



主日學與教會

林道亮牧師

今天在華人教會中，有些教會疏忽了主日學的工作，因為他們不懂教會是什麼，以為教會就是廟堂，禮拜天來拜拜神就是了。許多不信主的人，初一、十五到廟堂去燒燒香，拜拜菩薩，基督徒殷勤些，每個月去禮拜堂四、五次，難道我們也把教會當成一間廟堂嗎？那太可惜了；教會並不是廟堂，教會到底是什麼呢？我們都知道我們是耶穌的門徒，門徒兩字就是學生的意思，亦即我們是耶穌的學生。既是學生，就得去學校上課，學生和學校是連在一起的。是學生的話，一定有學校；不再去學校時，也就不是學生了。我們是耶穌的學生，就應該有自己的學校，我們的學校在那裡？教會就是我們的學校。除非我們不是耶穌的學生，那教會也就不再成為學校了。

既然我們是學生，教會是我們的學校，學校裡就應該有功課、有老師、有課堂。教會注意到平日聚會的場所，而去建堂，購堂都是應該的，可是這是硬體的一方面，如果軟體方面不重視的話，就是擁有最好的禮拜堂，也是沒有前途的。今天許多教會只注意到硬體的建造，而忽視忘記軟體的塑造，多麼可悲！使徒行傳裡告訴我們，當時的教會，根本沒有硬體，可是他們的軟體多麼好，一天三仟人信耶穌，一天五仟人信耶穌。我們要注意教會既是學校，就要先有好的教員，設法造就主日學老師，這是第一要緊的事。在教會裡，如果有兩種人存在，教會就會有前途。第一種是領人歸主的人，教會需要有弟兄姊妹來領人歸主，光是只倚賴傳道人的話，前途是渺茫的。第二種人就是主日學老師。

領人到學校裡，這是招生，招來學生後，怎麼辦呢？就讓他自生自滅嗎？那這個學校只是個野雞學校。真正的學校，學生進來後，就會有責任，盡力好好的教導他們。要教導學生，就得要先好好的造就老師。學校裡有不同的科目造就不同的人才，教會的主日學也在造就不同的人才。教會主日學辦得好，就是一個最好的組織，每一個主日學班的老師都應當把他的那一班當成一個小教會，而能關心班上的弟兄姊妹，以聖經為工具來教導人，以神的話來幫助人。主日學老師們當感謝神給你這樣的權力，這是何等榮幸的福份！若是主日學學生上課能得幫助造就，自然就會帶領更多的人來。

教導學生是為什麼呢？是為熟悉聖經嗎？聖經又不能當飯吃，為什麼神給我們聖經？我們都知道聖經是神給的啓示，要我們藉此而認識祂。我們靈命的長進，完全在對神的認識如何，認識神多少，靈命就長進多少，而不在乎唸了多少聖經。當然要認識神，就要唸聖經，但光是聖經唸熟，並不代表靈命好，唸熟聖經，只是有知識，這還不夠，還要等聖靈在我們屬靈知識上的光照，才能看見知識後面的真理，才能叫我們摸得著神的話語，這個知識才會成為我們的真理，真理才能叫我們得自由。

哥林多前書14章1節說：「你們要追求愛，也要切慕屬靈的恩賜，其中更要羨慕的，是作先知講道。」我們常說到“愛”的重要，在哥林多前書13章已詳細告訴了我們愛的真諦。約翰一書3章也提到「主為我們捨命，我們從此就知道何為愛，我們也當為弟兄捨命。」這些聖經都在教導我們，光是在嘴上講愛，是不夠的，愛要有動作，把它發揮延伸出去，所以哥林多前書14章1節說：「要追求愛，要切慕屬靈的恩賜。」神為什麼把恩賜給我們呢？換句話說，神為什麼給你有機會教主日學呢？這是神給你的機會，讓你的愛能藉教導達到主日學的學生身上。

前面又特別提到作先知講道的恩賜，換句話說，神要我們每一個弟兄姊妹都懂得神的拯救，我們要為祂作見證。神要我們羨慕作先知講道。「先知」兩字，中文翻譯不很洽當，在英文中，Pro是代替的意思Phet則是講話，Prophet是代言者，是代替神說話的人。在出埃及記中，亞倫是摩西的代言者。代言者，聖經稱為先知，所以代替神說話的人就是先知。在先知書裡，以賽亞、耶利米、以西結很少預言，他們大多是斥責當時人民的罪，勸勉他們悔改，歸向神，神會憐憫他們，這是先知的工作。既然代替神說話，當然先要曉得神的話，這就是為什麼要教導聖經，為什麼要有主日學了。主日學教導學生，就是希望每一個人有一天都能代替神說話，這是神對每一個兒女的盼望，也是作為神兒女們每人都該羨慕的恩賜。

