

## 聖靈的洗

### THE BAPTISM OF THE HOLY SPIRIT

在前一篇主講「聖靈的工作」時，我曾提到過「聖靈的洗」，但未深入講解。今天這已成為教會不必要的爭執議題。…顯然是因為我們對聖靈的洗弄不清到底是怎麼一回事，也未從歷史淵源去探究明白神的本意，混淆不清所致。

首先，我要對聖靈這位聖三一真神的第三位格，祂全面的工作，先作簡短的複習。然後，再仔細介紹「聖靈的洗」。

In a previous sermon about the ministry of the Holy Spirit I only mentioned the Baptism of the Holy Spirit. This has become a subject of unnecessary controversy in the Church . . . apparently because of confusion as to what it IS and, God's clear delineation of its purpose.

I will, first, give a brief review of the all-encompassing ministry of the Holy Spirit, the third Person of the Triune God. Then I will go into more detail concerning the Baptism of the Holy Spirit.

#### 1 · 聖靈在世人中的三項工作

### **THE HOLY SPIRIT'S THREE-FOLD MINISTRY TOWARD THE WORLD**

#### a. 祂要光照，顯出世人的罪

「他既來了、就要叫世人為罪、為義、為審判、自己責備自己。」(約十六 8)

換句話說，祂來的目的，是要喚醒世人的良心；這良心是上帝放在人靈魂中防止人作惡的機制。祂要喚醒人，認識罪的本質，認識稱義的必要性，認識審判的來臨。

祂要喚醒良心，使人對這些事情，有透徹的領悟。早些年代的傳道人，稱這個作「使世人悔罪。」

#### a. **A Reproving Ministry**

He is here to reprove the world of sin, righteousness and judgment to come" (John 16:8).

He is here, in other words, to bring conviction to the human conscience — the vice-regent of God in the human soul.

He convicts people of the NATURE of sin, of the NEED for righteousness, and of the NEARNESS of Judgment.

He quickens the conscience to a terrifying awareness of these things.

The old-time preachers called this "coming under conviction of sin."

#### b. 祂要使世人重生

耶穌告訴宗教領袖尼哥底母說，他必須重生——「從水和聖靈生...」（約三 5~7）

他第一次的出生，裏面滿了罪——這個有罪的本性，是從亞當而來的墮落的本性——他必須重生。

#### b. **A Regenerating Ministry**

Jesus told the religious leader, Nicodemus, that he needed to be born again — "born of water and of the Spirit . . ." (John 3:5-7)

He had been born all wrong the first time — born with a sin nature, a fallen nature inherited from Adam — he needed to be born again.

#### c. 祂要抑制罪的工作

罪，在人間是如此根深柢固，以致於它必須受到三一真神中的一位，持續不斷的制止，才能使它不致太猖狂。

保羅在帖後二 6~7 提到，聖靈是那攔阻他的，「等到那攔阻的被除去」。

當聖靈不再攔阻人的惡行時，敵基督就要來，地上諸多不法的事就要顯露。

從人間歷史而言，我們已看到邪惡的洪流一而再的臨到，直到神以兩種方式介入：

祂要使**復興**臨到，或者，祂要使**懲處**臨到。一旦罪惡洪流再起，神可能就要使「末日**被提**」臨到。

神的聖徒要被提到榮耀中。

那時，聖靈就只能袖手旁觀、愛莫能助了。

神會說：「你既然不要我，不要我的愛子，不要我的話語，不要我的百姓，我的聖靈…那好，這下子，就任憑你去了！」

### c. A Restraining Ministry

Sin is so radical a matter that it requires the permanent presence of one member of the Godhead on earth to hold it within bounds.

Paul tells us in 2 Thess. 2: 6-7 that the Holy Spirit is here to do just that...to restrain. "He who hinders," he says, "will hinder till He be taken out of the way."

When the Holy Spirit no longer hinders men's wickedness, the Antichrist will come and the mystery of iniquity will explode in an unprecedented display of vice and violence around the globe.

Historically, we have seen the floodtides of wickedness rise and rise on this planet until God intervenes in one of two ways —

Either He sends REVIVAL or He sends RETRIBUTION.

The flood waters are rising again.

This time it seems likely that instead of REVIVAL God will send RAPTURE.

The saints of God will be snatched away to Glory.

The Holy Spirit will step aside.

God will say: "You don't want ME, My SON, My WORD, My PEOPLE, my HOLY SPIRIT . . . well, have it your own way!"

## 2 · 聖靈在信徒中的八項工作

首先，我要逐條的列出，使我們可以清楚認識，並且明白各項彼此間的關係，以及對我們的重要性。

前六項工作，是具有：

### (1) 地位性

也就是說，都是神以祂統御的權能，為我們所完成，並持續到永遠的。沒有一樣是我們自己的功勞。

當我們得救時，聖靈就主動的使我們有以下五種經歷。

第一種，與(a)有關：

#### a. 使我們得以成為基督的肢體

這就是「聖靈的洗」的工作。

其餘五種與(b)有關：

b. 使我們得以成為在基督裡的信徒

這包括聖靈所帶來的恩賜，內住，印記，聘禮，以及啟示。

我們可以摘要說明如下：

(1) 恩賜，為要排除老我

從此之後，「不再是我，乃是基督」。

(2) 內住，為要使我成聖

使我可以「像祂一樣的完全」。

(3) 印記，為要確保我安穩

使我成為祂買贖的，「歸屬於祂」。

(4) 聘禮，為要把我分別出來

使我「另有所屬，許配給祂...」

(5) 啟示，為要堅固我

把神在歷史中的作為記載下來，

書寫的文字比神蹟奇事更為有力。

## **2. THE HOLY SPIRIT'S EIGHT-FOLD MINISTRY TO THE BELIEVER**

First, I will state them in outline form so that we can see what they are and how they relate one to the other, and to us.

