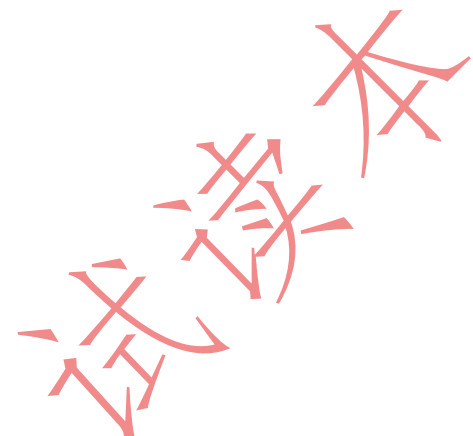
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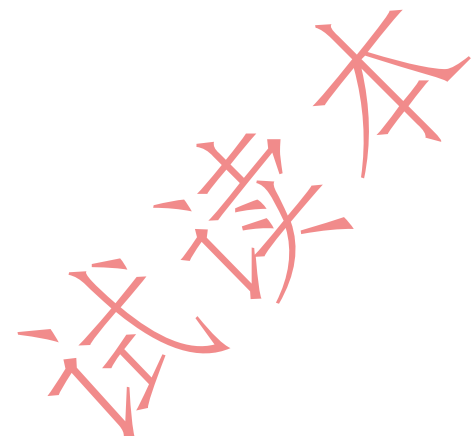
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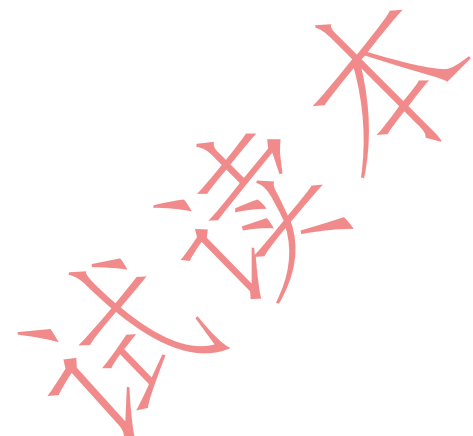
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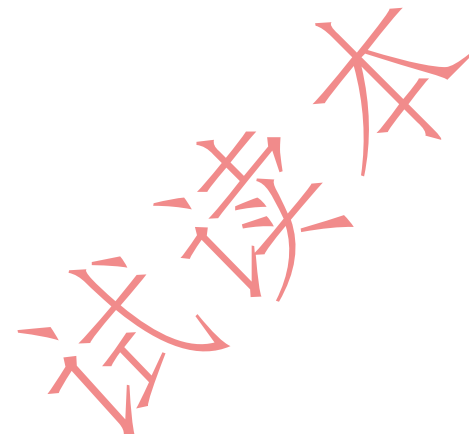
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