聖灵 . 7_8_01 11.12 .

五重職事 (弗)4:11-16

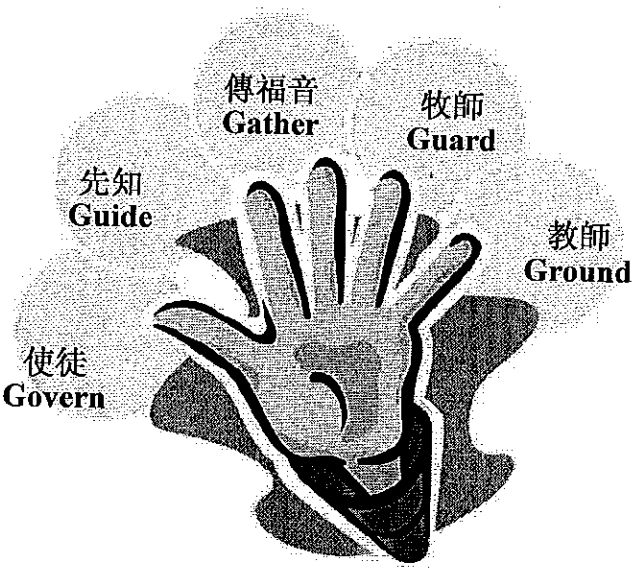
1. 五重職事的應許 (fivefold offices)：

   徒 13:1, 20:28, 21:8, 18:24, 11:27

2. 五重職事的重要性與逼切性 (importance & urgency)

   i)成全聖徒，各盡其職。（12 節）
   ii)使在真道歸一，認識神，長大成人， 滿有基督（13 節）。
   iii)不中詭計，不被搖動（14 節）。
   iv)有愛心，長進，緊連基督（15 節）
   v)各按各職，發揮功用，彼此相助，身體增長，已得建立（16 節）。

3. 五重職事 神大能的手 (彼前 5:6)　5G



①使徒 Apostle :狹義與廣義 (12 Apostles & Ascension Apostles)

- 徒 1:21, 22
- 羅 16:7, 提後 1:11→奉差遣是建立教會 church planting, lay the foundation

②先知 : spokesman (出 7:12, 5:22, 徒 13:1)

- proclaimative 出. 24:12
- predictive 申. 31:29, 王上 5:26-27, 徒 21:9-10
- exposive 約 4:19, 王上 6:8-11, 徒 27:22, 徒 5:1ff

→林前 14:22, 徒 14:3 爲不信作見證

- forth-teller ：造就、安慰、勸勉
- fore-teller／exposer

③傳福音 evangelist: gather the harvest 徒 21:8

④牧師：shepherd, feeder 提後 4:2 → 徒 20:28 (17)

⑤教師 teacher 徒 13:1, 西 1:28, 提後 2:15

初代教父對聖靈恩賜的見證

1. 游斯丁(Justin Martyr, A.D.100-165)
   "For the prophetical gift remain with us, even to the present time Now it is possible to see among us women and men who possess gift of the Spirit of God"
   『即使在今日，先知性的恩賜仍存在。』
   『今日弟兄或姊妹仍有可能擁有聖靈的恩賜。』

2. 愛任紐（Irenaeus of Lyons, A.D.130.-200）
   "Others have foreknowledge of things to come, they see visions, and utter prophetic expressions, others still heal the sick by laying their hands upon them. and they are made whole ... the dead even have been raised up."
   -在全教會禁食禱告下見證死人復活；相信預言，異象等。
   -預言的運作在牧師及主教的權柄遮蓋下，並加以察驗及分辯，避免假的啟示。
   -強調神施恩的雙手：聖道與聖靈。

3. 孟他努（Montanus）(偏差的靈恩)
   -曾為異教的祭司，於 A.D.155 年受洗信主。
   -他曾宣告自己是聖靈的器皿，領受的啟示比教會使徒所領受的更完備，並以神的第一人稱說預言。
   -強調聖潔的生活及主快來的末世思想，反對教會世俗化，制度化及權力化。
   "It is I, the Lord God Almighty, who am present in a man, I am neither an angel nor an emissary, I the Lord God the Father, have come." "Behold, man is like a lyre and I have over him like a plectrum"

