

蘭莘華人基督教會
對現代靈恩運動與成功神學的種種偏差現象之立場

**LCCC Positional Statement
Concerning the Modern Charismatic Movement and Prosperity Theology**

目的 Purpose

爲了堅持純正的聖經教導以及保持本教會的合一，本教會認爲對於現今種種沒有清楚聖經根據或偏離聖經真理的教導和活動，有必要陳述我們的立場與原則。

In order to hold true to sound Biblical teaching and maintain unity within our church, LCCC issues the following positional statement concerning the appearance of various teachings and practices that have no clear Biblical foundation or have deviated from the truth of Scripture.

立場 Position

1. 說方言 Speaking in Tongues

- 說方言的恩賜是 神主權的賜予，而 神給某一信徒的恩賜未必賜給另一信徒。本教會不鼓勵任何人或團體，用外在或人爲的方法去傳授或學習這個明顯爲 神主動賜予的恩賜。（參林前 12:8-10, 18, 28-31; 徒 2:1-4, 6-8, 11）

Speaking in tongues is a spiritual gift bestowed by God according to His sovereign will. Furthermore, what God has given to one believer may not be given to another. LCCC does not encourage any individual or group of individuals to use any external or human means to impart or learn a spiritual gift that is obviously given by God's initiative (1 Cor. 12:8-10, 18, 28-31; Acts 2:1-4, 6-8, 11).

- 任何公開的講方言，必須符合聖經教訓：

Any public speaking in tongues must conform to Biblical teaching:

- 必須有一具備翻方言恩賜的信徒在場翻譯，以使其他信徒能明白所說的方言，並得造就。如果當時沒有人翻譯，就應該在會中閉口，只對自己和神說就是了。根據聖經中保羅的教導“在教會中，我 [保羅] 寧可用悟性說五句教導人的話，強如說萬句方言”。（參林前 14:2, 6, 9, 12-19; 彼前 4:10）

There must be a believer, spiritually gifted in the interpretation of tongues, present at the meeting to interpret, in order that what is being said may be understood and may edify other believers. In the absence of such an interpreter, the person is to keep quiet and speak to himself and to God, for “in the church I [Paul] would rather speak five intelligible words to instruct

others than ten thousand words in a tongue” (1 Cor. 14:2, 6, 9, 12-19; 1 Pet. 4:10).

- 在會中公開說方言，不超過兩、三人說。(參林前 14:27-28)

A maximum of two, or at most three, may speak in tongues publicly during one meeting (1 Cor. 14:27-28).

- 必須規規矩矩的按著次序輪流說。(參林前 14:27, 40)

Those who speak must speak in turn, one at a time, in a fitting and orderly way (1 Cor. 14:27, 40).

- 說方言不等於靈命成熟的記號。(參林前 12:8-10, 28-31, 13:1, 14:14-20)

Speaking in tongues is not a mark of spiritual maturity (1 Cor. 12:8-10, 28-31, 13:1, 14:14-20).

- 擁有此恩賜，並不能使一個信徒的靈命高於其他信徒。(參林前 4:7, 12:4-7, 28, 30; 羅 12: 3-8)

Possession of this gift does not exalt a believer’s spiritual status above that of any other believer (1 Cor. 4:7, 12:4-7, 28, 30; Rom. 12:3-8).

- 說方言不是被聖靈充滿的必要根據。(參林前 12:7-11, 13:1; 加 5:22-25; 弗 5:18-21)

Speaking in tongues is not an essential sign of the filling of the Holy Spirit (1 Cor. 12:7-11, 13:1; Gal. 5:22-25; Eph. 5:18-21).

2. 說預言 Prophesying

- 先知的功能在於被聖靈引導，傳講 神的話語，提醒信徒主耶穌的再來，並指出我們的罪，領人悔改，激勵弟兄姐妹有更深的委身。先知的功能不是為人算命。[參徒 2:32-33, 38 (彼得), 徒 6:9-10, 7:51-60 (司提反), 28:25; 羅 9:1; 林前 2:4, 12-13; 彼後 1:20-21; 約 14:26, 15:26, 16:7-11 (聖靈)]

The function of a prophet is a matter of being guided by the Holy Spirit to speak the words of God, to remind us of Christ’s return, to convict us of sin, to lead us to repentance, to urge us to ever deeper levels of commitment. The function of a prophet is not a matter of fortune telling [Acts 2:32-33, 38 (Peter), Acts 6:9-10, 7:51-60 (Stephen), 28:25; Rom. 9:1; 1 Cor. 2:4, 12-13; 2 Pet. 1:20-21; John 14:26, 15:26, 16:7-11 (Holy Spirit)].

