

完全委身於基督抑或一個制度？

TOTAL COMMITMENT
TO THE LORD
OR
TO A SYSTEM?

by M. H. Tucker

完全委身還是極端主義？

TOTAL COMMITMENT
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完全委身於基督，對大多數基督徒來說，是一項明顯的聖經原則，並不需要任何經文作引證。可是，在主的工作上完全委身於一項人爲的制度却是另一回事。那個被稱爲“完全委身運動”便是標榜一種人爲的制度；而這制度或方法乃是建基於高爾文所著的《佈道大計》一書上的。

我們所反對的是在主的工作上完全委身於一套人爲的制度，但我們並不反對以下各點：

- (1) 強大而合符聖經的傳道工作；
- (2) 事奉主的熱心；
- (3) 彼此代禱，互相鼓勵；
- (4) 崇高的道德標準，自律的生活。

《佈道大計》一書中所包含的基本要旨看來似乎頗爲合理，以及符合聖經的教導。從中找出值得商榷的地方是不輕易的。我們必須仔細觀察才會發現此書被誤用的地方，並且不可不加以反對。然而，即使一個人親身探訪其中一個提倡“完全委身”的教會，亦難以立刻找出它在教義上的錯誤。

以下從《佈道大計》節錄出來的一段文字，正是這個“完全委身”運動的基礎：

“我們需要設立某種扶立制度，務求每一個初信者都有一位基督徒陪伴他，直到該初信者能夠領導別人爲止。擔任輔導工作的人，應該多花時間陪伴初信者讀經、禱告……。”第 (26頁)

“栽培一個人不是那麼簡單。受栽培者需要不斷的照顧，

TOTAL COMMITMENT TO THE LORD OR TO A SYSTEM?

M.H. Tucker

Total commitment to Christ is such an obvious biblical principle that proof texts need not be given for most Christians. However, total commitment to a human system of doing the Lord's work is a different matter. What is known as the "Total Commitment Movement" gives emphasis to a human system. This system or method is based on the book, The Master Plan of Evangelism, by Robert Coleman.

In opposing total commitment to a human system of doing the Lord's work, we do not oppose the following:

1. Strong Scriptural evangelistic efforts.
2. Zeal in serving the Lord.
3. Praying for each other and encouraging each other.
4. High moral standards and a disciplined life.

The basic idea of The Master Plan of Evangelism appears sensible and scriptural. A person will have difficulty in discovering objectionable material. It is only when we observe the perverted applications of the book that we must disagree. Even when one personally visits one of the "total commitment" churches doctrinal error will not likely be heard.

The following statements from The Master Plan of Evangelism have become the basis of the "total commitment" movement.

"Some system must be found whereby every convert is given a Christian friend to follow until such time as he can lead another. The counselor should stay with the new believer as much as possible, studying the Bible and praying together..." (p. 48).

"Building men is not easy. It requires constant personal attention, much like a father gives his children.... It can only

像兒女需要父母照顧一般……要栽培人，唯一的方法就是形影不離地使他們隨侍身側。”（第25頁）

“（我們要）經常與他們見面，聽取他們的近況，制定一份組員進度表。”（第87—88頁）

要從這些句子中指出謬誤之處絕對不容易，是嗎？因為問題的關鍵在於這些主張被錯誤地運用。

一個領袖被認定必須長期監督、矯正以及查察初信者屬靈方面的進度，通常領袖會替他列出一個時間表，其中包括他的睡眠時間，消遣、食物、“寧靜的時間”（Quiet Time）和“屬靈的交談”（Soul Talk）等。而這些往往會透過心理壓力來強迫初信者遵守。正如《佈道大計》所說：“祂的一生沒有隨想隨做的事情：沒有白費氣力，也沒有閒言閒語。祂專心的是神的事（路2：49）。祂的生、死、復活，都是按時發生。”（第5頁）它確實是基督的一生的真實寫照，但這是否表示一個領袖（他也只是人）有權控制他的跟隨者的時間呢？

現在讓我們從以下兩封信件，來看清這制度常引致的後果。它們是刊登於美國科羅拉多州 Gainesville 的一份報章上：

編輯先生：作為一個被牽涉入“Crossroads”基督教會的女孩的家長，我希望在此表達有關我對你最近一篇文章的感想。

我目睹我的女兒由一個朝氣勃勃，活躍好動的年青人，變成一個受人操縱的機械人。年半以來，她一直生活在惶恐不安裏，她一方面害怕Chuck Lucas，他的追隨者以及教會，另一方面又要按所有被預定的程序去做。這期間我也曾盡一切努力，幫助她脫離這個團體，其中包括給Lucas的一封信（這封信從未被答覆），但都徒勞無功，令我灰心沮喪不已。

Lucas和他的組員甚至要求我的女兒讓他們主宰她的時間和金錢。要是她拒絕的話，就會面對恐懼及地獄。試想想，對

be done by persons staying right with those they seek to lead" (p. 47).

"We have to make it a practice to meet with them and hear how things are going.... Keep a record somewhere of their progress." (p. 123)

It is difficult to find any fault with the above statements, isn't it? The problem comes from the perverted application of the statements.

It is assumed that the leader must constantly supervise, correct, and check on the growth of the new convert. Often a schedule of his time is made out by the leader. This includes sleep, recreation, food, quiet time and soul talks. Psychological pressure is used to enforce these. The Master Plan states, "There was nothing haphazard about His life -- no wasted energy, not an idle word, He was on business for God (Lk. 2:49). He lived, He died, He rose again according to a schedule". (p. 18) While this is an accurate description of Christ's life, does it follow that a human leader has a right to determine such a schedule for his followers?

A look at the following two letters should open our eyes to what this system often leads to. These letters appeared in a newspaper in Gainesville, Fla.:

Editor: As a parent of a daughter who was involved with the Crossroads Church of Christ, I need to comment on your recent article.

I watched my child change from a vibrant, vivacious person into a programmed robot. She lived in fear of Chuck Lucas, his disciples, and the church, doing everything she was programmed to do for 1½ years. During that period of time all my efforts to detach her from this group, including a letter to Lucas (which was never answered), were futile, which left me utterly despondent and frustrated.