有人問我辦主日學的祕訣，我說：「沒有祕訣，事在人為！」只要我們有好的主日學老師，自然就有好的主日學。求主施恩給我們，讓每一個主日學老師都能尊重自己，好好的預備功課，仰望神，求神的教導，使學生藉著主日學得以聽見神的話語，這樣，自己靈命有長進，學生的靈命有長進，每一班主日學靈命有長進，更帶來整個教會的靈命長進！

• 本文摘錄自林道亮牧師於本教會的講道一胡可清整理

主聽了我的禱告

李秀娟

我從小在拜佛的家庭中長大，所以過去對主耶穌一點都不認識。1979年11月我們來到美國，人生地不熟，美國的生活一點也不懂，最令我們夫婦煩心的是兩個月大的女兒，她先天不足，孱弱多病，又不會自己吃奶，我心中很痛苦，又不願向人訴說，因為周遭朋友並不能了解我們的心境，反而有時人會用訝異詼笑的眼光來看我們。我們一直生活在不快樂的心情中，有時，甚至想帶著女兒跳河自殺算了。這個女兒的病情把我們夫婦過往的快樂時光都破壞無遺，她每一生病，就需留院醫治，我們則整日奔波去照顧，使我覺得生不如死，這樣苦難煩惱的人生，太沒有意思了。我一直埋怨女兒為什麼要生長在我們家？為什麼不生在那些有錢家庭？為什麼偏偏要讓雙手空空來美國的我們呢？這些為什麼整天在我腦中盤桓，使我們生活很不愉快，很不平安。我整天尋事跟先生吵架，把自己關在家裡頭，怕出去遇到人，談起女兒我又傷心。還加上來美國兩三年後，聽見很多相識的朋友都接二連三的買了房屋，每一回聽到這個買房，那個置產，我就埋怨自己為何這樣命苦，又怨女兒為何不快點死，還留在這個痛苦的世上作什麼？我一直都不曾愛護過她，一直在恨她，生她的氣。這些都是沒有認識主以前所犯的罪，但當時自己不知道，還認為自沒殺人放火，就是沒有罪。現在求主耶穌寶血來洗淨我的過錯。

我們已在這樣的景況下生活了十年，但神竟一直沒有放棄我們，兩年前我去兒子的學校裡開會時，遇到許基康夫婦。多年前許基康和張國森弟兄曾去難民營裡教人唸英文，傳福音，我們因而相識，後來因為搬遷而失去聯絡。這次見面，他們很熱心的問候，還說改天要找劉清清弟兄一同來探訪我們。不久，他們果真來我們家，記得是在晚上八點多，劉清清弟兄剛從波士頓學校回來，還沒回自己家，就來探訪我們。我心裡想不通他們來傳福音會得到什麼好處，為什麼連晚飯也沒吃，家也還沒回，就過來看我們？我心裡又感動又懷疑，不知道他們的真正目的是什麼？他們跟我們講到主耶穌的偉大，祂是又真又活，完美有大能的神。我聽後，反應激動，大哭說：「如果祂是萬能，完美的神，祂為什麼不公平，我們那樣窮，還把一個殘廢的孩子給我，讓我這麼多年來活在苦海中，為什麼我們不能像別人過平安富足的生活，我整天都是悶悶不樂，心中的痛苦有誰能知曉呢？」我當時的反應是這樣激烈，一點也都不肯接受主。那晚他們告別時，說會繼續請Amy來探訪我，有一天Amy和劉燕姐妹來跟我談到神怎樣創造天地，怎樣創造世人，但我一點也沒聽進去，他們又帶我參加婦女會，查經班，我那時都不太想參加也沒有心情去聽福音，就這樣又過了一段時間，但主耶穌還是沒有放棄我，祂又安排一位愛主的姊妹Anna，就住在我家附近，Amy把我的名字給了她，請她帶領我。Anna告訴我：「自從她認識主後，主把她以往不好的習慣都改過來，對人生的觀念也都改變了，有主同在的人生，就有目的，有意義，看人看物跟以前不同，什麼都是美好的。」真的，我看她有四個孩子，其中一個是有“自閉症”的女