- 本教會不鼓勵信徒參加“操練說預言”、“先知啓示”或“知識的言語”等所謂的恩賜課程或訓練。說預言的恩賜是聖靈隨己意分給各人的，不需要刻意去學習和操練。預言的內容也是不能教的，因為一切的預言乃是從神而來，是神主動對祂的子民說祂的啓示和心意。聖經上教導“預言從來沒有出於人意的、乃是人被聖靈感動說出神的話來”。（參彼後 1:21；羅 12:6；林前 12:11）

LCCC does not encourage believers to attend seminars or classes that purportedly train believers to develop certain spiritual gifts, classes such as, “Learn to Prophecy,” “Revelation Knowledge,” or “Words of Knowledge,” etc. The gift of prophecy is given to a believer just as the Holy Spirit determines and does not need to be learned or exercised on purpose. The content of prophecy should not be taught by any individual or group of individuals, since all prophecies come from God, who takes the initiative to make known His revelation and purposes to His people. The Bible teaches “For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit” (2 Pet. 1:21; Rom. 12:6; 1 Cor. 12:11).

3. 聖靈充滿 Filling of the Holy Spirit

- 聖靈充滿，是被聖靈管理和引導，目的在使我們分別為聖。信徒要順服神的命令，讓聖靈持續的充滿我們，這不是一次或偶發性的經驗。被聖靈充滿會帶來自制，而非不能控制的，非理性的行為。（例如狂笑，打滾，似動物般吼叫，學動物走路，嘔吐等等。） [參徒 7:54-60 (司提反)；羅 8:5, 9, 6:19-23, 12:1-2；林前 14:33a；加 5:22-23；弗 5:18-21]

To be filled with the Holy Spirit is to be yielded to the control and guidance of the Holy Spirit for the purpose of sanctification, the setting apart of believers to God for holiness. Believers are to obey God’s command to let the Holy Spirit fill us continually. This is not a one-time or occasional experience. Being Spirit-filled will be evidenced by increased self-control and not by unrestrained and irrational behavior, such as hysterical laughter, wild thrashings, animal sounds and movements, vomiting, etc. [Acts 7:54-60 (Stephen); Rom 8:5, 9, 6:19-23, 12:1-2; 1 Cor.14:33a; Gal. 5:22-23; Eph. 5:18-21].

- 信徒持續的被聖靈充滿，乃是在聖靈所結出的果子、熱愛並順服神的話語、對其他信徒的愛、熱心傳福音和造就其他信徒上顯出。[參加 5:22-25；徒 1:8, 4:31, 6:5, 8:26-31, 34-38 (腓利)；約 15:9-17, 26-27；太 28:18-19]

When a believer is continually being filled with the Holy Spirit, his/her life will show evidence of growth in the fruit of the Spirit, a love for and obedience to God’s Word, a love for other believers, and a zeal for sharing the Gospel and for discipling other believers [Gal. 5:22-25; Acts 1:8, 4:31, 6:5, 8:26-31, 34-38 (Philip); John 15:9-17, 26-27; Matt. 28:18-19).

- “聖靈充滿”的概念經常和“聖靈內住”及“受聖靈”的概念被互相混淆。後兩者在聖經中是描述一種一次性的經驗 -- 在信徒歸信當時，就是在人一認罪悔改並接受主耶穌基督為他個人的救主和主宰的剎那，聖靈就內住於信徒的心裏，且永遠不離開。(參徒 2:36-39; 羅 8:9-11; 弗 1:13-14; 多 3:4-7; 約壹 3:13-15; 啓 3:20)

The concept of the “filling of the Holy Spirit” is often confused with the concept of the Holy Spirit living in (indwelling) believers and the receiving of the Holy Spirit. The two latter terms are used in the Bible to refer to a one-time occurrence whereby the Holy Spirit comes into the heart of the new believer to live there permanently at the moment a believing sinner confesses and repents of his/her sins and places his/her faith in Jesus Christ as his/her personal Savior and Lord (Acts 2:36-39; Rom. 8:9-11; Eph. 1:13-14; Tit. 3:4-7; 1 John 3:13-15; Rev. 3:20).