Demands on her time and money were (made) by Lucas and his group. The alternative being -- fear and hell. How outrageous to impose these pressures on a college student,

一個祇有少量金錢，正在為將來而專心求學的學生來說，這些壓力是何等的駭人聽聞。

我為我孩子的禱告終於得蒙答允。但願多一兩個孩子會因你的文章而得以脫離“Crossroads”教會。

Helen Tsotsos 太太
Clearwater

編輯先生：你對“Crossroads”教會的教導和事件等的報導與我的兒子所遭遇的不謀而合。在這篇文章中，你幾乎轉述了他於一九七五年最初就讀科羅拉多州大學時牽涉入“Crossroads”教會的經歷。

我們的兒子在基督教會長大。他父親是教會的執事。我們自問均是虔誠的信徒——那真正的基督教會並沒有獨特的教義或信條——聖經是他唯一的根據及指引。

當我們的兒子得悉Gainesville有一間如此宏偉，美麗的教會時，他在極度興奮之餘，便立刻成為該教會的一份子。他被安排與一個“祈禱夥伴”(praying partner)在一起，他較我的兒子年輕，在教會的經驗也較淺，對聖經的認識也較少。由此時起，他開始懷疑及感到困惑，他向我們談及他的疑惑和恐懼——有關“Crossroads”的宗教如何“結構牢固”的事。他被要求定時向他的“祈禱夥伴”“承認他所犯的罪”。他被要求一定要參予所有“屬靈的交談”，甚至因此要撇開他的學業和兼職不顧。對他所提出的詢問，他們感到大為不快，亦從沒有回答。他們反對他向父母，其他傳道人、長老以及執事等人尋求建議和輔導。

這一切都如此悲劇性，使他蒙受莫大的困擾。我們在電話中與他交談了不知多少個晚上；直至有一夜，他跟我們的傳道人聯絡並且談了超過一個小時。

他背叛了這個組織後，便遭到他們的排斥。他們又指示他的同伴躲避和羞辱他。幸好這個故事有一美滿的結局。我們的

who has little money and is concentrating on an education to shape her future.

My prayers were answered for my child. Hopefully, as a result of your article, one or two sons or daughters will be saved from the Crossroads church.

Mrs. Helen Tsotsos
Clearwater

Editor: Your report on the teachings and incidents (of the Crossroads Church) paralleled those of our son's experience. It was almost as though you were relaying his personal experiences at the Crossroads Church of Christ when he first entered the University of Florida, in 1975.

Our son grew up in the Church of Christ. His father was a Deacon. We consider ourselves devout members -- the true Church of Christ has no separate doctrine, no creeds -- the Bible is its sole source or guide.

Our son was thrilled to learn of such a big, beautiful church in Gainesville and placed membership there immediately. He was assigned a "prayer partner," junior in age and limited experience in the church; less knowledge of Biblical teachings. This is when he first started to doubt and question. He talked to us about his doubts and fears -- about how "structural" the Crossroads religion was. He was expected to report to his "prayer partner" regularly to "confess his sins." He was told he should attend the "soul talks" even at the expense of his education and part-time employment. They resented his questions and would not respond. They resented his keeping the advice and counsel of his parents, other ministers, elders, deacons, etc.

It was all very tragic and nearly "blew" his mind. We talked to him night after night via telephone and one night he called our minister and talked for over an hour.

When he rebelled, they ostracized him. They told his peers to shun and shame him. Fortunately this story has a happy ending. Our son left the Crossroads church and placed

兒子離開了“Crossroads”教會，加入Gainesville的“University Avenue”的基督教會。他的女友數星期後也成了University Avenue教會的一份子。他們現在已結婚，並在Jacksonville生活。

Marvin Butler太太
Pensacola

我們所討論有關這制度的其中一項弊端，就是將長老的權力移交那些屬靈領袖或“屬靈顧問”手上。即使這一點他們予以否認，但事實上這是《佈道大計》一書的教導。它企圖慫恿基督徒跟隨其大計，“假如我們不能從上開始，那就從我們所站的地位開始，找幾個卑微的人來，訓練他們成爲偉大的人。”（第16頁）

這類“完全委身”的領袖通常是透過一些例常聚會以外的小組活動而逐漸擴張勢力的。“最好定期與全組或部份組員相聚，一同研經，禱告，分享負擔和願望。不必向受訓者透露聚會的理由和最終目的。”（第86頁）

以下的文字是T. Pierce Brown寫的。他曾在一間受這運動強烈影響的地方教會作傳道人：

“假設你在大學唸書，是個正在尋找真理的年輕人。你渴望從一個擁有正確資料，也知道自己的方向的人得到權威性的言論。我敲你的門，並把基督介紹給你。假如你尚未相信祂，我向你證明祂擁有天上地下的權柄，並且祂希望成爲你生命的主宰及靈魂的救主。事實上，我用了你從未聽過的那麼有力的方式向你強調耶穌是主。你接受了，並明白這意味着要完全委身於祂。在這個充滿懷疑和不安的世界裏，這對你非常吸引，特別是假如你是個有奉獻精神及有理想的人。你順服了福音，在理智上和感情上都被耶穌的主權、權柄、權能和愛覆蓋着。你更因我引導你歸向基督時明顯表現出的忘我、獻身，和關懷而激動。你在生命中第一次聽到有人強調基督的主權，並差不多在每一個場合都引用聖經。當你知道

membership with the University Avenue Church of Christ in Gainesville. The young lady he was dating also placed membership at University Avenue a few weeks later and now they are married and live in Jacksonville.

Mrs. Marvin Butler
Pensacola

One of the evils which grows out of the system which we are discussing is the shifting of authority from elders to the authority of the leader or "spiritual advisors". While this is denied, it is, in fact, taught in The Master Plan. In trying to influence Christians to follow The Master Plan; it is stated, "if we can't begin at the top, then let us begin where we are and train a few of the lowly to become the great." (p. 36).

