

I. 課程：『浸禮班』

II. 簡介：『浸禮』是信徒接受了救恩，與神復和後一個公開的見證，表徵著真誠的悔改並立志作主的門徒。本班主要是為已接受主的信徒而設，一方面預備參予十一月的浸禮，另一方面為作主門徒奠下好的基礎。

III. 課程大綱：

日期	課題	閱讀	背誦
9/4	教會月禱會		
9/11	簡介及彼此認識	I	
9/18	罪與救恩		約 3:16
9/25	救恩的確據		約 1:12
10/2	學習祈禱：月禱會		
10/9	教會生活營		
10/16	作基督徒的意義 (I) 及見證分享		羅 6:4
10/23	作基督徒的意義 (II) 及見證分享		林前 11:26
10/30	浸禮的意義	II	彼前 2:9
11/6	學習祈禱：月禱會		
11/13	宣道會、錫安堂		太 28:18-20
11/20	預備浸禮		提後 2:21, 22
11/27	聖餐的意義		弗 4:15-16
12/4	學習祈禱：月禱會		
12/11	分享、慶祝		
12/18	教會的生活 (I)		
12/25	教會的生活 (II)		

IV. 參考書籍：

1. 梁家麟 - 信主之後 (基道, 1996)
2. 巴刻 (J I Packer) - 基督徒須知 (I Want To Be a Christian) (宣道, 1981)
3. 司徒德 (John Stott) - 真理的尋索 (Basic Christianity) (證道, 1975)
4. 魯益師 (C S Lewis) - Mere Christianity
5. 尼、沙、史 - 全然為主 (宣道, 1988)
6. 古樂人 - 初信生活手冊 (證主, 1996)
7. 李保羅 - 你為何要信

V. 浸禮日期：11/27

宣道會錫安堂成人主日學
浸禮班
第一課—罪與救恩

I 引言

✧ 以下列出社會面對的挑戰，你猜大部份現代人會怎樣依次排列？

- | | |
|-----------------------------|-----------------------------------|
| <input type="checkbox"/> 經濟 | <input type="checkbox"/> 恐怖活動 |
| <input type="checkbox"/> 政治 | <input type="checkbox"/> 道德敗壞 |
| <input type="checkbox"/> 戰爭 | <input type="checkbox"/> 破碎家庭 |
| <input type="checkbox"/> 饑餓 | <input type="checkbox"/> 其他 _____ |

✧ 按照聖經，人類問題的根源是什麼?(羅 3:23)

II 罪

A. 根據以下經文，罪是什麼？

羅馬書 1:19 – 22 _____

約翰一書 3:4 _____

馬太福音 5:27 – 28 _____

約翰福音 3:18 _____

雅各書 4:17 _____

假使有人問你聖經指「罪」是什麼，你會怎樣回答？

B. 人在罪中的光景又如何？

約翰一書 1:8 _____

羅馬書 7 : 18 – 20 _____

羅馬書 1 : 32 _____

C. 罪帶來什麼後果與刑罰？

✧ 創世記 2 : 17

亞當與夏娃吃了之後有沒有立刻死？那到底「死」是指什麼而言？

✧ 羅馬書 7 : 18-19 _____

你有同感嗎？ _____

✧ 帖撒羅尼迦後書 1 : 8-9 _____

D. 小結

你對「罪」有沒有任何疑問？你那一方面想知得清楚一點？

III 救恩：神的救贖

A. 按照約10:10，神對人的心意是怎樣？什麼是豐盛的生命？

B. 神怎樣顯明祂對我們的愛？(羅馬書 5 : 8)世人怎能與祂和好？(約翰福音14 : 6)

C. 人如何可以接受救恩這份禮物？

啟示錄 3 : 20 _____

約翰福音1 : 12 _____

宣道會錫安堂成人主日學
浸禮班
第二課—救恩的確據

I 引言

◇ 如果把「信耶穌」看為一個過程，你覺得你現在處於那個地步？

- 1 醒覺神的存在
- 2 認識福音
- 3 清楚福音要義
- 4 把握到福音對其個人含意
- 5 對成為基督徒有積極態度
- 6 體會其中困難而仍想行動
- 7 決定行動
- 8 悔改信靠基督