兒，但她卻總是過著平安、快樂的生活，神似乎也一直祝福他們家裡的人。從此我有点相信主是又真又活的神，但我還是不肯禱告。直到90年12月聖誕之前，我們計劃去紐約，但找不到Respite Care來照顧大女兒，過去好多年，我們都沒帶她去紐約看公婆，因為她一上車就會大叫大喊，使人心煩。可是我們已經跟家人說好，要去紐約一起過聖誕，並且禮物也都準備好了。後來我們決定就帶著華香——我的大女兒同去，但又害怕她在車中喊叫，那時我開始嘗試禱告，求主說：「主耶穌啊，如果你是真神，求你能幫助我們照顧華香，讓她在去紐約的途中，能安安靜靜的休息，不要吵鬧喊叫影響到旅途的安全，那我就感謝神。」神果真聽了我的禱告，華香居然沒有吵鬧，在車上很乖；安靜的坐了四個多小時，我們真是太高興了。但到晚上就寢時，她又開始大叫，我怕她這樣吵到別人的睡眠，就想起再次向神禱告，我緊緊的抱著華香，向神說：「主耶穌求你把她緊緊的抱在你懷裡，讓她能夠安靜，甜蜜的一覺到天明，不要讓她再吵，影響別人。」神真的又聽了我的禱告，華香很快就入睡了。第二夜，第三夜都是這樣，我抱著她向神禱告。在紐約的幾天就這樣很愉快的過去，我們又要從紐約開車回來。剛一上車，車發動時，華香開始大吵起來，我立刻抱著她向神禱告，過不久，華香安靜下來。從此，我信了主。我也把向神禱告的事告訴婦女禱告會的姊妹聽，我告訴她們說：「主真的都聽了我的禱告，我好高興啊！」她們告訴我：「繼續跟神禱告，有什麼問題，有什麼困難都帶到主面前，神會幫助你的。」從此，我天天禱告，看聖經，心裡感到好平安。現在我很喜歡參加主日崇拜、查經和禱告會。感謝讚美主，祂用寶血洗淨我的罪，讓我能夠來到神的國，在受浸後，我已是有福份的基督徒，今後，我個人和家人，孩子都當然得救，並且在人生路途上，神與我們同心同行，感謝讚美主！



THE CHURCH AS A COVENANTAL COMMUNITY III

By: CHING C. LAU

Another implication of the priesthood of all believers is that all Christians have been called to serve one another as well as the world at large in the same pattern as Christ has served his disciples. According to Thomas F. Torrance, "... in constituting them as His Body, baptized with His baptism and partaking of His cup, Christ so assimilated them into His diaconal life and service on earth that He made diaconia an essential mark of the church redeemed by Him and built up around His own Person as Christ. They were in Him a messianic community anointed for service, through sharing in His own anointing and His own self consecration for mankind. It cannot be doubted that this diaconal character of life and service in Christ is a basic and permanent sign of the church sanctified in Him, for it is here that Christ's own image and likeness most clearly appear: in the diaconia of the divine mercy within the spiritual and physical existence of man."¹⁸

Since we are to follow Christ's example in our service, what then is the pattern of service which Christ has instituted in Himself for the church? Basically it is a charge to be merciful as the Father is merciful and a call to follow Christ in the form of a servant. The mercy referred to here warrants some explanation. As Torrance puts it, Christ ministered the mercy of God to man at the sharpest point of his need and misery, where he is not only unmerciful but resents mercy. "It is easy enough, as Jesus pointed out, to be merciful to others when it meets with some return, but to be merciful without any hope of return and without ever looking for any return, to go on being merciful in the face of unremitting unthankfulness, and always to make every act of ingratitude, no matter how bitter and obdurate, the very occasion for mercy, is to minister a mercy that is quite

limitless. That is real mercy, and that is what it means to be merciful as God is merciful."¹⁹

Thus this mercy is not some sort of cheap sympathy but it is manifested in actively bearing the burden and suffering. For when Christ came to accomplish the salvation of men through his diaconal ministry, he did so by first identifying with the sinful man. "... He was at work reclaiming lost humanity, not by accusing men in their sickness and sin but by shouldering all their asthenia upon Himself i.e. not by throwing the responsibility back upon them but by taking their responsibility on Himself."²⁰ This substitutionary aspect permeates throughout Christ's ministry and culminates in His crucifixion. Therefore a lesson for us to learn is that truly substitutionary love is, for the sake of the brother, able even to relinquish the salvation which God has given and like Moses and Paul pray to God to reject me and make my brothers blessed in my place. To serve our brothers and sisters according to Christ's pattern means "we enter into the brother's filth and shame in order to help him out of his sins by the power we have because God has protected us. We become his fellow prisoners so that he may be free, and we become companions in his fall so that he may stand up and walk."²¹