4. 特土良（Tertullian, A.D.160-225）
   -第一位靈恩神學家：首先為三位一體教義打下良好基礎，及發明位格（Person）一詞。
   -注重聖靈位格與恩賜，認為我們今日仍活在聖靈時代。
   -聖靈代表耶穌基督，幫助我們能夠進入完全。
   -聖靈超自然的恩賜並沒有停止，教會中有恩賜的彰顯，表明神的同在與教會純正的地位。

   聖靈對信徒在不同環境，不斷的引導啟示、管治與管教 à 完全(perfection)，約 16 : 12-13 ：
   "The reason why the Lord sent the Paraclete was, that, since human mediocity was unable to take in all things at once, discipline should, little by little, be directed, and ordained and carried on to perfection, by that Vicar or the Lord, the Holy Spirit ... What, then, is the Paraclete's administrative office but this, the direction of discipline, the revelation of the Scripture, the reformation of the intellect, the advancement toward the better things."

   相信聖靈恩賜 à 見證教會裡有：
   "For, seeing that we acknowledge spiritual charisma, or gifts, we too have merited the attainment of the prophetic gift... a sister with gifts of revelation... she converses with angels and sometimes with the Lord, she both see and hears mysterious communications, some men's hearts she understands, and to them who are in need she distributes remedies... seeing vision... reporting to us whatever things she may have seen in vision (for her communication are examined with the most scrupulous care, in order that their truth may be probed.)"

以神蹟恩賜證明教會權柄，信仰純正，有神同在

"Let Marcion then exhibit, as gifts of his god, some prophets ... predicted things to come ... Now, all these signs (of spiritual gifts) are forthcoming from my side without difficulty."

分辨異象或預言之準則：

異象有它的屬天性、恩典性、真實性與教導性、道德性、福音性(對不信者說話)

"All these visions be regarded as emanating, which may be compared to the actual grace of God, as being honest, holy, prophetic, inspired, instructive, inviting to virtue, the bountiful nature of which causes them to overflow even to profane, since God with grand impartiality."

靈魂被提三重天經歷：

"For when a man is rapt in the Spirit, especially when he beholds the glory of God, or when God speaks through him, he necessarily loses his sensation (excidat sensu), because he is overshadowed with the power of God."

Ecstasy之描寫：

"This power we call ecstasy, in which the sensuous soul stands out of itself, in a way which even resembles madness...But how, you will ask, can the soul remember its dreams, when it is said to be without any mastery over its own operation? This memory must be an special gift of the ecstatic condition."

5. 俄利根 (Origen A.D.185-254)

-靈修神學之父，打開內在生活之門，認為信徒得救後，都有內在靈覺(spiritual sense)，可以經歷父神的榮耀。

-見證聖靈恩賜仍存在，但卻已經越來越少，只有少數。

-強調神蹟奇事的重要，見證神的道，彰顯福音的大能。

"The Holy Spirit gave signs of His presence at the beginning of Christ's ministry, and after His ascension He gave still more; but since that time these signs have diminished, although there are still traces of His presence in a few who have had their souls purified by the Gospel-'. they expel evil spirits, and perform many cures, and foresee certain events."

強調神蹟奇事見證神道更快更遠

"The Gospel has a demonstration of its own, more divine than any established by Grecian dialectics. And this diviner method is called by the Apostle the 'manifestation of the Spirit and the power'...that traces of them are still preserved among those who regulate their lives by the precepts of the Gospel."

6. 居普良 (Cyprian A.D.248-258)

-認為教會是神施行救恩的唯一管道，教會之外沒有救恩。

-因為當時異端橫行，因此他鼓勵信徒不要離開教會，強調主教遮蓋的重要，避免教義的混亂，認為主教才有聖靈的恩賜。

7. 約翰金口聖嘆 John Chrysostom (A.D.347-407)

"Let no one therefore wait for miracles ... If then we practise this charity, and all the self-denial that flows from it, we shall have no need of signs; ... if we do not practise it we shall gain nothing by the signs."

"For if those changes from inhumanity to almsgiving... these are the greatest miracles, there the wonderful signs."

"And in fact this, and one other things, were the reasons why God made miracles to cease."