◇ 聖經說：信主的人有永生，不信的必被定罪。你有永生的把握嗎？

- 有把握，因為 _____
- 沒有把握，因為 _____
- 不大清楚，因為 _____

◇ 很多時，初信者感覺自己距離聖經標準很遠，內心很多時有掙扎與矛盾；有時甚至懷疑是否一個基督徒，很盼望自己能努力做好一點，才可確定自己已經得救。你認同這些朋友的感受嗎？你會怎樣鼓勵他們？

◇ 你個人有類似掙扎的時候，那一段經文曾帶給你安慰與肯定？ _____

II 神的應許

A. 根據以下經文，神應許賜予什麼？有什麼附帶條件？

約壹 5: 11-13 _____

約 3: 16 _____

「永生」的意思是什麼？ _____

- B. 從上一課，我們明白我們都是罪人，也有繼續犯罪的傾向。神給予我們什麼出路？

西 2: 13 _____

約壹 1: 9 _____

- C. 藉著耶穌，我們不單能與神和好，神還應許什麼福份？

加 3: 26 _____

約 1: 12 _____

「接待」是什麼意思？ _____

你曾否打開心門，接待耶穌進入你心，作你的救主及生命的主人？是什麼情況

下作的決定？ _____

III 聖靈的內住

- A. 對每一個神的兒女，神有什麼特別的賜予？

加 4: 6 - 7 _____

羅 8: 15, 16 _____

- B. 聖靈的工作包括些什麼？

約 14: 16 _____

約 16: 13 _____

你有聖靈在你內心工作和教導的經歷嗎？

IV 生命的改變

A. 救恩在信主的人身上會起什麼作用？

林後 5:17 _____

B. 這些改變包括什麼？

約壹 2:5 _____

約壹 3:14 _____

約壹 4:4 _____

徒 4:20 _____

你信主後，那些方面有所改變？ _____

V 分享

1. 你信主前後，有些什麼不同？那一方面的改變最大？
2. 對比一下：試描述信主前的情況；信主後又有什麼不同？
3. 簡單分享你接受耶穌的經過。（例如：時間、地點、內心的經歷、□）

宣道會錫安堂成人主日學
浸禮班
第三課—作基督徒的意義〔一〕

I 引言

- 你的同事、朋友、親戚對基督徒有何評價？

- 你覺得怎樣才算得上是一個基督徒？

II 獨特的名字

- 「基督徒」這名稱從何而來？意義何在？

徒 十一 26 _____

- 你覺得「基督徒」與「門徒」有何分別？

III 獨特的呼召

- 一般人的生目標是什麼？

1. _____

2. _____

3. _____

4. _____

- 那些項目是：

人人可以得到的 _____

有永恆價值的 _____

叫人不再空虛，有人生意義的 _____

值得為之死，為之活 _____

- 你的人生目標是什麼？

1. _____

2. _____

3. _____

宣道會錫安堂成人主日學
浸禮班
第四課—作基督徒的意義〔二〕

III 獨特的呼召（續）

- 聖經教導門徒怎樣決定我們人生目標的優先次序？

太 16:24 _____

太 6:33 _____

- 何謂先求祂的國？

- 什麼是「先求祂的義」？

- 「這些東西」指什麼？

IV 獨特的身份

- 聖經在林後 5:17 說：「若有人在基督裡，他就是新造的人。」除此以外，基督徒還有什麼新的地位/ 身份？

約 1:12 _____

彼前 2:9 _____

- 試用簡單的字句去解釋以下每個稱號的重點：

被揀選的族類 _____

君尊的祭司 _____

聖潔的國度 _____

屬神的子民 _____

為要宣揚... _____

- 試簡單綜合

「基督徒」是... _____

- 這一課有那一方面叫你...

