

FBCC Summary Position on the Work and Gifts of the Holy Spirit

福遍中國教會有關「聖靈的工作及恩賜」的立場總結

This position paper has been passed by the Church Council on December 9, 2006

FBCC's Position on the Practice of Tongues

福遍中國教會有關「使用方言」的立場

In June 2004, the position paper on the practice of tongues was presented to the church council by the pastoral staff and the planning committee. The position is 「do not forbid; do not promote; and do not disturb.」 The council has adopted it in 2005.

在 2004 年，教牧同工及策劃委員會呈送「使用方言」的立場書給長執會。立場是「不禁止；不鼓吹；不騷擾」。長執會於 2005 年通過這個立場。

FBCC's Position on the Work and Gifts of the Holy Spirit

福遍中國教會有關「聖靈的工作及恩賜」的立場

1. The baptism of the Holy Spirit is a promise of our Lord (Luke 3:16) without any pre-condition (Luke 3:16; 1 Cor 12:13). It is the one time experience at conversion of every believer (John 3:3-8; Rom 6:3).

聖靈的洗是主的應許，不附任何條件（路 3：16，林前 12：13），是每一個信徒在重生得救時均可經歷到的，是一生一次的經歷（約 3：3-8；羅 6：3）。

2. The baptism of the Holy Spirit establishes our relationship with God. The Holy Spirit baptizes believers into the Body of Christ (1 Cor 12:13). Through the baptism of the Holy Spirit we identify with Christ in His death, burial, and resurrection, so that we might walk in newness of life (Rom 6:1-14; 8:2). The indwelling of the Holy Spirit is the assurance that a believer is the child of God (Rom 8:12-17; 2 Cor 5:5; Eph 1:13-14).

聖靈的洗是信徒與神建立關係，與基督的死，埋葬，與復活認同，歸入基督的身體（林前 12:13），叫信徒可以過新生的生活（羅 6：1-14，8：2）。聖靈的內住，是信徒重生成為神兒女的憑據（羅 8：12-17，林後 5：5，弗 1：13-14）。

3. The Bible commands all believers to be filled by the Holy Spirit (Eph 5:18). The filling of the Spirit is related to our obedience, faith, and holy living (Eph 5:18-6:9). It is not permanent in nature and must be pursued continuously. The results of the Holy Spirit's filling are the abundant life including the fruit of the Spirit (Gal 5:22-23) and the power to serve (Acts 2:4; 4:8; 13:9; Ex 31:3; 35:31; Deut 34:9; Luke 1:67).

聖經命令信徒要被聖靈充滿（弗 5：18）。聖靈充滿是與順服、信心、聖潔生活有關（弗 5：18-6：9）。聖靈充滿不是永久性的，所以信徒要常常被聖靈充滿，聖靈充滿的表現是有豐盛的生命，包括結出聖靈的果子（加 5：22-23）及有事奉的能力（徒 2：4，4：8，13：9；出 31：3，35：31；申 34：9；路 1：67）。

4. Spiritual gifts are power or skills given by God to equip and to build up the church (1 Cor 14:12). It is given freely by the Holy Spirit according to the sovereign will of God (1 Cor 12:11). We are to earnestly seek but not to demand them according to our own will, nor to ignore them (1 Cor 12; 14:1). The gifts that we seek must be for building up one another and to equip the saints (1 Cor 12:31-14:1), and not for boasting or self-glorification (1 Cor 13:1-4).
屬靈的恩賜是神賦予信徒某種能力或技巧，用以建立、造就教會（林前 14：12）。恩賜乃是聖靈憑己意分給各人，主權完全在乎神（林前 12:11）。我們可以渴慕，但不可憑己意強求，也不可輕忽（林前 12；14：1）。信徒應渴慕最能造就人、建立信徒的恩賜（林前 12：31-14：1）。我們更不可為所擁有的恩賜自誇（林前 13：1-4）。
5. The church must encourage all believers to seek the filling of the Holy Spirit (Eph 5:18) and not to emphasize on seeking the gifts of the Spirit. We need to encourage our members to discover and to properly exercise their God-given spiritual gifts to build up the church, to edify believers, and to glorify the Lord Jesus Christ (Eph 4:11-13; Rom 12:3-8; 1 Peter 4:10-11).
教會應鼓勵信徒要被聖靈充滿（弗 5：18），而不是強調追求恩賜。且要鼓勵他們發掘及善用主已賜給他們的恩賜去建立教會，造就信徒，榮耀主耶穌基督（弗 4：11-13；羅 12：3-8；彼前 4：10-11）。
6. The believer's spiritual life is not measured by the gifts but by love, faith (1 Cor 12:31-13:13), holy living, dedication to serve, witness for Christ (Rom 12:1-2; 1 Pet 2:9), and properly exercising his or her spiritual gifts (Rom 1:11; 2 Pet 1:6).
信徒的屬靈狀況不是用恩賜去衡量，乃是用愛心、信心（林前 12：31-13：13）、聖潔生活、委身事主、為主作見證（羅 12：1-2；彼前 2：9）及善用聖靈所賜的恩賜（羅 1：11；提後 1：6）來衡量。
7. God is able to intervene into our natural world with His supernatural power anywhere, anytime, using any means according to His sovereign will and power (Rom 11:33-36). But not every supernatural incident is from God (Ex 7:11-12; Matt 7:21-23; Acts 8:9-11; Matt 24:24; Mark 13:22).
神可以按祂自己的旨意、用祂的主權、在任何地方、時間、方法，在自然界的範圍內作成超自然的事蹟（羅 11：33-36）。但不是所有超自然的事蹟都是從神而來（出 7：11-12；太 7：21-23；徒 8：9-11；太 24：24；可 13：22）。
8. What the church proclaims is the biblical truth to lift up the Lord Jesus Christ (1 Cor 1:22-23). Believers are the testimony of God's grace (1 Cor 10:31). We do not glorify our personal supernatural experience (2 Cor 12:6-7).
教會宣揚的是聖經真理；高舉的是主耶穌基督（林前 1：22-23）。信徒在見證主恩時，應該歸榮耀於神（林前 10：31），而不應該高舉個人神奇的經歷（林後 12：6-7）。
9. Speaking in tongues is one of the many spiritual gifts (1 Cor 12:4-11, 28-31). It does not signify spiritual maturity (1 Cor 1:4-17; 3:1-3).
說方言是聖靈恩賜的一種（林前 12：4-11，28-31），會說方言並不代表生命屬靈（林前 1：4-17；3：1-3）。