The development of such "total commitment" leaders often comes through group meetings which are beyond the regularly scheduled meetings. "During these informal gatherings we can study the Bible, pray, and in general share with one another our deepest burdens and desires. It is not necessary to broadcast what is being done." (p. 118)

The following is from the pen of T. Pierce Brown. He was once the preacher in a congregation where this movement was strong:

"Suppose you are a young person, enrolled in a college, seeking for truth. You yearn for authoritative statements from one who has correct information and knows where he is going (p. 117). I knock on your door and introduce you to Christ. If you do not already believe in Him, I prove to you that He has authority in heaven and on earth, and wants to be the Lord of your life as well as the Saviour of your soul. In fact, I emphasize the Lordship of Christ in a more emphatic way that it involves being totally committed to Him. In a world of doubt and insecurity, this has a tremendous appeal to you, especially if you are dedicated and idealistic. You obey the gospel, and intellectually and emotionally are overwhelmed with the Lordship, authority, power and love of Christ. You are especially thrilled by my apparent selflessness, devotion, and concern in leading you to Christ. For the first time in your life you have heard one emphasize the authority of Christ, quoting scriptures for almost every situation. You are especially amazed and gratified by my know-

我只是成爲教會的信徒僅一兩年時，你對我的聖經知識感到異常詫異和興奮。於是，你明白到只要自己專心及真正跟隨我，你也可以在短時間內，像我一樣成爲一個偉大的領袖。當我向你保證我願意繼續給你指導，使你能把任何看來是難以明白，或難於實行的經文合理地實行出來時，我幫助你了解到自己有能力成爲領袖，而不僅是個跟隨者。我替你施浸前，向你指出捨己是重要的，並要求你背誦（你也做到）這些經文，如路加福音14：26，“人到我這裏來，若不愛我勝過愛自己的父母、妻子、兒女、弟兄、姐妹和自己的性命，就不能作我的門徒。”無論你醒來還是睡着，你的腦海中都已緊記此點。於是我們為你捨己的生命定下計劃，包括“屬靈的交談”，靈修項目，“寧靜的時間”，以及其他我們爲你的靈性長進而選擇的東西。你高興地接受了這些，因爲你知道這一切都是爲你好的。你快生日了。你的父母像以前一樣爲你安排了一個生日派對。

但這個派對與我們爲你安排的一個“屬靈的交談”在時間上有衝突。你對父母的愛心，再加上事實上你也希望在那個特別的日子與他們在一起，使你在這個衝突上左右爲難。你到我這裏來問我應怎麼辦。我回答說，“記着，我不是你的權威。主才是。向我背誦路加福音14：26。”你要引用它，因爲這是你最初學到的東西之一，就是你須恨惡自己的父母和自己的生命，否則你不能作主的門徒。我對你說，“我不準備告訴你應該做什麼。我不是你的權威。我只想問你一個問題，“你最愛誰呢？是爲你而死的主，還是你的父母呢？”所以，你雖是心碎，但因爲你能藉這小小的犧牲而表明了你對基督的愛，你充滿快樂，你覺得神必以你所作的爲有價值的。於是你對父母說：“我不能來。”他們又傷心，又詫異。他們想知道爲什麼會這樣的。是最近經常與你在一起的朋友告訴你你不能來嗎？“當然不是，”你誠實地回答。“我已作出決定，基督一定要佔首位。”如果你的

ledge of scriptures, as you discover that I have been a member of the church for only a year or two. So, you realize that you, too, can become a great leader like me in a short time, if you apply yourself and follow me properly. I help you to see your capacity to become a leader, not merely a follower, as I assure you that I am willing to continue to give you my guidance in making a sensible application of any scripture that may seem too hard to understand or do. Before I baptized you, I pointed out the necessity of denial of self, and such passages as Luke 14:26, "If any man cometh unto me, and hateth not his own father, and mother and wife and children and brothers and sisters, yea, and his own life also, he cannot be my disciple." I have requested you to memorize it, which you do. You wake up and go to bed with it foremost in your mind. So we have scheduled for you a life of self-denial that involves soul talks, devotional programs, quiet times, and whatever else we choose for your spiritual development. You gladly accept it, for you know they are all designed for your good. You have a birthday coming up. Your mother and father plan a party for you as they have all of your life. But the party conflicts with one of the soul talks we have scheduled for you. Your love for your parents, and the fact that you would like to be with them on this special occasion, leaves you slightly disturbed at this conflict. You come to me and ask me what you should do. I reply, "Remember, I am not your authority. The Lord is. Quote for me Luke 14:26." You quote it, for it was among the first things you learned -- that you must hate your own mother and father and your own life, or you must hate your own mother and father and your own life, or you cannot be a disciple of the Lord. I say to you, "I am not going to tell you you must do ANYTHING. I am not your authority. I just want to ask you one question, 'Whom do you love the most, the Lord who died for you, or your mother and father?' " So, with a breaking heart, but with a joyous gladness that you are counted worthy to make such a small sacrifice to show your love for Christ, you tell your parents, "I can't come." They are hurt and amazed. They want to know why. Have these friends with whom you have been spending all your time lately told you that you cannot? "Of course not," you truthfully reply. "I have

父母要我答覆有否叫你不要參加生日聚會，你我都否認做過這樣恐怖的事！我只是經常教導你要尋求神的國，也曾教導你若干幾乎在任何場合都可引用的重要經文，但我沒有把你洗腦，也沒有替你作出任何決定！當然沒有！

但你的父母感到沮喪、忿怒和傷心。他們企圖要你和/或我給他們一個解釋，但他們不能得到一個他們明白的解釋——特別是假如他們不是基督徒。你因要向他們解釋而感到沮喪，於是對他們說：“我不能期望你們能了解我，正如保羅在哥林多前書 2：14說：“然而，屬血氣的人不領會神聖靈的事，反倒以為愚拙；”又如哥林多後書 4：4，“此等不信之人被這世界的神弄瞎了心眼，不叫基督榮耀福音的光明着他們。基督本是神的像。”