感恩： _____

有題醒： _____

有挑戰： _____

宣道會錫安堂成人主日學
浸禮班
第五課—洗禮的意義

I 引言

- 你曾參加過朋友的浸禮嗎？感受如何？你覺得洗禮有何意義？
-

- 以下那些是正確的洗禮原因？

- 洗禮可洗去自己的罪
- 朋友堅持我應今午洗禮
- 返教會一段日子，都應該要洗禮
- 洗禮是主的命令和榜樣，我樂意遵行
- 洗禮是公開見證我的信仰
- 其他 _____

II 洗禮的意義

- 洗禮是在 _____ 面前 _____ 對基督的 _____

- 從以下經文看來，為什麼要接受洗禮？

可 1:9 _____

太 28:19-20 _____

- 洗禮又有什麼意義？

羅 6:3-5 _____

使 8:36-37 _____

路 3:7-8a _____

太 28:19 _____

林前 12:13 _____

試用一句女綜合： _____

• 信徒什麼時候最適合接受洗禮？為什麼？

□ 剛接受耶穌時，因為 _____

□ 信主又經常聚會、禱告、讀經、十一奉獻 ... ，因為 _____

□ 決志信主，且明白得救確據及洗禮意義，因為 _____

□ 未決志信主，但有心追求，因為 _____

□ 不良嗜好完全戒除，家人同意生活有改變，因為 _____

□ 聖經至少讀過一遍，因為 _____

□ 有特殊需要，例如 _____

根據聖經，那兩樣是決定的因素？

使 8:12 _____

使 16:31-34 _____

III 個人回應

• 你打算今年洗禮嗎？ _____

• 什麼令你覺得是時候洗禮？ _____

• 你對洗禮還有什麼疑問或掙扎？ _____

宣道會錫安堂成人主日學

浸禮班

第六課：宣道會、錫安堂

I. 宣道會歷史簡介

✧ 宣道會創辦人宣信博士於一八四三年出生於加拿大愛德華皇子島。

✧ 一八四七年遷往安大略省的漆咸市。

✧ 一八五八年接受了主耶穌成為個人救主，並被說服必需將福音傳開。

✧ 一八六五年於多倫多樂詩學院 (Knox College) 完成神學訓練。同年於安省咸美頓樂詩長老會牧會，任期內有七百五十人成為會友。

✧ 宣信博士於一八七四年至一八七九年遷往肯德基路易斯維爾卓士肋長老會牧會，也於這段日子完全將生命交托於神。

✧ 在路易斯維爾中的 Whittle 與 Bliss 全市福音運動上徹底地改變宣信博士對基督教職事的想法。傳福音現在是他的優先。宣信博士仍然繼續晚間在講台中服侍。

✧ 一八八一年八月宣信博士經歷了一次神的醫治，幾個月後在紐約市的一所浸信會禮拜堂接受了浸禮。同年十一月辭去了牧師一職，開始個人佈道工作。第二年開始建立了會幕福音堂，人數在短短幾年間增至千多人，每逢週五都有聚會，重點信息都是圍繞個人奉獻和神的醫治。

✧ 一八八三年組織了聯合差傳會向全球宣教，同年開始了午夜差會事工，在宣信弟兄家中也有定期的醫治聚會。而宣教訓練學院也在紐約市開辦。在非洲的 Zaire 開始了第一個宣教工場。



A.B. & Margaret Simpson
during the Hamilton ministry

- ✧ 一八八四年舉行了一次秋季令會，主題是基督徒靈命進深和差傳。
- ✧ 一八八五年又舉行了一次以聖潔和醫治作主題的令會，這次令會中宣信弟兄釋放了“祂自己”的講台信息。
- ✧ 一八八六年差傳工作得以繼續推廣。
- ✧ 一八八七年宣信博士成立基督教聯盟(Christian Alliance)和宣教差會聯盟(Evangelical Missionary Alliance)。第一位宣教士 William Cassidys 被差往中國。同年開始了中國宣道工場。成千上萬的基督徒從美國和加拿大都加入基督教聯盟(Christian Alliance)，就是宣道會的前身。
- ✧ 一八九七年兩會合併成為今天的宣道會。
- ✧ 一九零零年十九位瑞典籍宣教士和他們十三位小孩子在中國拳匪之亂中殉道。
- ✧ 一九零六年靈恩運動進入了許多宣道會的支部和禮拜堂，雖然一次復興運動堅強了宣道會的眾弟兄姊妹，仍有為數不少的會友和領袖離開了而加入靈恩運動。
- ✧ 以後更多的宣教工_ 得以在各國開展。
- ✧ 一九七零年加拿大聖經學院正式成立。
- ✧ 一九七七年宣教士人數增加至八百九十人。海外禮拜堂也增至四千四百五十三間，每年差傳奉獻\$12,331,273。
- ✧ 一九八一年加拿大宣道會正式獨立行政自主。
- ✧ 二零零三年宣道會支持超過在六十六個國家的 1,100 位宣教士。在美國的每一個洲份都有宣道會的禮拜堂被建立，每主日崇拜分別使用十九國語言，有關機構共有四間，聖經學院和神學院各一間，還有一間出版社和四間退休中心等等。