Here again the church today has fallen way short of the standard set by our Lord. Christians are so busy wrapped up in their own personal interests that they hardly spend time with other members in church, let alone sharing their lives with one another. For those who are willing to take the time to go to the fellowship or small groups, their experience is that the sharing is too superficial. Many times I find brothers and sisters sharing what Christians ought to be thinking

but not what they are actually thinking, thus reducing sharing to a cerebral exercise. Too often we fail to grasp the truth from the parable of the good Samaritan that "sharing does not come from religiosity but from the heart."²² If we are to strengthen our life within the body, we must learn to think from our hearts first. Only then will we begin to see that we need each other and only then will sharing develop. What a beautiful picture it would be when Christians share with one another their personal problems and needs and receive the support of others through their intercessory prayers and spiritual counseling. Likewise, what a thrilling experience for Christians to share in the joy of others' triumph over personal struggles which have been endured by the body together.

Not only that mutual service within the church is lacking, but the service rendered by the church to the world is also tragically missing. In the case of evangelical churches, the tendency is to separate the presbyteral ministry through which the Word and Sacraments are dispensed from the diaconal ministry through which the responses of God's people in worship and witness or intercession and mercy are guided and prompted. This obviously has its historical roots dating back to the time when the church was busy combating the influence of liberal theology and its by product, the social gospel. However, by suppressing the diaconal ministry while elevating the presbyteral ministry, the church suffers grave consequences. For these two ministries are essentially complementary and are mutually dependent since each requires the other for its proper fulfilment and one is obstructed by the lack of the other. Thus when the ministry of Word and Sacraments

is left on its own without the other half, it has succumbed to the temptation "to arrogate to itself a false glory and to fulfil its authoritative commission not by obedient service but by usurping control and mastery over the Lord's inheritance."²³ This is in dire contrast to the example set by Christ who refused adamantly the temptation of using his power and authority to accomplish his mission rather than serving as a humble servant.

This separation of the diaconal ministry from the presbyteral ministry also has disastrous consequences for the service of the church in its corporate capacity. "For without the example of pure service, which it is the office of the deacon to set forth, the church has fallen into the temptation to give itself out as the patron of goodness and welfare and to assume worldly powers in order to achieve success in its work of relief, and thus has betrayed the very nature of its ministry as service of divine mercy to mankind. This has also meant that the ministry of Christ clothed with His gospel has been kept apart from the ministry of Christ clothed with the need and plight of men, with the result that the ministry of the Gospel has so

often lost its relevance to men in the concrete actualities of their existence, and the ministry of the divine mercy has lacked its penetrating power to strike into the deepest root of human need in man's guilty estrangement from God -- thus grave disorder has appeared in the life of the church and its mission is often fraught with a deep sense of futility."²³

I was particularly struck by Torrance's statement that "deacons act as representatives of the people and as examples of the way in which Christ identified Himself with their need, and therefore as sent by Him to engage in a ministry of pure, unassuming service without any commission to exercise authority or pastoral control."²³ I have been a deacon for six years and I must confess that my role was just the opposite to that described by Torrance. For the deacon has always been regarded as an authoritative figure who is involved in the decision making and thus the governing of the church. Never had I been taught that I was supposed to be an example of pure service to the congregation. In fact, the board of deacons was so involved in board meetings and planning sessions that sometimes

we wonder if we were serving people or mere managers. That is why it is so reassuring to read from "The Living Church" that one of the fundamental concepts is "the living church remembers that it is people -- the people of God."²⁴

One can ponder a lot more on the thoughts I have outlined. But the fact remains that the church is far from perfect. We still have a long way to go in building up the church as a covenantal community of saints according to the blueprint set forth in Scriptures. As I Peter 2:9 points out, the imperative of the church is to declare the wonderful deeds of Him who called us out of darkness into His marvelous light. However, until the church fulfils its indicative of a called community living in harmony and love, there is no hope of fulfilling the imperative. I agree wholeheartedly with MacNair that the greatest incentive for individual Christians to evangelize is their experience of the reality of the abundant life in the church.²⁵ Without that personal fulfilment as part of the Body, we are merely preaching yet another empty philosophy.