你的父母於是被視作瞎眼和不信，他們愈來愈苦惱，最後你可能離開家庭，你因為願意因對基督的信心而奉獻出世上最寶貴的東西而感到榮耀。你與我始終都否認是我慫恿你離開家庭。但是你的父母開始強烈痛恨所謂“基督教會”，可能開始連神的話都蔑視，因為他們每次勸告你時，都面對一節難以處理的經文。他們只曉得某些東西或某些人把你從他們身邊帶走了，從他們看來，你是個被洗了腦的活死人。

究竟錯在那裏？是否這個運動的領袖，還是新的皈依者預先計劃這樣做呢？在通常的情況下都不是這樣。這樣的結果是（這只是全國各地數以百計的報告的一個典型）因為這種制度，以及這制度的結構中的權力和方法，是建基在一些假設，以及非常多被稍加歪曲的實踐經文的方法之一。可悲的是有些在其他方面顯得很有智慧的主的教會的領袖，仍以爲這僅是對一些無關宏旨的方法感到驚大小怪。

made up my own mind. Christ must come first." If your parents try to have me answer to the charge that I have told you that you cannot go to the birthday party, both you and I deny that I have done anything so terrible! I have only and always taught you to seek first the Kingdom of God, and have taught you certain key scriptures that you can do and quote on almost any occasion, but I have not brainwashed you, or made any decisions for you! Of course not!

But the parents are frustrated, angry and hurt. They try to get an explanation from you and/or me, but cannot get one that makes any sense to them -- especially if they are not Christians. You get frustrated trying to explain and say to them, "I could not expect you to understand anyway, for Paul says in I Corinthians 2:14, 'Now the natural man receiveth not the things of the Spirit of God, for they are foolishness to him,' and again in 2 Corinthians 4:4, "The God of this world hath blinded the minds of the unbelieving that the light of the gospel of the glory of Christ who is the image of God should not dawn upon them.' "

The bitterness of your parents who are thus classified as blind and unbelieving grows, and you may eventually leave home, glorying in your willingness to sacrifice the most precious things of the world for your faith in Christ. Both you and I deny to the end that I encouraged you to leave home. But the parents begin to hate what they call the "Church of Christ" with a passion, and may even begin to despise even the Word of God, for at each step of the procedure, they were met by a scripture that was too hard for them to handle. All they know is that SOMETHING or SOMEBODY took you away from them, and from their viewpoint made you a brainwashed zombie.

What went wrong? Did the leaders of the movement, or the new convert mean to do that? Probably not, in most cases. The result came (and this is but typical of literally hundreds of reports from all over the nation) because the SYSTEM, and the structure of its authority and method is built upon some ASSUMPTIONS and an amazing multiplicity of slightly perverted applications of scriptures. And the tragic thing is that otherwise intelligent leaders in the church of the Lord still think it is merely fussing over some insignificant method.

這本書及這種方法所以有這麼大的力量，是因為它雜有一些有效原則的95%到99%的事實和基本說法。問題是，不斷的誤用這些原則破壞了整個制度。”

What gives the book and the method so much power is that it is interwoven with 95% to 99% truth and basic expressions of valid principles. The trouble is that the constant misapplication of those principles perverts the whole system.”

完全委身還是極端主義？

Jack H. McGhee

“完全委身運動”（Total Commitment Movement）又稱“校園傳道工作”（Campus Evangelism Ministry），弟兄們對它的另一個名稱“Crossroads 哲學”會更加熟悉。這個問題不斷引起人們極大的注意，見於文字的討論也不少。根據一個熱愛我們主的教會，又為建立神的家庭而奉獻一生的人指出，超過 150 間地方教會已因這問題產生了分裂，這是一個擾亂人並使人痛心的消息。

我寫這篇文章的目的有二：首先，是希望引起香港的弟兄對這問題的注意。我現時在香港作傳道人，也極愛這裏的弟兄。其次，是指出一些被認為在弟兄中導致分裂的違背聖經的行為。

我花了不少時間來閱讀、研究，並聆聽關於在這問題上雙方的意見，而我觀察的結果，是認為這問題是極端主義所帶來的結果。這話是說，他們把一些好的聖經原則運用在某種獨特的傳福音方法上，並且把兩者都推至極端，因而使神話語中的原則的真義不能顯明出來。據我觀察，這問題的另一項弊端是過份強調一種個人傳道的方法，甚至視之為唯一正確的方法，並且排斥其他方法。雖然有些人宣稱他們沒有強迫別人一定要採用他們的方法，但他們過份強調這種方法，使其他不採取這種方法的人產生犯罪感。在某些情況下，信徒若不跟從他們的方法，就會被視作不像基督徒——不夠屬靈。

讓我們來研究一些導致基督的身體發生分裂的人所用的不合聖經的方法。

TOTAL COMMITMENT OR EXTREMISM?

Jack H. McGhee

Much has been written and great concern continues to be expressed over what is being referred to as the "Total Commitment Movement" also called "Campus Evangelism Ministry" or even more widely known among the brotherhood as the "Crossroads Philosophy". From one who dearly loves the church of our Lord and one who has committed his life to the building up of the family of God, the reports of more than 150 congregations already divided over this issue is disturbing and heart breaking to say the least.

My purpose in writing this article is two fold. First, to create an awareness of this problem among the brethren in Hong Kong, whom I dearly love, and where I presently serve as a gospel preacher. Secondly, to point out some of the unscriptural practices which have been identified as causing much of the division throughout the brotherhood.

After many hours of reading and listening and studying both sides of this issue, it is my observation that much of the problem is the result of extremism. That is, taking good Bible principles, applying them to a particular method of evangelism and carrying both of them to an extreme position which no longer reflects the true meaning or principles found in God's word. Another abuse that I see in this problem is an over emphasis and sometimes even binding, one method of personal evangelism to the exclusion of other methods. Even those who claim they don't bind their method, emphasize it so strongly and push it so much that it makes others feel guilty if they don't go along with it. In some cases members are made to feel (and even considered) less Christian — less spiritual — if they don't follow these methods.