The first 6 ministries of the Spirit are:

(1) POSITIONAL

That is to say they all relate things God does for us, sovereignly and permanently.

No response is required on our part.

The Holy Spirit automatically makes all five of them good in our experience the moment we are saved.

The first of these has to do with:

a. Our Position in the Body of Christ

That is what the BAPTISM of the Spirit is all about.

The other five have to do with:

b. Our Position as a Believer in Christ

These are the GIFT, the INDWELLING, the SEAL, the EARNEST, and the INSPIRATION of the Holy Spirit.

We can summarize these:

- (1) The GIFT Is to SUPPLANT ME  
So that henceforth it is "Not I, but Christ"
- (2) The INDWELLING Is to SANCTIFY ME  
So that I become "holy even as He is holy"
- (3) The SEAL Is to SECURE ME  
So that I become His "purchased possession"
- (4) The EARNEST Is to SEPARATE ME  
So that I am "married to another . . ."
- (5) The INSPIRATION Is to STABILIZE ME  
To write things down--God's historical method  
The written Word is more powerful than miracles.

聖靈的另外兩項事工是：

(2) 個別性

這分別是(a)與 (b)

(a) 我們蒙賜能力

聖靈的充滿…具普遍性…賜與所有人

(b) 我們蒙啟發

聖靈的澆灌…具獨特性…賜與某些人

**THE OTHER 2 MINISTRIES OF THE SPIRIT are:**

(2) PERSONAL

One of these has to do with:

(a) Our ENABLEMENT

The FILLING of the Spirit...universal--for all

The other has to do with:

## (b) Our ENLIGHTENMENT

## The ANOINTING of the Spirit...unique--for some

要講完聖靈的這八項工作，我們需要一系列的聚會才行。

以下，我要集中在新約所說有關聖靈的洗。

在新約中，直接提到聖靈的洗，總共只有七次。

頭五次都是預言性的。

四福音中，描述施洗約翰的工作時，記載了他的話說：「我是用水給你們施洗...但那在我以後來的...他要用聖靈給你們施洗。」（太三 11；可一 8；路三 16；約一 26）

A whole series of meetings could be devoted to the development of these 8 ministries of the Spirit.

I want to focus now on what the New Testament has to say about THE BAPTISM OF THE SPIRIT.

The baptism of the Holy Spirit is only mentioned directly SEVEN TIMES in the New Testament.

The first 5 are all PROPHETICAL.

Each of the four Gospels, in describing the ministry of John the Baptist, records his words: "I indeed baptize you with water, but there cometh One Who will baptize you with the Holy Spirit." (Matt. 3:11; Mark 1:8; Luke 3:16; John 1:26)

底下這一次所提到的，也是預言性的。

當主耶穌步向榮耀之路時，祂對祂的門徒說：「不多幾日，你們要受聖靈的洗。」（徒一 5）

事實上，就差不多是在十天後。

主所說的，與施洗約翰所說的，是同一件事——也就是在五旬節時，馬可樓上所發生的大神蹟。

The next reference is also prophetic.

On His way to Glory the Lord Jesus said to His disciples: "Ye shall be baptized with the Holy Ghost "Not many days hence" (Acts 1:5)

In actual fact it was just 10 days hence.

The Lord was referring to the same thing John had been referring to — the mighty miracle which took place on the Day of Pentecost in the Upper Room.

第六次所提到的聖靈的洗，則是歷史性的。

你可以回想到：彼得在哥尼流家中，曾帶領他和他的一家歸向基督。

但當他回到耶路撒冷時，卻遭到大家詰問；因為，他破壞了傳統禁忌，在哥尼流家中，跟外邦人同桌吃飯。

彼得便用下面這句話來解釋當時的狀況：

「他們受了聖靈的洗，正像當初降在我們身上一樣。」（徒十一 16）

猶太人與外邦人「中間隔斷的牆」被拆毀了，從此，外邦人大量湧入教會。

The 6th reference to the baptism is HISTORICAL.

Peter, you will recall, had been to the house of Cornelius, a Gentile, and had led him and his family and friends to Christ.

When he arrived back in Jerusalem he was put on the carpet for breaking the Jewish religious taboos and going to eat in the house of a Gentile.

Peter told them what had happened.

"They were baptized with the Holy Ghost," he said, "Just as we were at the beginning . . . ." (Acts 11:16)

The great "Middle Wall of Partition" between Jew and Gentile was swept away as Gentiles now came flooding into the Church.

聖經最後一次提到聖靈的洗是教義性的。（林前十二 13）

底下這句經文最重要，因為它指出「聖靈的洗」到底是怎麼一回事：

「都從一位聖靈受洗（不論每個人的屬靈狀況如何——哥林多教會是保羅所建立的諸教會中最屬肉體的一個）成了（過去式）一個身體。」

因此，聖靈的洗，也就是聖靈的運作，把每一位基督的信徒，帶入基督奧秘的身體裡。

因此，它與「方言」沒有一點兒關係。「方言」本質上是一種在猶太民族的現象。

The final reference to the Holy Spirit is DOCTRINAL. (I Cor. 12:13)

This is the all-important reference because it tells us just exactly what the baptism of the Spirit is all about:

"For by one Spirit are ye ALL (without regard to one's spiritual condition — the Corinthian Church was the most worldly and carnal of all Paul's churches) All baptized (past tense) into one body."