4. 治療與醫治 Healing

- 主耶穌基督並沒有說，蒙救贖就不會生病。疾病、受苦、死亡，乃是由於人類墮落的結果，聖經並沒有應許在耶穌基督再來之前所有疾病全都會被醫治。基督徒的盼望在於身體復活，不在於今生所有的疾病都得醫治。(參賽 53:4-5; 羅 5:12-14, 8:10, 21-24; 林前 15; 林後 5:1-9; 啓 21:4)

Our Lord Jesus Christ has not promised those who are saved immunity against illness. Sickness, suffering, and death are consequences of the Fall of mankind. The Bible does not promise the healing of all sicknesses before the return of Christ Jesus. A believer's hope lies in the resurrection of our bodies, not in the healing of all our sicknesses in this life (Isa. 53:4-5; Rom. 5:12-14, 8:10, 21-24; 1 Cor. 15; 2 Cor. 5:1-9; Rev. 21:4).

- 聖經並沒有禁止使用一般的方法去醫治疾病。(參提前 5:23)

The Bible does not forbid the use of conventional means for the treatment of illnesses (1 Tim 5:23).

- 治療與醫治的主權完全在於神，當一個人未蒙醫治時，並不一定表示他缺乏信心，或那是陷在罪裏的後果。(參雅 5:14-15; 約 9:1-3; 徒 3:11-12, 16; 林後 12:7-9)

Healing from sickness is solely dependent upon God's sovereign will. When a person is not healed, it does not necessarily imply that he/she is lacking in faith, nor reaping the consequences of his/her sins (James 5:14-15; John 9:1-3; Acts 3:11-12, 16; 2 Cor. 12:7-9).

- 本教會相信 神出於祂的憐憫，可以用神蹟或超自然的方式醫治，因為 神統管一切，包括醫治的主權。斷言奉耶穌的名按手在一切有病的人身上，病必得醫治；或所謂的被“聖靈擊倒”，病就得醫治，是毫無聖經根據的。本教會不認可這樣的行為。[參伯 1:18-19 (約伯的兒女全都死了)；林後 12:7-9 (保羅身上的刺仍留在身上)；腓 2:25-27 (以巴弗提病到幾乎要死，然而 神憐恤他，醫治他)；提前 5:23 (保羅雖具有醫病的恩賜，卻沒有醫治提摩太常患的疾病，反倒建議用傳統的療法醫治)；提後 4:20 (保羅將患病的特羅非摩留在米利都)]

LCCC believes that God, in His mercy, is able to heal miraculously/supernaturally, for He reigns supremely over all things, including healing. However, there is no Biblical basis for the healing of every sick person by the laying on of hands in the name of Jesus, nor for healing by being “slain in the Holy Spirit;” that is, being knocked down by any supposed power emanating from the person or the hand of so-called “Faith Healers.” LCCC does not approve of such actions [Job 1: 18-19 (Job’s children all died); 2 Cor. 12:7-9 (Paul’s thorn in the flesh remained); Phil. 2:25-27 (Epaphroditus was sick and almost died, but was healed); 1 Tim. 5:23 (Paul, who had the gift of healing, did not heal Timothy’s frequent bouts of illness, but recommended conventional means to treat his illness); 2 Tim. 4:20 (Paul left Trophimus sick in Melitus)].

5. 成功神學 Prosperity Theology

- 神揀選和救贖的目的，是要我們成為耶穌基督的模樣。神要跟隨祂的人捨己，背起十字架來跟從祂。神沒有應許我們不遭患難，不受艱難。(參羅 8:28-29; 林後 3:18, 4:16-18; 太 16:24)

The purpose of God’s election and salvation is to transform us into the image of Jesus Christ. God’s desire is for His followers to deny ourselves, take up our cross daily, and come follow and obey Him. God has not promised us a life free from suffering and troubles (Rom. 8:28-29; 2 Cor. 3:18, 4:16-18; Matt. 16:24).

- 神使我們能夠藉著信心承受苦難，而不是逃避苦難。我們相信苦難的程度和時間長短也在上帝的掌管之下，上帝有時用苦難試煉我們，陶冶我們 (像煉金)，塑造我們 (像陶器)，在患難中安慰我們，好叫我們能用所得的安慰，去安慰其他受苦的人，又加深我們的信心，使我們更加單單倚靠祂，完成祂永世的計劃。(參約伯記; 亞 13:9; 太 26:36-46; 約 9:3, 16:33; 林後 1:3-7; 雅 1:12; 彼前 1:6-7)

God enables us to bear the suffering through our faith in Him, rather than through our escaping from it. The degree and duration of our suffering is also under God’s sovereign control, for God at times uses suffering to try us, to refine us (like gold) and mold us (like clay), to comfort us in our suffering so that we may comfort others with the comfort we received from God, to deepen our faith and trust in and dependence upon Him and Him alone, and to accomplish His eternal plan (Job; Zech. 13:9; Matt. 26:36-46; John 9:3, 16:33; 2 Cor. 1:3-7; James 1:12; 1 Pet. 1:6-7).