Let's examine some of the unscriptural practices which follow those who have caused division in the body of Christ.

「祈禱夥伴」 (Prayer Partners)

有人馬上會問：「兩個基督徒一起祈禱有何不妥？」答案是很明顯：沒有不妥。事實上，禱告應被提倡。很多地方教會用了不同類型和不同名稱的計劃和方法來促進教會裏的成長、交通和合一，茲舉一些例子，如「密友」、「愛」、「少年與領袖」和「青少年詩歌」等。換言之，引起反對的不是名稱或是鼓勵基督徒一起禱告這件事，而是很多人因「祈禱夥伴」的關係而產生的弊端和極端。例如，在一些小組裏「祈禱夥伴」並不是兩個基督徒一起禱告那麼簡單。有時候，兩個人被分別看成年長的和年幼的「祈禱夥伴」，而年長的夥伴就被視為屬靈的父母，是一個輔導者、顧問或個人的領袖。較年長的夥伴雖然只是個信了一兩年，或者日子更短的基督徒，但他卻擔任一個屬靈牧者的角色。他們鼓勵年幼的夥伴向他們承認個人的罪。他們查詢他們的私生活：例如時間及金錢的運用，見過甚麼人，到過那裏，做過甚麼事等等。他們起初會慢慢來，直到取得年輕夥伴的信任後，他們便會向他們施加壓力，甚至企圖控制他們的生命，並且愈來愈強調你一定要向他們承認自己私人的、秘密的罪。運用這種方法會引起不少問題。你會建立了一個系統，是由年輕的基督徒輔導、指引、和牧養年輕的基督徒，而不是神所計劃，由較年長、較成熟的基督徒本着聖經給予合乎經訓的意見。通常這些「祈禱夥伴」是未經地方教會的領袖批准，並且在他們不知道的情況下進行。年老的職權甚至被那些推行這方法的人所破壞。

認罪

你可能會問：認罪有什麼不妥？聖經不是要我們承認自己的罪嗎？但那些提出「祈禱夥伴」這個概念的人却曲解了，並誤用了聖經關於認罪的教訓，又把它推至一個不合聖經的極端。他們告訴基督徒應該（有些說「一定要」）把甚至是個人的、秘密的罪向「祈禱夥伴」承認。就像天主教徒要向神父辦告解。這會對基督徒形成壓力，並促使他們把信心放在人身上，

PRAYER PARTNERS:

At first one may ask "What's wrong with two Christians praying together?" The obvious answer is nothing. In fact, prayer should be encouraged. Many congregations use various programs and methods, and call them by different names, to promote growth, fellowship, and unity within the Church. "Secret Pals", "Agapa", "Lads to Leaders", "Teenage Singings", just to mention a few. So it's not the name or the encouraging of Christians to pray together that is objected to; but rather the abuse and the extremes which many have gone to in the use of "prayer partner" relationships. For example, among some groups "prayer partners" have come to be recognized as more than just two Christians praying together. Sometimes the two are distinguished as senior and junior prayer partners with the understanding that the senior prayer partner is a kind of spiritual father or mother, a type of counselor or advisor or personal leader. The older prayer partner, although a rather new Christian for only a year or two or even less, tries to assume the role of a kind of spiritual shepherd. They encourage the younger prayer partners to confess personal sins to them. They question them about their private lives—the use of their time, their money, who they see, where they go, what they do, etc. etc... They do this slowly at first until they win the confidence of the younger "partner" and then begin to apply more pressure and try to gain more control over their life, stressing more and more that you must confess even private, intimate sins to another person. When this method is put into practice many problems arise. You have a system of young Christians counseling, instructing, and shepherding younger Christians, rather than God's plan of older, more mature Christians, grounded in the Bible, giving scriptural advice. Usually the "prayer partners" method is promoted behind the backs and without the permission of the leadership of a congregation. Eldershops have even been undermined by those who push this method.

CONFESSION:

Now what could be wrong with confession, you ask? Doesn't the Bible command that we confess our sins? Yes, but those pushing the "Prayer Partner" concept have misused & abused the Bible's teaching about confession and carried it to an unscriptural extreme. Christians are told they should (some say "they must") confess even personal-private-intimate sins to their "prayer partners". Like Catholics having to confess

而不是放在神和基督身上。聖經從沒有教導我們要向人承認個人的罪，但有些弟兄誤用並誤解聖經來支持他們的做法。例如約翰一書 1：7 說：「我們若在光明中行，如同神在光明中，就彼此相交……」，這段經文被某些弟兄曲解並用來倡導向他人承認自己私人的罪。請看一段《前四十天》*（註）的引文：

「翻開約翰一書 1：5～10，細心閱讀。想想一間光猛、開闊，又有很多窗戶的房間，與完全黑暗的地窖有何分別。在其中一處，可以容易看見任何物件，但在另外一處，一切都被黑暗隱藏及遮蓋起來。從這點看來，究竟他叫我們『在光明中行』是什麼意思呢？你能看出這與第 9 節叫我們認罪有何關連呢？」

一個研讀聖經的人，很易看出這段經文如何被曲解來支持這段經文所沒有教導的做法。「在光明中行」並不是事指認罪，而是一句可普遍應用的勸勉話，叫人繼續過信心及順服的生活。第 5 節告訴我們「神就是光」，所以這樣說也是正確的。「我們若在神（光明）中行，如同他在神（光明）中，就彼此相交……」。這就是說，如果我們繼續按神的旨意而行，那麼耶穌的血也繼續洗去我們的罪，而我們也可以繼續在一個身體——教會中彼此相交。第 9 節對認罪提供了明確的指示。

「我們若認自己的罪，神是信實的，是公義的，必要赦免我們的罪……。」我們不能用這段經文來支持向「祈禱夥伴」承認自己私人的及秘密的罪的做法。事實上，就在下一章約翰這樣解釋：「若有人犯罪，在父那裏我們有一位中保律師（或