The BAPTISM of the Spirit, therefore, is that operation of the Holy Spirit which takes an individual believer in Christ and adds him to the Mystical Body of Christ.

It has nothing whatsoever to do with "tongues" which was essentially a Jewish phenomenon.

現在我們要來看，新約提到基督的三種身體。

#### 1. 祂肉身的身體

這是聖靈在童貞女的腹中為祂所預備的身體。

這是祂在世上所活過的三十三年半的身體。

這是祂在人性中彰顯神性的身體，父神一切的豐滿屬性在此藏著，祂也藉此彰顯著絕對的聖潔，絕對的智慧，絕對的愛，與絕對的能力。

這是祂承受加略山苦難的身體。

這是祂被埋葬在約瑟之墳的身體；

卻奇妙地不曾腐壞，

第三日又從死裡復活過來的軀體，

這是祂四十天之久，四處顯現給人看的身體。

這是祂回到榮耀中的身體。

這是祂，此刻，坐在天上父神寶座的、那位至高威嚴者右邊的身體。

這是能「體恤我們軟弱」的我們大祭司的身體。

這是祂有一日必將再來，永遠活著的身體。

那就是祂肉身的身體。

Now there are Three Bodies of Christ spoken of in the New Testament.



1. There is His Material Body.

That is the body which was prepared for Him by the Holy Spirit in the virgin's womb.

It was the body in which He lived on earth for 33½ years.

It is the body in which He demonstrated Deity in Humanity, the body in which all the fullness of the Godhead dwelled and in which He exhibited a life of absolute holiness, absolute wisdom, absolute love, and absolute power.

It is the body in which He suffered on the cross of Calvary.

It is the body which was buried in Joseph's tomb.

Which was supernaturally kept from corruption.

The body to which He returned on the third day and in which He arose from the dead.

It is the body in which He appeared here and there throughout the next 40 days.

The body in which He stepped back into Glory.

It is the body in which, at this very moment, He is seated on the throne of God in heaven, at the right hand of the Majesty on high.

It is the body in which, as our Great High Priest, He is "touched with the feelings of our infirmities."

It is the body in which He is coming again and in which He will live for all eternity.

That is His *Material* Body.

2. 祂被紀念的身體

主耶穌在上加略山之前，拿起餅來，祝謝了，就擘開，遞給祂的門徒吃。祂說，「這是我的身體。」

談到紀念身體的真理，羅馬天主教的望彌撒，犯了嚴重的教義上的錯誤。

2. There is also His Memorial Body.

BEFORE THE Lord Jesus went to Calvary He took bread, blessed it, broke it, and gave to His disciples to eat.

"This," He said, "is My Body."

Truth concerning this *Memorial* body has been distorted by Rome into a fearful travesty in the dogma of the Mass.

你讀過齊尼凱神父的一本書嗎？《天主教會五十年》。他 25 歲以前，是信奉天主教的教徒，之後的 25 年，擔任天主教神父…而且非常傑出。可是，他在書上告訴我們說，他對於要不要接受彌撒的教義，掙扎好多年。他受到這樣的教導：若要虔誠信仰天主教，就必須相信，當神父拿起聖餐麵包，而且口中唸出五個拉丁文，「這是我的身體 HOC EST ENIM CORPUS MEUM」時，那個麵包就不再只是一片麵包，而是變成了主耶穌的身、血、靈魂和神性了。每位虔誠的天主教徒都必須相信…那片麵包，就不再是麵包，而是透過這五個拉丁文，變成了主耶穌的身、血、靈魂與神性。齊尼凱神父寫到，神父們會把那片祝聖過的，如今變成耶穌身體的聖餐麵包拿起，收到一個地方，他們稱之為「會幕」的，然後跪下來，向著它禱告。你能想像，還有比這更黑暗的嗎——向一片麵包下跪、禱告？沒有人能信，但它就真的在我們身邊發生！誰敢想像，哪一天會不會跟這樣的事有牽扯！

齊尼凱神父在他的書中告訴我們，有一次他的同事十分沮喪的跑來找他，向他傾吐心中的恐懼——絕對的恐懼…全然的絕望…——對他親愛的朋友齊尼凱傾吐。齊尼凱便拿起聖餐麵包，為之祝聖，變成主耶穌的身、血、靈魂和神性，就是他們稱之為「偉大的神」。當他還來不及放入「會幕」時，有人正要找他，他只得暫時離開。再回來時，嚇了一跳，因為有老鼠正在啃著那「偉大的神」…太不幸了！居然有人這樣的相信！