-他被稱為金口聖嘆，具備講道的恩賜

-重視聖靈的果子勝過九大恩賜

-第一位教父主張聖靈恩賜已經停止

-以道德見證取代神蹟奇事的見證，以生命及生活來見證所傳的道。

8. 奧古斯丁 (Augustine of Hippo, A.D.354-430)

-認為方言恩賜已經停止，方言是為了證實聖靈的真實降臨，聖靈時代已經降臨，所以不再需要方言作為記號，證明聖靈的降臨。

-愛是最好的印證，證明聖靈在我們的心中，不需要外在的神蹟印記。（約壹四 12-13）

9. 馬丁路德 （Martin Luther, A.D.1483-1546）

-高舉惟獨聖經，反對聖經以外，聖靈有任何的啟示，惟獨聖經的思想，否認個人的奧秘經驗與恩賜啟示。

-晚年時，不再極端拒絕恩賜，也曾為人禱告，病得醫治。

10. 加爾文 (John Calvin, A.D.1509-1564)

-豐富的聖靈教導，被譽為聖靈神學家，卻反對聖靈恩賜。

-主張聖靈的雙重見證：聖靈在信徒心裡見證聖經是神的話（約 14:26）；並在信徒心裡見證是神的兒女（羅 8:16）

-認為醫病的恩賜已經停止，神卻要我們看住先知講道，而知識言語只是一般的知識，方言恩賜卻是宣教士所學的他國語言，翻方言則是單純地語言翻譯。

-聖靈最重要的工作是使信徒成聖，不看重恩賜。

11. 貴格會 (Society of Friends)(Quakers):George Fox (A.D.1624-1690)

-十七世紀中葉創立，強調傾聽聖靈的內在聲音與內在話語(inner word)，重視聖靈的恩賜。

12. 美國的第一次大復興(A.D.1734)： Jonathan. Edwards

-講道滿有聖靈的大能，光照人心悔改，帶動復興浪潮，最著名的復興講章：”Sinners in the hands of an angry God.”

13. 美國的第二次大復興(A.D.1787)： Kentucky 的聚會中，共有一萬到兩萬五千人參加聚會，聖靈大大澆灌許多傳道人。

14. 美國第三次大復興(A.D 1825-1831)：Charles Finney 芬尼

滿有佈道恩賜，開始講台的呼召，帶領許多人決志信主。

15. 司布真（C.H.Spurgeon, A.D 1834-1892）

-他的恩賜為先知講道，並且有知識言語的恩賜及超自然經歷，但他不高舉恩賜，卻高舉神的道。

1.53: It is the Hoy Spirit who imparts the first germ of life.

1.56: The covenant Elohim said to each other, " Let us unitedly become the creator of man." So, when in ages far gone by, in eternity, they said, "Let us save man," it was not the Father who said, "Let me save man," but the tree persons conjointly said, with one consent, "Let us save man."...it is a glorious trio of Godlike ones, and the tree declare, unitedly, "We will save man." We should see one girt with Urim and Thummim, precious stones, on which are written the twelve names of the tribes of Israel: we should behold him, crying unto his Father, "Forget not thy promises, forget not thy covenant." ...The Holy Spirit is floating over the earth, and when he sees a weary soul, he says, "Com to Jesus, He will give your rest." The three are conjoined in the great purpose of rescuing the elect from damnation.

1.58: Whatever the Son says, the Father listens to: and whatever the Father promises, the Holy Spirit works. A Trinity of securities, because there is a Trinity of God.

1.60: PRAY TO THE HOLY SPIRIT: When we do not understand a portion of Holy Scripture, we ask God the Holy Spirit to shine upon us. When we are depressed, the Holy spirit comforts us. You cannot tell what the wondrous power of the indweeling of the Holy Spirit is: how it pulls back the hand of the saint when he would touch the forbidden thing; how it prompts him to make a covenant with his eyes; how it binds his feet, lest they should fall in a slippery way: Let us then be doubly earnest in pleading with the Holy Spirit, that the whole church at large May be revived thereby.

1.72: PRAY IN SPIRIT AND IN TONGUE:

I long to speak, but the very desire chains my tongue. I wish to pray, but the fervency of my feeling curbs my language. There is a groaning within that cannot be uttered. Do you know who can utter that groaning? Who can understand, and who can put it into heavenly language, and utter it in a celestial tongue, so that Christ can hear it. O yes, it is God the Holy Spirit. He advocates our cause with Christ, and then Christ advocated it with his Father.

16. 威爾斯大復興（A.D 1904-1905）

Evan Roberts 十年的代禱，在異象中求神賜下十萬個靈魂，也帶動日後五旬節的復興。