註：*熟悉我們在香港的工作的人，都知道四年前我們翻譯並出版了一本《前四十天》的小冊子。也許你並不知道那時我把一些與這些極端的做法有關的字眼刪除了。自此以後，我對他們誤用聖經的地方更了解，於是我重新編訂那些小冊子，刪去並改寫了其中一些地方，以防止經文被濫用。這本新的小冊子的封面註明有「改訂本」的字樣。我盡力阻遏所有假教訓，但我知道有些人仍在誤用聖經。

their sins to a priest. This creates pressure on Christians and promotes faith and confidence in man rather than God and Christ. Nowhere does the Bible teach that we are to confess private sins to man but some brethren misuse and misinterpret scripture to try and justify this practice. For example: In I John 1:7 the scripture reads "If we walk in the light as he is in the light, we have fellowship one with another...." This passage is mis-interpreted by some brethren to advocate confession of private sins. Listen to a quotation from a book titled, "Your First Forty Days (*Foot Note)"

"Turn to 1 John 1:5-10. Read it carefully. Think of the difference between a bright open room with lots of windows and a totally dark basement area. In one, things are out in the open. You can see them as they really are. In the other things are hidden and covered by the darkness. With this in mind, what does he mean when he calls us to "walk in the light"? Do you see how this fits with verse 9 and calls us to confess our sins?"

A student of the Bible will recognize how this scripture is being taken out of context to make an application that the passage just does not teach. To "walk in the light" does not apply specifically to confession of sin but rather it is a general admonition to continue living a faithful, obedient life. Verse 5 tells us "God is light". Therefore, it would be just as correct to say "if we walk in God (the light) as he is in God (the light) we have fellowship with one another..." That is, if we continue to walk according to God's will, then the blood of Jesus continues to cleanse us from all our sins and we continue to have fellowship with one another in the one body-the church. Verse 9 does give some specific instruction about confessing our sins." If we confess our sins, he is faithful and just to forgive us our sins..." There is nothing taught in this passage to support the idea of confessing private, intimate sins to a "prayer partner". In fact, in the very next chapter John explains, "And if anyone sins, we have an

(Foot Note) *Those who are familiar with our work in Hong Kong know that four years ago we translated and printed the booklet Your First Forty Days. What you might not know is that at that time I personally edited out all of the terminology which is often used in connection with the extreme practices discussed in this paper. Since then I have learned even more about such misuse of scripture and therefore re-edited the booklet a second time, removing and re-writing other parts to further guard against any misuse of it. The new booklet has REVISED on the front cover. I try to guard against all false teaching; yet I know some will even misuse the Bible.

中間人)，就是那義者耶穌基督。他為我們的罪作了挽回祭（滿足）」；大衛這樣寫：「我向你陳明我的罪。」

另一段被誤用的經文是雅各書 5：16：「所以你們要彼此認罪，互相代求，使你們可以得醫治……。」很明顯這段經文給人自由，他或她可以選擇把自己私人的罪向他人承認。但沒有人有權柄去查察或要求一個基督徒公開他個人的秘密的罪，也不能用任何方法去逼使人認罪。用強迫的手段是異端的特色，而不是基督教的特色。當你私下犯了罪時，便應私下向神認罪；那麼神便會赦免你的罪，就是這麼簡單。不再有罪！不再有罪咎！耶穌的血繼續把我們的罪洗去。當然，假如你所犯的罪是衆人皆知的，而你又願意悔改，那麼你便應公開認罪，好讓他人知道你已悔改。一個人的認罪的公開程度應與他所犯的罪的公開程度相同。另外，我們最好參考馬太福音 18：15 來了解這段經文：「倘若你的弟兄得罪你，你就去，趁着只有他和你在一處的時候，指出他的錯來……。」所以，當我們得罪了弟兄時，便應去到他跟前承認所犯的罪。

訴諸感情

讓我再次強調我不是反對感情。據我觀察，在我們對神的崇拜中反映了一點感情是好的，而我們對那些失喪及有需要的人也應多帶點感情。但太重視感情是危險的，有些人更把感情推至一個極端，認為一個人的靈命是憑他有怎樣的感受來衡量，而不是按他對神的說話的認識，相信和順服來衡量的。他們看輕了聖經的學習，而把重點放在所謂「分享」或是「見證」一個人得救的故事方面，或者講述他們的個人經歷，而不是按神的說話來教訓。為了加強小組的氣氛，有些人在唱詩時拍掌來和唱，把燈光調暗或關掉，手牽手等等。雖然當中有些做法本身並沒有錯，但把這些引進崇拜或團契聚會中可以是不合聖經的，並導致「枉然的崇拜」。

Advocate (lawyer or go between) with the Father, Jesus Christ the righteous; and He Himself is the propitiation (satisfaction) for our sins." David wrote, "I will confess my transgressions unto the Lord."

Another passage misapplied is James 5:16 "Confess your faults (sins) one to another, and pray one, for another, that you may be healed..." Certainly this passage allows one the liberty to confess a private sin if he or she so chooses. But no one has the right to probe or ask a Christian to reveal personal, intimate sins and by no means try to pressure one into a confession. Pressure tactics are characteristic of cults, not Christianity. When you sin privately and confess it privately to God; then God forgives your sin and that's the end of it. No more sin! No more guilt! The blood of Jesus continues to cleanse us of all our sins. Of course if you sin and it is known publicly and you wish to repent, then you must confess it publicly so others will know you have repented. One's confession ought to be as public as his sin is. Also, this passage may better be understood in light of Matthew 18:15 "Moreover if your brother shall trespass (sin) against you, go and tell him his fault between you and him alone..." Therefore when we sin against one another we ought to confess our sins one to another.

EMOTIONALISM:

Again let me stress that it is not emotion that I am objecting to. It has been my observation that we would do good to reflect a little more emotion in our worship to God and our concern for the lost and needy. However, there is a danger in too much emotion and there have been those who have taken emotion to an extreme where one's "spirituality" is measured by how they feel rather than what one knows and believes and obeys from God's word. Less emphasis is placed on the study of the Bible and more emphasis on what is called "sharing" or "testifying" about one's own conversion or other personal experiences rather than teaching from God's word. In order to increase the emotional level of the group, some have been observed clapping hands during the singing, turning the lights down or off, holding hands, etc. etc.. While some of these may not be wrong in and of themselves; to incorporate them into our worship and devotional services can be unscriptural and lead to "vain worship".