Have you ever read Father Chiniguy's book, Fifty Years in the Church of Rome? Fifty years, a Roman Catholic; 25 years a practicing Roman Catholic, and 25 years an ordained Roman Catholic priest . . . and a very extraordinary one, at that. But in his book he tells us how, for many years, he struggled with the dogma of the mass. He was taught to believe, as a devout Roman Catholic, that when the priest took the

wafer and pronounced five Latin words over that wafer, "HOC EST ENIM CORPUS MEUM," that that piece of bread ceased to be a piece of bread, and became the body and blood and soul and divinity of the Lord Jesus. Every devout Catholic has to believe that . . . and that piece of bread is not a piece of bread at all. That piece of bread, through five Latin words, has been changed into the body and blood and soul and divinity of the Lord Jesus. Father Chiniguy points out that they would take that consecrated wafer, now the body of Jesus, and they would put it into a receptacle they called "The Tabernacle," and then they would kneel down and pray to it. Can you imagine any darkness more dense than that — to kneel down and pray to a piece of bread? It would be incredible — except that it happens, all around us! Don't ever imagine that you could have any fellowship with that kind of thing! Father Chiniguy tells us, in his book, how on one occasion one of his colleagues came to him in great distress. He poured out his heart in terror — absolute terror . . . and utter mortification . . . sharing to his dear friend, Chiniguy, that he had taken the wafer and had consecrated that wafer and turned it into the body and blood, and soul and divinity of the Lord Jesus. It was what they called, the "Great God," and before he had had time to put it into its proper receptacle, he'd been called away. When he came back, to his horror, he discovered that the rats had eaten "The Great God" . . . What a tragedy! People believe that kind of thing!

好…這是可紀念的身體。當主耶穌說，「這是我的身體」時，祂是用有形的言語，我們稱之為比喻。

當馬丁路德為此與他一些更受到啟發的同事辯論時…他不斷地回到這段經文。他說，經文是這樣說的：「這是我的身體」…倘若經文是這樣說「這是我的身體」那就是它的意思。他的同事還想跟他爭辯…想讓他明白說，那只是一個比喻——一種比喻的言辭。後來，其中一名同事說，「親愛的馬丁，那麼，你要怎麼看待耶穌所說的，『我是門』呢？」

Well . . . that's the Memorial Body. The Lord Jesus said, "This is My body."  
He was using a figure of speech we call a metaphor.

When Martin Luther was debating this very issue with some of his more enlightened colleagues . . . he kept on coming back to this text. He said, This is what it

says, "This is my body" . . .and if it says, "This is my body," that's what it means, "This is my body!" His colleagues tried to reason with him . . . tried to get him to see that it was just a metaphor - just a figure of speech. Then one of them said, "Dear Martin, how are you going to handle this: Jesus said, 'I am the door?'"

好，我們談過主的肉身的身體以及祂被記念的身體之後，再談：

### 3. 祂奧秘的身體

「你們都從一位聖靈受洗。」

保羅從得救的那一刻，就認識了基督身體的奧秘。

起初，我們看到他沿著大馬士革，一路散發出捉拿與迫害的肅殺之氣，他對教會下達封殺令。

他恨惡、抵擋拿撒勒人耶穌。

他認為耶穌是叛徒，他認為基督教是有害的異端。

但他既然無法對基督下手，就轉而盡其所能的迫害祂的子民。

突然，他被主逮到了。

「掃羅！掃羅！」祂喊叫著，「你為什麼逼我？」

祂並不是說：「你為什麼逼迫他們？」

祂說，「你為什麼逼我？」

從那一刻起，大數的掃羅就明白了基督奧秘的身體。

凡是對著基督下手的，就是對基督下手。

And so you have the Lord's material body and his memorial body.

### 3. Then there is His Mystical Body.

"By one Spirit are ye all baptized into one body."

Paul learned the secret of the *Mystical Body* of Christ the very day he was saved.

We see him posting north along the great Damascus Road, breathing out threatenings and slaughter.

He was playing havoc with the church.

He hated and detested Jesus of Nazareth.

He considered Him to be an apostate and Christianity to be a pernicious cult.  
 Since he could not get his hands upon the person of Christ he was doing his best  
 to persecute and eradicate His people.

Then the Lord arrested him.

"SAUL!" He cried, "SAUL!" "Why persecutest thou ME?"

He did not say: "Why do you persecute THEM?"

He said, "Why do you persecute ME?"

That day Saul of Tarsus learned the truth of the *mystical body* of Christ.

For him to lay his hand upon a CHRISTIAN was for him to lay his hand upon  
 the CHRIST.

然後，他才完整建構起奧秘身體的教義，寫了羅馬書，哥林多前後書及以弗  
所書。

基督是頭，我們是肢體。

每一位重生的信徒，就是基督奧秘身體裏的一個肢體。

每一位，在主身體中都有他的位置。

每一位，都有他要作的工，要扮演的角色。

而，我們乃是藉著聖靈的洗，才得進入這身體的。

這就是我們所該認識的聖靈的洗。

Later on he would develop fully the doctrine of that mystical body in his  
 epistles to the Romans, the Corinthians and the Ephesians.

Christ is the HEAD, we are MEMBERS.

Every born again believer is a member of the mystical body of Christ.

Each has his proper place in that body.

Each has his own function, his own part to play.

We get into that body by means of THE BAPTISM OF THE HOLY SPIRIT.

THAT is what the BAPTISM OF THE SPIRIT IS ALL ABOUT.

然而，有一部份的教會，卻不滿意於僅只如此。

他們把聖靈的洗與說方言聯在一起，因而在基督教界到處散播紛爭，引起混  
 亂。

除此之外，也有不少人宣稱教會今日仍可運用記號性的恩賜，如：說方言、翻方言、行神蹟、醫治等。

因此，我們有必要來仔細檢驗這些宣告，尤其是說方言，以及類似「在靈裡死去」等現象…甚至宣稱在今日的教會中，還有使死人復活等，這個有效的恩賜。

A substantial part of the professing Church, however, is not satisfied with that. They link the baptism of the Spirit with speaking in tongues, and sow discord and confusion everywhere throughout Christendom.

Along with that, for good measure, they claim that the sign gifts (Tongues, Interpretation, Miracles, Prophecy, Healing) are still operational in the church.