- 本教會不認可信徒追求“健康與財富的福音”，這違背了耶穌基督在登山寶訓裏所教導的屬靈福氣與信徒品格的真義，以致偏離了神為我們在世上所定的計劃。(太 5:3-11, 6:19-21, 24-34; 提前 6:6-10, 17-19; 林後 4:7-11, 16-18).

LCCC does not approve of believers seeking after a “Health and Wealth Gospel” which is contrary to what Jesus Christ taught in the Sermon on the Mount concerning the true meaning of spiritual blessings and the character of a believer, for such actions would lead us to stray from God’s plan for us on this earth. (Matt. 5:3-11, 6:19-21, 24-34; 1 Tim. 6:6-10, 17-19; 2 Cor. 4:7-11, 16-18).

總結 Conclusion

- 成聖乃是一生之久的工夫，是聖靈漸漸地在願意持續順服祂的信徒的一生中所作的工夫。不可性急，沒有捷徑。(林後 3:18; 腓 1:6; 2:12-13; 西 3:1-17; 帖前 5:23-24)

Sanctification is the long-term work of the Holy Spirit in a believer who is willing to continually yield to His Lordship moment by moment throughout the believer’s lifetime. Don’t be in a hurry, for there are no shortcuts (2 Cor. 3:18; Phil. 1:6; 2:12-13; Col. 3:1-17; 1 Thes. 5:23-24).

- 狂熱關注神蹟奇事，及特別獨尊某幾項屬靈恩賜，不是一個健康在教會的指標，乃是顯明一個教會不健康，且教導不平衡。如此做，顯出我們追求世上的祝福過於追求與賜福的主有一親密關係，顯出我們陷在尊崇屬靈恩賜過於尊崇聖靈本身的危險中。(林前 3:1-9; 13:1-3, 8-9)

A passionate obsession with miraculous signs and a special partiality towards a few specific spiritual gifts are not indicative of a healthy church, but rather manifestations of an unhealthy church and of unbalanced teaching. Such obsession and partiality show that we are in danger of desiring worldly blessings more than an intimate relationship with God, and in danger of worshiping the gifts of the Spirit rather than the Holy Spirit Himself (1 Cor. 3:1-9; 13:1-3, 8-9).

- 本教會鼓勵信徒在基督裏以愛互相扶持，彼此關懷，在主裏順服那些引導我們的教會領袖，以聖經為我們信仰與生活的唯一準則，明白並遵守神的話語，使靈命得以成長。(徒 17:11; 腓 2:1-5; 西 3:12-17; 帖前 5:12-13; 多 3:1-2)

LCCC exhorts believers to care for and support one another in the love of Christ, to submit ourselves in Christ to the church leaders who are guiding us, to regard the Bible as the sole authority for our faith and for our life, and to grow in our knowledge of and obedience to God’s Word (Acts 17:11; Phil. 2:1-5; Col. 3:12-17; 1 Thes. 5:12-13; Tit. 3:1-2).

- 本教會鼓勵信徒在敬虔上操練自己，努力堅持研讀聖經，恆切禱告，常常裝備自己，過聖潔的生活，使神的名得榮耀。(弗 4:1-3; 帖前 5:16-24; 提前 4:6-8)
LCCC exhorts believers to train ourselves in godliness, to commit ourselves to read and study the Bible, to pray earnestly and unceasingly, to constantly equip ourselves, and to live holy lives daily, so that God's name may be glorified (Eph. 4:1-3; 1 Thes. 5:16-24; 1 Tim. 4:6-8).
- 本教會鼓勵信徒以努力傳福音，栽培初信者，積極參加教會的活動，在十一奉獻和各樣的奉獻上忠心，服事神的教會 -- 就是由信徒組成的基督的身體。(徒 2: 42-47; 提前 6:17-19; 多 2:1, 7-8, 11-15, 3:8; 來 10:22-25)

LCCC exhorts believers to serve God's Church, His body of believers, by devoting ourselves to spread the Gospel, to disciple younger believers, to actively participate in the activities of the church, and to faithfully give our tithes and all kind of offerings (Acts 2: 42-47; 1 Tim. 6:17-19; Tit. 2:1, 7-8, 11-15, 3:8; Heb 10:22-25).