「屬靈的交談」(Soul talks)—「細胞小組」—「分享時間」

以上都是這個運動所用的部份字眼。這些都是從宗派借過來的，結果是把學習聖經的重要性降低了。他們分成若干小組，使他們有更多「分享」和「個人見證」。但這些是不合聖經原則的。使徒保羅說：「我們原不是傳自己，乃是傳基督耶穌為主……」（哥林多前書 4：5）。只有在聖經，就是神的話語中，我們找到「一切關乎生命和虔敬的事……」（彼得後書 1：3）。既然如此，我們還要分享什麼呢？此外，在這些時間中基督徒被逼要「公開」和承認自己的弱點。

苛刻的批評及論斷

不跟從這個運動所用的不合聖經的傳福音的方法會被視為「不委身」——「不忠心」。對那些較年長能智慧地看出這些不健全的做法的人會被這個運動視為「死的」或「未真正歸信」。如果一個地方教會不互相擁抱，不拍掌，沒有「祈禱夥伴」，而各人又沒有與他人「分享」，那麼它便會被視作「死的」。我是從一個被「這運動」引導歸正的人的說話中得到這些第一手資料。當他批評過那些「死的基督徒」後，後來在查經班上他說他不覺得在崇拜中用樂器，宗派等有不對的地方，也「不能真實地說你每星期日一定要守主晚餐」。好了，誰是一個軟弱的基督徒呢？我完全認為要有熱心！有知識而無熱心是無用的，但有熱心而無知識在我們主的教會中却是危險的。

只有透過傳福音才能屬靈

這種錯誤的教訓鼓吹一種思想：就是當一個人「分享」或者教導他人時，他才是屬靈的。他們的觀念是每個基督徒應該每時每刻與人「分享」（按他們的人為標準）。這摧毀了聖經關於不同才幹的教導。（馬太福音 25：14～30）。不是每個人都有相同的才幹。每個人在身體中也有不同的功能。我們都是不同的肢體（哥林多前書 12：14～29），具有不同的功能。事實上保羅在第 29 節中明確指出不是每個人都是教師。雅各也這樣教導：「不要多人作師傅……」（雅各書 3：1）。

“SOUL TALKS” – “CELL GROUPS” – “SHARING SESSIONS” – are some of the terminology used by this movement. Borrowed from the denominational churches this effort is again to reduce emphasis on the study of the Bible. They break up in smaller groups where more “sharing” can be done and more “personal testimony”. But this is not in keeping with Bible principles. The Apostle Paul said, “We preach not ourselves, but Christ Jesus the Lord...” (2 Corinthians 4:6). Only in the Bible, God’s Word, do we find “all things that pertain unto life and godliness....” (2 Peter 1:3). Why then share anything else? Also, during these sessions Christians are pressured to “open up” and confess personal weaknesses.

HYPER—CRITICISM AND JUDGEMENT:

Those who refuse to follow these unscriptural methods of evangelism are considered by the movement to be “uncommitted” – “unfaithful”. Often older Christians who wisely see through these unsound practices are identified by the group as being “dead” or “never really converted”. If the congregation is not hugging and clapping and does not have “prayer partners” and everyone is not “sharing” with someone, then it’s considered “dead”. This writer is speaking from first hand knowledge about this from several conversations with one converted by this “movement”. And yet, after all of his accusations about “Dead Christians”, later in Bible class he revealed that he saw nothing wrong with instrumental music, denominations, and “couldn’t really say you had to take the Lord’s Supper every Sunday.” Now, who’s a weak Christian? I’m all for ZEAL! Knowledge without zeal is useless but zeal without knowledge is dangerous in the church of our Lord.

SPIRITUALITY ONLY THROUGH EVANGELISM:

This false concept fosters the idea that one is only spiritual when “sharing” or teaching others. Their concept is that every Christian must spend every waking hour in “sharing” (by their own humanly set standards). This destroys the Biblical teaching of different talents (Matthew 25:14–30). Not everyone has the same talent. Not everyone serves the same function in the body. We are all different members (1 Corinthians 12:14–29) having different functions. In fact Paul specifically taught that not everyone is a teacher vs. 29. James also taught “Let not many of you be teachers...” James 3:1.

女性在有男性在場時帶領禱告和教導

在他們的「屬靈的交談」或「分享時間」中，經常容許女性帶領祈禱。此外，也准許女性帶領「屬靈的交談」。但是，一個有聖經基礎的人會記起神在提摩太前書 2：8；11-12 的說話：「我願男人……隨處禱告……女人要沈靜學道，一味的順服。我不許女人講道，也不許她轄管男人，只要沉靜。」

由於超過150處地方教會因這運動而被分裂和受害，各地方教會都應該謹慎，有智慧地觀察有沒有人可能靜靜地及慢慢地鼓勵這些極端的做法，又或其他不能反映神的說話中的真正原則的極端行爲。通常分裂的出現是因為一間教會的領袖太遲提出反對。但那時候教會的年輕人已受到這些做法的影響，而教會的合一亦已悲慘地被破壞了。最後的結果是他們從身體中分裂出去，另立一間地方教會來推行他們的工作。

這個運動所以有這麼大的影響和產生這麼大的衝突，主要是年輕的基督徒在大學校園中受到那些推行這些極端的（不合聖經的）方法的影響而歸信。當這些學生畢業並離校後，回到家鄉的教會時，便鼓勵和推動這些做法，結果在弟兄中間散佈矛盾。他們有傳福音的熱誠和對失喪者也表現出關懷，但他們的信心往往缺乏對神的說話的認識和了解。他們缺乏經驗，在信心上也不成熟，但他們却擔任領袖的角色，甚至作為其他初信者的牧人。他們常常講愛心和合一，但他們的果子却是混亂和分裂。我希望這篇文章能夠幫助一些未清楚這問題的人能在你崇拜和服侍的教會未發生分裂之前認清這問題，我為此而禱告。