So it might be profitable to examine these claims especially the claim that tongues and similar phenomena such as "being slain in the spirit" . . . even raising the dead are valid gifts of the Church today.

首先，在新約，只有四次提到方言。

其中三次，是在講如何使用方言。

另外一次，是在講它怎麼被誤用。

頭三次，是在歷史性的場合。

第四次，是在辯證教義的場合。

In the first place TONGUES are only mentioned four times in the New Testament.

On three occasions we are told HOW THEY WERE USED.

On the other occasion we are told HOW THEY WERE ABUSED.

The first three occasions are HISTORICAL.

The fourth occasion is DOCTRINAL.

因此，我們看到方言被使用的場合有：

(1) 在五旬節時（徒二 4~11）

這是戲劇性的時刻，是教會誕生的日子。

那一天，來自羅馬帝國各處的猶太人，或異族的歸信者，講著十多種語言及各地的鄉音，通通聚在耶路撒冷，要一起吃飯，共渡一年一度的逾越節筵席及五旬節，結果竟然聽見使徒說起別國的話。

更特別的是，大家竟然聽得懂他們所說的！

就好像在用自己的母語交談一樣。

這意義非同小可。

We have tongues used:

(1) ON THE DAY OF PENTECOST. (Acts 2:4-11)

It was a dramatic moment in time. It was the birthday of the Church.

On that day people from all over the Empire, speaking a score of languages and dialects, drawn to Jerusalem as Jews and proselytes to celebrate the annual feasts of Passover and Pentecost, heard the apostles speaking in tongues.

Moreover they understood them!

It was as though each of them was being addressed personally in his own mother tongue.

THAT makes a great deal of sense.

(2) 在哥尼流的家 (徒十 46)

這也是歷史性的時刻。

這一次，使得外邦人可以進到教會，與猶太人平起平坐。

方言的恩賜，成為在耶路撒冷猶太教會的一個記號，代表從今以後，在教會中不再有猶太人、外邦人之分——只有一種人就是基督徒。

(2) IN THE HOUSE OF CORNELIUS (Acts 10:46)

That was an equally historical moment.

It brought GENTILES into the CHURCH on an equal footing with JEWS.

The gift of tongues was a sign to the JEWISH CHURCH in Jerusalem that, henceforth, there would be neither Jew nor Gentile preeminence in the Church--only Christians.

(3) 在以弗所 (徒十九 6)

保羅在此地遇見十多位施洗約翰的門徒。他問這些人，信主以後，有沒有領受過聖靈。

他們承認從未聽過。

因此，保羅為他們接手，領受聖餐，他們便說起方言來。

這個事件最為不尋常。

它可說是使徒行傳中的一個註腳。

當時只有十二個人在場——全部都是猶太人。

### (3) AT EPHESUS (Acts 19:6)

Here the apostle Paul found a dozen disciples of John the Baptist. He asked them if they had received the Holy Spirit since they had believed.

They confessed their ignorance of the Holy Spirit.

Thereupon, he gave them the Holy Spirit by the laying on of hands and they spoke in tongues.

This whole incident is most extraordinary.

It is really a mere footnote in the book of Acts.

It only involved a dozen people — all Jews.

路加記載這件事，有可能是為了顯明：保羅即使在這方面，也具有像彼得一樣的、大使徒的能力。

因為，彼得曾經如此為初信的人接手禱告（那是受人歧視的撒馬利亞人）…結果，聖靈的恩賜就降下（徒八 15~17）。

當彼得在外邦人哥尼流的家宣講福音時，他們信了…也接受了聖靈…以說方言為證據，讓那些在耶路撒冷關切此事的使徒及猶太信徒無話可說。因此，我們可以這麼說，到此為止，在新約中每次提到說方言，都是與猶太人有關。

接下來是第四次，也是最後一次提到方言。

It is likely that Luke recorded this incident to demonstrate that Paul was as great an Apostle, even in this, as was Peter.

For Peter had once laid hands on, and prayed for the new believers in despised Samaria...and the gift of the Holy Spirit was given to them (Acts 8: 15-17).



When Peter preached the gospel to the Gentile house of Cornelius, they believed...and received the gift of the Holy Spirit...evidencing it by speaking in tongues, thus satisfying the concerns and doubts of the Apostles and Jewish believers in Jerusalem. It will be seen that, in each case tongues are mentioned in the New Testament, it is in a Jewish context.

Which brings us to the fourth and final mention of tongues.

#### (4) 在哥林多的教會

保羅用了三章（十二～十四）的篇幅，來說明方言的現象：它如何被誤用，它相對的不重要，以及它會有停止的一刻。

仔細查考這三章，可以清楚看到：

- (a) 方言是一種記號
- (b) 方言是給猶太人的記號
- (c) 方言是給不信的猶太人的記號
- (d) 方言是對不信的猶太人審判的記號

#### (4) IN THE CHURCH AT CORINTH

Paul devotes 3 chapters (12-14) to a discussion of the whole tongues phenomena, to its abuse, to its relative unimportance, and to its approaching end.

A careful study of these three chapters makes it clear that:

- (a) Tongues was a sign
- (b) It was a sign to the JEW
- (c) It was a sign to the UNBELIEVING Jew, and
- (d) it was a JUDGMENT sign to the unbelieving Jew.