(The End)

— 賀迦勒團契 —

打油詩 張健利

迦勒迦勒，老當益壯，團契團契，其樂融融。
年未四五，請勿參加，即使入會，也不承認。
每月月頭，都有聚會，除了專題，還有點心。
有吃有喝，歡喜非常，身心靈體，都得滋養。
更兼禮聘，醫護人員，隨伴在側，細心照顧。
先看氣色，再量血壓，低壓不低，高壓不高，
一切正常，下次再來。如此團契，那裡去找，
天上地下，只此一家。弟兄姊妹，若想參加，
請洽主席，黃陳桂芬。主內一家，共享主恩，
廣傳福音，世界大同。



我上主日學的心得

許力弘

我是許力弘，去年參加了成人主日學的“基要真理班”。當學期結束時，劉清清弟兄要我與大家分享我的學習心得。雖然我的心得淺顯不知是否能激勵弟兄姐妹？但是我還是很願意藉此機會向各位弟兄姐妹見證神的信實。

這是我第一次固定參加成人主日學，以前我是一個逃兵，有太多個人的理由，使我沒辦法持續。但是我知道一個基督徒必須在生活及靈性上不斷的成長，惟有更認識神，才能更愛神，更討神的喜悅。成長的方法就是個人的靈修，參加查經班，團契，主日崇拜，以及成人主日學。我雖然自1986年受洗成為基督徒，但聖經還沒有完全讀過一遍，各卷書，各章節間的關連不太能聯貫。每當我聽到牧師或其他弟兄姐妹旁徵博引聖經經文，我就很羨慕，希望有一天也能如此；再加上當我碰到一些非基督徒，想向他們傳福音時，就覺得自己對聖經的道理知道得太少，不足以應付。誠如以弗所六章13~17節所說「所以要拿起上帝所賜的全副軍裝，好在磨難的日子抵擋仇敵，並且成就了一切，還能站立得住，所以要站立穩了，用真理當作帶子束腰；用公義當作護心鏡遮胸；又用平安的福音，當作豫備走路的鞋；穿在腳上；此外，又拿著信德當作藤牌，可以滅盡那惡者一切的火箭，並戴上救恩的頭盔；拿著聖

靈的寶劍就是上帝的道。」所以必須穿戴上帝所賜的全副軍裝，才足以成為上帝的精兵。

這一次的基要真理班給我最大的收獲就是知道如何向神禱告。以前我很害怕和別人一起禱告，因為我覺得我不知道要向神說什麼，而且我會的禱告詞就那麼幾句；實在是不敢在眾人面前開口。可是自我上了這一學期的課，也有實際的操練後，才了解到原來向神禱告不是想像中那麼困難。其實就像是我們向父母親說話一樣，將心中所想的，所要的告訴神，同時也要讚美神的慈愛與大能；感謝神的保守與賜與；更要承認我們的過犯與軟弱；求神的赦免。清楚了禱告的內容後，似乎禱告就容易多了，不像以前那樣不知道要說些什麼。並且常向神禱告，也幫助我對神的信心，建立上帝與我之間的關係。因為我看到神聽我的禱告，也學習到順服的功課，使我覺得上帝真是與我同在，不再只是「星期天」的主。而且我也發現我愈常禱告，就愈會禱告，禱告也就愈有力量。真是感謝教會有成人主日學的課程，使我在信仰上能更進一步，對真理有更深一層的認識！

羅威爾區華人聖經教會春季成人主日學

日期：1992年2月16日至1992年5月31日

時間：每主日上午11時30分至下午12時15分

班 別	內 容	老 師
慕道班	以問答討論方式，探討基督教信仰的基礎。目的是用客觀的角度，回應慕道友提出有關信仰的問題。	許基康 劉清清 卓建青
基要真理 (A 國) (B 粵)	以聖經為本，探討信仰生活的實踐，並透過研習和個案討論，讓學員瞭解如何達到知識與生活的平衡。此班是接續秋季之課程，歡迎上學期此班之學員及其他初信者參加。	A 張國森 徐家美 B 陳志英 梁仲江
智慧書 綜 覽	以綜覽方式探討舊約詩歌智慧書作者靈性之經歷，並學習此種書卷的結構形式，涉獵之書卷包括約伯記，詩篇、箴言、傳道書及雅歌。	李元雄 陳國偉
新約選讀 (國語)	研讀保羅在以弗所書中的教導，並藉此探討有關教會奧秘的真理，並應用在個人的信仰，教會事奉以及生活上。	劉謝靜枝 鄭安兒
新約選讀 (粵語)	查考哥林多前書，亦藉此探討一些基本研經及釋經法。同時注重此書當時社會的影響，從這些教會問題，現今信徒怎樣學習在教會有正確的事奉態度，能使教會更趨向應有的模式。	蔣達光 曾育彪
詩篇選讀	用歸納式查經法，查考詩篇經節並如何應用到日常生活上。本班歡迎青少年以上信徒參加。	鄧鄭新琪 林雲達
門徒訓練班	此課程之目標是在知識上提供作門徒全面性的觀念及在心志上使學員願意在各方面學習門徒的操練，包括神人關係、服事、家庭、人際關係、自我認識，金錢及時間管理等。	羅 偉
Sunday School	It is an exploration of one of the books in the New Tuntamant.	MacDonald