WOMEN LEADING PRAYER AND TEACHING IN THE PRESENCE OF MEN:

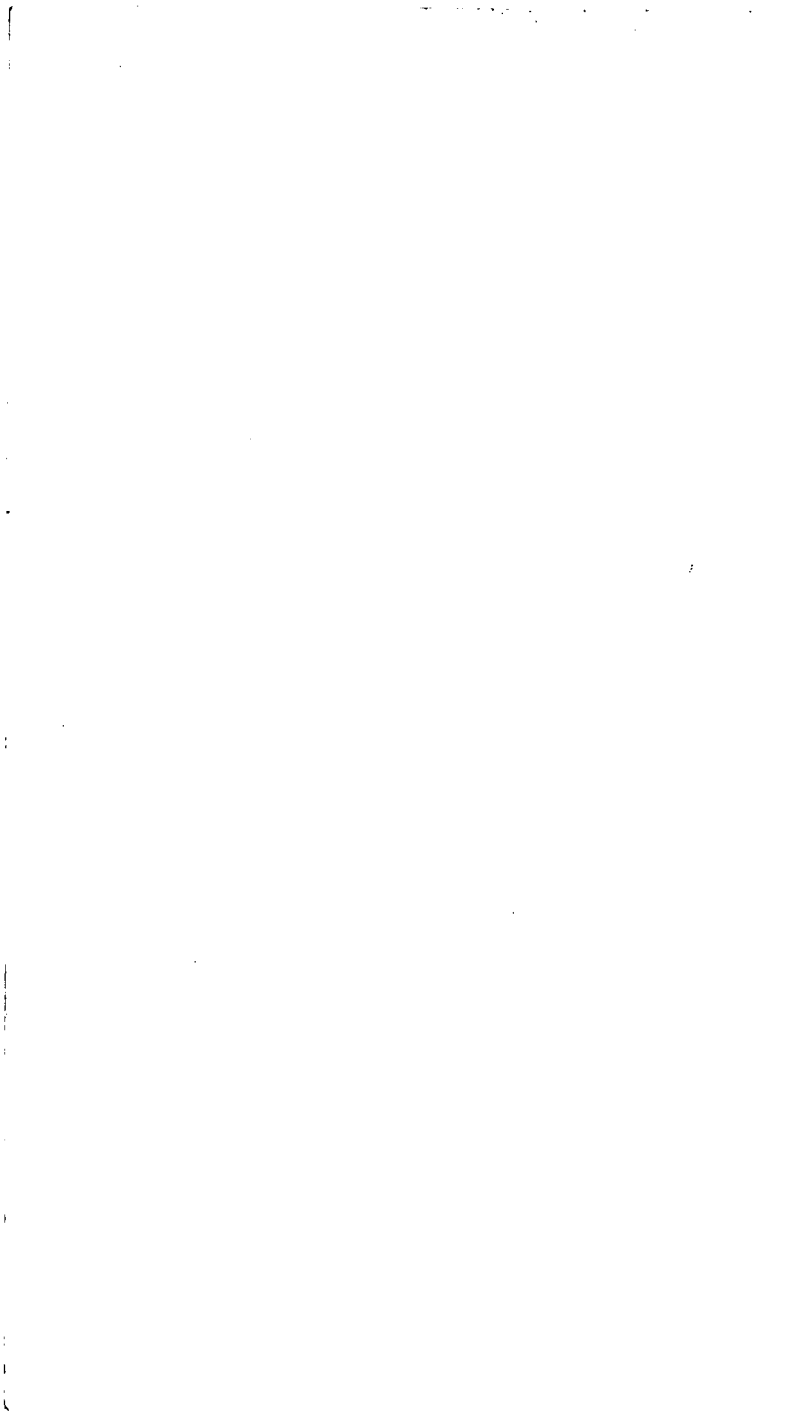
It is common among their "soul talks" or "sharing sessions" for girls to be allowed to lead in prayer. Also, the women are allowed to lead the group in these "soul talk" sessions. However, one grounded in the Bible will recall the word of God in I Timothy 2:8, 11-12 "I will therefore that **MEN** pray everywhere.... Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

With more than 150 congregations already splintered and wounded by this movement, every congregation should be watchful and wisely observe anyone who might begin to try quietly and slowly to encourage these extreme practices or any other extreme measure not reflecting the true principles found in God's word. Where division has resulted, usually the leadership in the congregation waited too long to object. By then the thinking of many young Christians was so influenced by those promoting these practices that the unity of the Church was already tragically disrupted. The end result has been a breaking away from the body and beginning a new congregation where they can do their own thing.

Much of the conflict and the reason it is so widespread is because of young Christians who were converted on college campuses and influenced by young campus ministers who promote these extreme (unscriptural) methods. The students graduate and leave school placing membership in congregations back home where they begin to encourage and even push these practices, spreading more conflict throughout the brotherhood. They exhibit a great zeal for evangelism and concern for the lost but their zeal is often without knowledge and understanding of God's word. They lack experience and maturity in the faith but try to fill the role of a leader and even a shepherd over other young converts. They speak much about love and unity but their fruit has been turmoil and division. It is my prayer that this article will help some who may not be aware of this problem, to identify it before it causes division in the congregation where you worship and serve.

最後，讓我提醒，任何人都不應一概而論地論斷那些因這些做法而歸正的人，也不應論斷那些接納他們所用的部份方法的人。不是每一個人都知道已發生了的分裂，也不是每個人都犯上把我上文所提及的方法推行至極端的錯誤。

Finally let me warn against anyone making a blanket judgement against all who have been converted through these efforts or who might speak favorable about some of these methods. Not everyone is aware of the division which has been caused and not everyone is guilty of carrying these methods to the extreme I have mentioned.





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基 督 教 會

CHURCH OF CHRIST

1/F., 221 JAFFE RD., WANCHAI,

HONG KONG