我們要注意到，保羅在他那個時代，並不禁止說方言，因為，在那個時代，這還是一個有效的恩賜。

他嚴厲的限制它，只在當地教會使用。

他要求，一旦使用方言，就必須有人在旁翻譯出來，對聽不懂的人才有益處。

他把方言，排在聖靈恩賜表的最末位，因為它是重要性最小的恩賜。

他更要婦女在會中閉口不言，當然也就禁止婦女在信徒的聚會中使用這恩賜。

我每逢想到這個，就會記起幾年前我聽見的一段故事。講到一個教會牧師，在他證道的半途中，忽然有一名婦人跳上台，開始「說起方言」來。他一下不知怎麼辦…只好等她說完…直到她終於坐回位子。牧師開口了：「這名女士的丈夫，可否請你站起來一下。」他頗為害臊的站起來。牧師又問：「你的妻子剛剛在我們教會中說了方言。你可能有興趣知道，我有翻譯的恩賜…我想代表教會謝謝你。你的妻子剛剛奉獻了五千元作建堂基金。」（所以，你知道現在該作什麼了。）

We notice that Paul does not forbid to speak in tongues AT THAT TIME because At that time, it was still a valid gift.

He severely curtails its use in the local church.

He demands that whenever it IS used, there be one present who can interpret the Tongue for the benefit of those unable to understand it.

He puts it at the very bottom of the list of the gifts of the Spirit, as being the least important of the gifts.

And he silences women in the church, effectually denying them the right to use the gift in the assemblies of the believers.

Whenever I think of that, I remember a story I heard some years ago about a church and a pastor who was astonished when a woman jumped up and began "speaking in tongues" during the middle of his sermon. He didn't quite know what to do . . . he let her finish . . . and when she finally sat down, he said, "Would this lady's husband please stand up." Looking rather sheepish, her husband stood up . . . and the pastor said, "Your wife has just spoken in tongues in our church. It might interest you to know," he said, "that I have the gift of interpretation . . . I want to thank you on behalf of our church. Your wife has just donated \$5,000.00 to our building fund." (So now you know what to do.)

此外，保羅還說，方言會有終止的一天。

也就是說，所有的方言都會走到一個終點，都會自然停止，

當新約正典完成之時，方言就必停止。

「那完全的」這片語，有人認為是指基督的再來，但這與上下文不符。上下文與基督再來無關，而是與「使用各樣知識言語的恩賜」有關。

Moreover, he says that TONGUES would CEASE.

That they would come to an automatic end.

That they would cease in and of themselves.

And that they would cease once the New Testament Canon was complete.

The expression "THAT WHICH IS PERFECT" is taken by some to be a reference to the Second Coming of Christ, but that is foreign to the context.

The context has to do, NOT with the Second Coming of Christ, but with the use of various gifts of knowledge and communication.

當我們正確理解了：為什麼會有方言恩賜以及方言恩賜是何時賜下的，這觀點就更合理了。

保羅解釋「那」——他也引用舊約來解釋方言的次要性。

他引用了以賽亞書廿八章 11~12 節。這段經文出現在哥林多前書十四章 21~22 節。

這是他僅有的一次從舊約引用經文來解釋方言的現象。

因此這段解釋方言的經文，頗為重要。

他引用的舊約經文是：

「**主說：我要用外邦人的舌頭和外邦人的嘴唇向這百姓說話；雖然如此，他們還是不聽從我。**」

「**這樣看來**」保羅又寫「**說方言不是為信的人作證據，乃是為不信的人。**」

現在，我們需要回到以賽亞那個時代。

那時，以色列民已徹底成了叛道之民。

先知的信息幾乎無人要理睬。

因此，他才會說，他要對這批不信之人提出警告，警告他們：有一日他們要被連根拔起，流離四散，到遠方異地，被迫去聽從各式各樣的異邦語言。

結果，那就是亞述人入侵及後來的巴比倫人入侵的時代。

This view is considerably strengthened when we understand exactly why and when the gift of tongues was given.

Paul explains THAT — and he quotes from the Old Testament to explain the insignificance of tongues.

He quotes from Isaiah 28:11-12. The reference is given in I Cor. 14:21-22.

It is the only time he quotes from Scripture in explaining the tongues phenomena.

That gives some indication of the importance of this Biblical explanation of tongues.

He quotes:

"It is written with men of other tongues will I speak unto this people; yet they will not hear me saith the Lord."

"WHEREFORE," (Paul adds), "tongues are a sign not to them that believe, but to them that believe not."

We need, now, to go back to Isaiah's day.

The nation of Israel was completely apostate.

The prophet's messages were largely ignored.

So he warns the unbelieving people that they would be uprooted and scattered far and wide and BE FORCED TO LISTEN TO ALL KINDS OF TONGUES.

Which is exactly what happened at the time of the ASSYRIAN invasion and again at the time of the BABYLONIAN invasion.

我們再回到保羅引用的這段舊約經文。

當時教會的方言的恩賜，是為了對不信的猶太人而祭出的審判的記號，因為他們也是一群叛道的百姓。

他們拒絕了神的兒子；如今他們又違逆了神的靈。

神即將不再容忍他們的不信了。

Now come back to Paul's use of this Scripture.

The gift of TONGUES in the Church was intended to be a *judgment sign* to the unbelieving Jews.

They, too, were an apostate people.

They had rejected the SON OF GOD; now they were up against the SPIRIT OF GOD.

He was not about to tolerate their unbelief much longer.

舊事重演

IT WAS GOING TO HAPPEN AGAIN.