II. 宣道會信仰聲明

- (一) 信神是無限完全唯一真神；聖父，聖子，聖靈，三而為一；同位，同權，同榮，永世無疆。
- (二) 信耶穌基督兼有真神、人二性，因聖靈感孕，藉童貞女馬利亞而生，死於十架，義者代替不義，為世人的贖罪祭，使凡信者皆因其所流之寶血而稱義，死後第三日，按照舊約所言由死復生，升天，在神右邊為信徒的大祭司，將來必重臨世上，設立國度，親自為王。
- (三) 信聖靈是三一神的第三位，受耶穌基督的差遣而居於信徒心中為保惠師，領導信徒進入真理，使世人為罪、為義、為審判，自己責備自己。
- (四) 信全部新舊約聖經是由聖靈之默示而來，顯明神對人類之一切旨意，是基督徒信仰與行為的唯一準則。（提後 3:16-17，彼後 1:21）
- (五) 信人原是按照神之形像被造，後因悖逆而墮落，身靈皆須經受死亡之痛苦。一切人類皆有罪性，與神的生命隔絕，只有藉主耶穌代贖之功，方能得救。
- (六) 信神已藉耶穌基督為一切人類成就救贖之工，凡接受者皆由聖靈重生，成為神的兒女。
- (七) 信聖靈充滿，乃神對一切信徒的旨意，使信徒藉此成為聖潔，與罪惡及世俗分別為聖，完全順服神旨，過奉獻及服事的生活；此種生活乃重生以後的表現。
- (八) 信耶穌基督的救贖，及其對心靈與肉體疾病的醫治。（雅 5:14）
- (九) 信教會是由一切相信耶穌基督的人所組成，已被十架寶血所潔淨，並由聖靈重生。教會負有主所託付的使命，廣傳福音直至地極，並在真道上建立信徒，在社會中顯彰神的慈愛及公義。
- (十) 信義人與惡人之身體皆將復活，義人復活進入永福，惡人復活受審判，進入永刑。
- (十一) 信耶穌基督必快再來，並且祂要在千禧年前親自顯現降臨。這重要的真理是信徒有福的盼望，鼓勵信徒過聖潔的生活及忠心事奉。

III. 宣道會的標記



宣道會初創時，即已開始用十字架、洗濯盤、油瓶，和冠冕，來象徵基督福音的完備性。

十字架 - 基督是拯救之主



象徵基督的死作成每個信徒的救恩

洗濯盤 - 基督是我們成聖之主



象徵神使我們成聖的恩典，我們每日從罪中得潔淨

油瓶 - 基督是醫治之主



象徵聖靈和醫治

冠冕 - 基督是再來之主



象徵主的再來，和那些分享基督榮耀的信徒所獲得的獎賞

IV. 耶穌是誰 – 宣道會信仰的獨特 – 四重福音

一. 基督是拯救之主

這是基督的福音所給予罪人的第一個福分：使我們因信奉耶穌基督而獲得赦罪稱義，與永生之恩。

神的話清楚告訴我們，罪並非一種偶而發生的不幸事件，或品格上的一種弱點，或遺傳與複雜環境所造成的一種問題而已，它乃是一種故意的悖逆，是一種敵對神的態度，是那死於過犯之敗壞天性的自然流露。自我改良和任何醫治，對於罪是無能為力的。除了由神而來的無限恩典與能力，甚麼都不能解決罪的問題。

我們相信，耶穌基督按照聖經所記，為我們的罪犧牲了祂的生命，祂所經受的痛苦是代替性的，就是「義的代替不義的」；祂捨性命作為我們的贖價，我們藉祂的寶血才能得救，我們因祂的死和復活而得稱義，因其名而蒙天父悅納。

我們同時相信：當一個罪人相信福音而接受耶穌為救主的時候，他的罪過立刻獲得赦免，他的心靈立刻獲得重生，成為天父的兒女，將來承受永遠的榮耀，「得進入現在所站的這恩典中」，享受天父家中的一切特權。