10. Tongues certainly include human languages unknown to the speakers (Acts 2:4-11). Whether tongues include languages unknown to man, we are not sure (1 Cor 14:2, 5, 13-16, 27-28). There is no clear definitive biblical evidence for or against it.

方言肯定包括地方鄉言 (徒 2 : 4-11) , 我們不知道方言是否包括非人類的語言 (林前 14 ; 2 , 5 , 13-16 , 27-28) , 聖經並無很明顯的證明是或不是。

11. FBCC does not prohibit believers to practice the use of tongues in private as long as it is not portrayed as a sign of spiritual maturity and expecting others to follow. However, in public meetings, speaking in tongues should not be practiced openly if there is no interpreter. Believers should also refrain from speaking in tongues if it disturbs others or otherwise causes confusion (1 Cor 14).

福遍中國教會不禁止信徒們在私底下使用方言，只要他們不把它當作靈命成熟的記號，而且期望別人跟隨。然而在公眾聚會之中，如果沒有人翻譯方言，信徒們不應該公然敞開地使用方言講話。信徒們也應該克制自己使用方言講話，如果它會騷擾別人、或引起混亂 (林前 14)。

(Note: For more details on the church's position on the practice of tongues, please refer to the position paper passed by the church council in 2005.)

(註：有關教會使用方言立場的詳細資料，請參閱 2005 經由長執會通過的立場書。)

12. The gift of prophecy is for some believers to receive a message from God and then make it known accurately. The message may be prophetic utterance (Acts 11:28; 21:10-11), preaching (Acts 2:18; 22-36), exhortation (Acts 15:32; 1 Cor 14:3), teaching and instructions (1 Cor 14:19). These messages cannot violate the teachings of the Bible, and need to be verified. Believers are urged to weigh them carefully (1 Cor 14:29; 1 John 4:1).

先知的恩賜是有些信徒能得到神的信息，然後準確地傳達出來。這信息有時是預言 (徒 11 : 28 , 21 : 10-11)、有時是講道 (徒 2 : 18 , 22-36)、有時是勸勉 (徒 15 : 32 , 林前 14 : 3)、有時是解釋或教導 (林前 14 : 19)。這信息不能違背聖經，信徒更應慎思明辨 (林前 14 : 29)，並加以印證 (約一 4 : 1)。

13. The church functions according to the Bible and its principles (1 Tim 3:15; 2 Tim 3:16-17). After the completion of the Canon, there is no more new normative revelation (Rev. 22:18-19). No dreams, promptings, understanding, and intuitive thoughts should be treated as the objective and absolute truth above the Word of God. No one should demand others to follow or to obey them.

教會應以聖經的原則處事 (提前 3 : 15 ; 提後 3 : 16-17)，自正典成立後，不會再有新的規範性之啟示 (啟 22 : 18-19)。任何人不可將個人的夢、感動、領受、靈感視作客觀、絕對的話，凌駕聖經原則之上，並要求別人服從。

14. For meetings sponsored by churches or speakers whose positions on the work and the gifts of the Holy Spirit are contrary to FBCC's, our pastoral staff should instruct the congregation to discern (1 John 4:1) and should not encourage them to attend. We invite only those outside speakers who contribute not only to the members' spiritual growth but also to the unity of the church (Phil 2:1-8).

凡是在教導及實踐上與福遍中國教會聖靈立場相背而馳之教會及人士所主辦的聚會，本會教牧同工理應教導會眾分辨 (約一 4 : 1)，更不應鼓勵信徒參加。邀請外來的講員，要對會友的靈命成長、教會的合一都有益處 (腓 2 : 1-8)。

15. For those who confess that Jesus as Lord and only Savior and hold on to the fundamental doctrine of our faith, even though they have a different view on the work and the gifts of the Holy Spirit than us, we regard them as brothers and sisters in Christ and not a cult. But we do not need to agree with everything that they practice or teach (Luke 8:21; Matt 12:50; 1 Cor 1:1-3).

凡信靠主耶穌基督為唯一救主和生命的主，又相信我們所持守之基要信仰者，雖然對聖靈工作與恩賜的立場與我們不同，我們應視為弟兄姊妹，不應視作異端，但不須認同他們一切所作或所教導的（路 8：21；太 12：50；林前 1：1-3）。

16. The pastoral staff and elders of the church should correct and prohibit anyone who comes to FBCC and teaches an opposing view of the work and gifts of the Holy Spirit.

參加本教會聚會的信徒或人仕，若在教導及實踐上與福遍中國教會對聖靈立場相背而馳，本教會牧長應予禁止及更正。