猶太人要被連根拔起，四散到各處，葬身異地，遍及廣袤的外邦世界。

他們在教會領域中所聽見的那些各國語言，正是一個審判的記號。

他們非得使用這些外國語不可。

因此，將近 2000 年來，他們自己的希伯來語已經死了，而猶太人，也分散在差不多 100 個國家中，被迫使用數十種外邦人的語言。

當審判來臨（主後 70 年及 135 年）外國語就停止了。

不再與猶太人有任何關係。

過去作為審判記號的外國語，現在已不復存在。

「以外國語為記號」的功能已自動停止。

那麼：今日所謂的方言又是怎麼一回事。

The Jews were to be uprooted and scattered and buried far and wide throughout the vast Gentile world.

The TONGUES that they heard when they came within the sphere of the witness of the Church was a JUDGMENT SIGN.

They would be forced to speak all these languages.

And so it has been — for nearly 2,000 years their own HEBREW language remained a DEAD language and Jews, in over 100 countries have been forced to speak scores of Gentile languages.

WHEN THE JUDGMENT FELL (AD 70/135) TONGUES CEASED.

THEY HAD NO FURTHER RELEVANCE.

THE JUDGMENT THEY SIGNALLED HAD NOW FALLEN.

TONGUES CAME TO AN AUTOMATIC END IN AND OF THEMSELVES.

So: WHAT ABOUT THE MODERN TONGUES OUTBREAK.

既然聖靈已宣告外國語不再是有效力的恩賜，我們對於現代教會中復出的說方言現象，頗為存疑。

特別是，我們應當敏於察覺一項事實，那就是，今日的方言運動。因為它的分歧特性，而貶損了、甚至揚棄了教義真理。

聖靈早已警告過我們。

今日的確還有人在「說方言」。只是，這方言並不是如聖經所定義的「外國語言」，而是一種無法辨識的「胡言亂語」，沒有人在使用語言。

通常，它都被稱作「禱告的語言」。但絕對不是初代教會所經歷的外國語，也不是使徒保羅在哥林多前書十四章所寫的那種。

使徒約翰在他的約翰壹書中曾警告我們，不是所有的靈都可信。他說我們要試驗每個靈是否出於神。

Since the HOLY SPIRIT has declared an END to tongues, as a valid gift, we might well be skeptical regarding the modern revival of tongues-speaking in the Church.

Especially we should be alerted by the fact that the modern tongues movement depreciates and denounces DOCTRINE as being divisive.

Something the Holy Spirit has already warned us about.

There can be little doubt that people “speak in tongues” today It is not “tongues,” however, as defined in the Bible. Rather, it is some non-discernable “gibberish,” unknown as any spoken language.

Often, it is called a “a prayer-language.” This is, by no means, what the early church experienced, nor what the Apostle Paul wrote about in the fourteenth chapter of First Corinthians.

John warns us in his First Epistle not to believe every spirit. He tells us that every spirit manifestation needs to be tested.

20 世紀的英國神學家、牧師和寫作者潘敦(D.M.Panton)，在這方面非常有經驗。他觀察到現在有許多人對靈界異能現象十分熱衷，這股風潮也侵入教會，開始對超自然事物，有一種不聖潔的渴求。有一個名為「Irvingism」的組織興起，搞出許多種的聖靈恩賜，尤其是「說方言的恩賜」。

D.M. Panton, English theologian, pastor, author, of the 20<sup>th</sup> century, became much exercised, spiritually, as he observed contemporary Englishmen and their appetite for *spiritism and the occult*, particularly as this interest was invading the churches with an unholy thirst for the supernatural. A movement called “Irvingism” surfaced which made much of the gifts of the Holy Spirit, especially “the gift of tongues.”

潘敦花了不少時間研究這個主題。

他發現：「方言」現象是由非基督徒的宗教所製造，已有數世紀之久，而且遍及全球！潘敦查考聖經時，讀到使徒約翰對信徒的警告：「一切的靈，你們不可都信，總要試驗那些靈是出於 神的不是，因為世上有許多假先知已經出來了。」倘若有人以假的靈出來撞騙，總要以聖經來試驗他。試驗的法則在約翰壹書四章。潘敦發現約翰的公式很有效。

因此，我們一定要警覺，試驗它是否是欺騙的靈。只有傻瓜才會理所當然的認為「方言的信息」或「預言」是出於神。

Panton spent much time studying the subject.

He found that the “tongues’ phenomena has been produced by non-Christian religions for centuries—worldwide! As he studied the Scriptures, he found that the Apostle John warns believers, “believe not every spirit, but test the spirits whether they are of God; because many false prophets are gone out into the world.”

If one comes with a deceiving spirit, he can be Scripturally tested. Instructions are given in John’s first epistle, chapter 4. D.M. Panton found that John’s formula worked.

That we are up against deceiving spirits is a very real and alarming possibility.

Only the gullible take for granted that a “tongues message or a “word of prophesy” is from God.

我最後要講個故事。當我初抵北美時，是替一間規模頗大的加拿大銀行工作。公司派我到卑詩省北部。我有個當宣教士的朋友，在當地的勞工中間工作，向伐木工、礦工、建築工等傳福音。他不怕作見證，勇敢得像一頭獅子…是我見過最勇敢的人，向人傳福音，領人歸主。有一天，像他這樣有信心的人，也落入屬靈低谷，整個人提不起勁…這是從未有過的現象；服事也落入乾旱疲乏無水之地。有一天，他預定要到草原聖經學院開年度會議——赴會途中，開車經過加拿大亞伯達省的一個小鎮。天色已晚，他計畫找個地方過夜。沿途看到某家櫥窗貼了一張海報，寫著「靈命診所」。他原已停車進入一家汽車旅館，又折返，來到這個「診所」。他想，這陣子一直很低沈，或許在此可以得到一些幫助。結果，他們說，他唯一需要的就是「聖靈的洗」。他懂得不少…他知道聖經說什麼…他懂得不只這些…但此刻，他就是想要**某些東西**…朋友，倘若你一心想要什麼，你當下就是不會放棄…總是千方百計要得到的。他是個屬靈的弟兄，但此刻他就是想要某些東西。因此，他們告訴他，回到汽車旅館，坐下來，放鬆肌肉，洗個澡…上床，把心靈放空，等候；他們會為他禱告，叫他當晚就可得「聖靈的洗」。他就遵照著辦了，回到汽車旅館，洗了澡，躺在床上，放鬆肌肉、放空心靈，結果睡著了。夜裡兩點醒過來，滿室漆黑。他感覺房間內有東西存在，不論那是什麼東西，他感覺到那東西就要進入他的身體。「我可以感覺到那『東西』正在找門徑要進到我體內」，他告訴我。他接著說：「約翰（譯按，本文作者），我好害怕…。嚇得要死！」他說，「我曾求主給我聖靈的洗…我不想讓聖靈擔憂…但這個『東西』卻讓我嚇得要死。」他抵擋它…它便走開了…他又入睡。

"I'd like to close with a story. When I first came to North America I was with a large Canadian bank. They sent me up to northern British Columbia. I had a friend up there who was what they called a "shanty-man missionary." He used to minister to loggers, to mining crews, to construction crews — people like that. He was as bold as a lion in his testimony . . . one of the bravest men I've ever known in preaching the gospel and winning people to Christ. One day, well-taught believer that he was, he was going through a period of spiritual drought. Things seemed to have dried-up in his life . . . things hadn't been happening lately. He was going through a period of barrenness in his ministry. He was going up to Prairie Bible Institute to attend their



annual Conference — and on the way to his destination, he drove through a little town, little Canadian town in Alberta. It was getting on toward evening, and he thought he'd spend the night there. As he was driving by he saw a notice in a store window. It said, "Spiritual Clinic." Well, he parked his car, checked in for the night at the motel, and went back, and went into this place. He was feeling depressed and going through this period of dryness and thought maybe they could help him. They told him that what he needed was a "baptism of the Holy Spirit." He knew better . . . he knew his Bible . . . He knew better than that . . . but he wanted SOMETHING . . . My friend, if that's what you want, you'll get it . . . you'll get it. Now this was a spiritual minded brother . . . but he wanted something. So they told him to go back to his motel and sit down . . . relax all his muscles . . . take a shower . . . go to bed and put his mind in neutral and wait, and they would pray that that night he would receive "the baptism of the Holy Spirit." So he did what they suggested. He went back to his motel room, had a shower, lay down in his bed, relaxed his muscles, put his mind in neutral, then fell asleep. When he woke up about 2 o'clock in the morning, it was pitch-dark. He felt there was a presence in the room . . . and then he felt that that presence, whatever it was, was seeking access into his body. "I could feel that 'thing' seeking to gain an entrance into my body," he told me. And he said, "John I was horribly afraid . . . horribly afraid!" He said, "I had asked God to give me a baptism of the Holy Spirit . . . I did not want to grieve the Holy Spirit" . . . and this 'thing' had come . . . and I was afraid." He fought it . . . and it went away . . . He went back to sleep.

一個小時後，他又醒來，那東西又來了。他說，「我抵擋它，花了四個鐘頭。」他說，「我不想推辭聖靈…但我當下就是很害怕。」這傢伙是什麼都不怕的！他說，「突然，有一節經文跳入我的腦海，『所賜給我們的不是害怕的靈』。」他終於認清，他遭到魔鬼的攻擊了。他便奉主耶穌基督的名斥責，並宣告主耶穌寶血的大能，釋放他脫離「那東西」…並跪下流淚向神認罪。後來，他在草原聖經學院向一群熟知他的聽眾承認，他過去一段日子差一點就信心崩潰，也差一點就接受了邪靈…朋友，真不是開玩笑的。神看我們可以認識這真理…就要好好守著真理。

He awoke again an hour later, and it had come back. He said, "I fought that thing for hours." He said, "I didn't want to reject the Holy Spirit . . . but I was afraid." This was a man who was afraid of nothing! And, then, he said, "All of a sudden a verse leaped into my mind, 'We have not been given the spirit of fear.'" He recognized he had been suffering a demonic attack and rejected it in the name of the Lord Jesus Christ, and claimed the power of the blood of the Lord Jesus Christ to deliver him from this "thing," . . . and he got down on his knees and confessed to God in tears, and then later, stood up in front of an audience, as large as this, at the Prairie Bible Institute, where he was well-known, and confessed that he had almost suffered a total spiritual collapse, and had almost received an evil spirit . . . Nothing to fool with, my friend. God holds us accountable to know the truth . . . and then to stand by it.

(禱告) 「主啊，現今許多祢的兒女飢渴慕義…但有一些則是什麼都想嚐一嚐。喔，主啊，我們祈求，祢釋放我們脫離這種愚昧…幫助我們，能教導別人這些重要的真理。奉我們主耶穌基督的名求。阿們。」

(Prayer) "Lord we do pray, in these days when so many of your children are hungry and thirsty for righteousness . . . and some of them, Lord, willing to try anything. Oh, we pray that You'll deliver us from that kind of folly . . . and help us to teach our people these great truths. In the name of Jesus Christ our Lord we ask it. Amen.