二. 基督是我們成聖之主

成聖之道是主耶穌居住在我們心裡，運行在我們的行動中，以致我們變成祂的樣式。這並不使我們產生自足的驕傲，因為我們必須來到自己的盡頭，才能獲得成聖的經驗，我們離開了基督決不能自足。

成聖是一種單純的信靠生活，每時每刻倚靠基督。進入此種豐盛的福份，必須經過兩個步驟：完全順服與憑單純信心接受基督。藉這個條件——順服與相信——而住在基督裡面，就是成聖的秘訣。正如保羅所說：「你們既然接受了主基督耶穌，就當遵祂而行」（西 2:6）

神藉著聖靈作成「成聖」之工。聖靈的工作就是向我們顯明主耶穌能使我們成聖，同時基督透過聖靈供應我們靈性生活中的一切需要。所以在時間上而言，聖靈的洗和我們與基督聯合而獲得成聖的經驗，是同時發生的，聖靈決不離開基督而獨自工作，祂乃是把基督的一切顯示給我們。

成聖的經驗，是我們每個人生命史中的一個確實而清晰的轉捩點；它並不是一個信徒自己逐漸長進而進入的境界，乃是因與基督聯合而獲得的經驗：「神使祂（基督）成為我們的智慧、公義、聖潔。」（林前 1:30）

三. 基督是醫治之主

主耶穌已經為其順服而有信心的兒女們，預備了身體所需要的力量與醫治，這福分正如祂在福音中所預備的那些屬靈的福分一樣豐富。「祂 擔當我們的疾病。」（太 8:17）我們今日仍然可以藉著信心，由基督的復活生命支取健康與力量，直到一生工作完畢的時候。

我們並不需要任何人做中間人，因為基督就是我們的大祭司，祂體恤我們的軟弱，祂今日仍和過去一樣，「凡摸著祂的人，就都好了」（可 6:56）。

獲得這福分必須具有三個條件：一、完全向基督降服，願意把由祂而得的生命與健康，用來榮耀祂和事奉祂；二、篤信不疑的接受祂的應許；三、住在祂裡面，每時每刻倚靠祂，支取身體所需要的力量。

四. 基督是再來之主

我們相信主耶穌必親身降臨地上。祂的再來並非指精神上的重臨，或我們在離世時見主，或聖靈工作的更深體驗，或福音廣傳世界，乃是指主耶穌親自降臨地上；祂的降臨和祂的升天是同樣的真實。祂不是在千禧年後再來，而是在祂再來的時候就建立其榮耀、公義、和平的國度。

最重要的，就是我們應當做醒等候主來，並且渴慕祂的顯現，在祂的統治之下生活。

這有福的盼望是一種強大的屬靈能力，可以幫助我們過聖潔和做醒的生活，忠誠的盡力將福音傳遍全世界，因為「這天國的福音，要傳遍天下，對萬民作見證，然後末期才來到。」（太 24:14）

上述四方面都是從宣信博士的著作中節錄出來，足以闡明宣道會的信仰和宗旨，今日教會正需要這一種完整的福音。它救我們脫離錯誤信仰和靈性上的失敗，它激發我們的信、望、愛。讓我們自己領受，也傳給我們四周的人，指明它是個人和整個世界所需要的完整的福音。

Zion Alliance Church

宣道會錫安堂

Our Ministries

事工

Our Goal

目標

Our Name

名字

Our Mission 我們的使命

Zion Alliance Church commits to carry out Christ's Commission of disciple making through *Fellowship, Learning, Adoration, Ministering and Evangelism.*

宣道會錫安堂是一群被主愛所救贖的人所組成的一個大家庭，
隨著聖靈的引導，順服基督的使命，
按聖經的教導並彼此相愛的心；
透過崇拜、基教、團契、廣傳福音、及彼此服事，
使萬民作基督的門徒。

Zion Alliance Church Sunday School

Baptismal Class 2005

Chapter 6: C&MA & Zion

I. Brief History of the C&MA

- ✧ **1843** Dr. Albert Benjamin Simpson born to James and Jane Clark Simpson at Bayview, Prince Edward Island.
- ✧ **1847** The James Simpson family moves to Chatham, Ontario.
- ✧ **1858** Albert Simpson believes in Jesus as his Savior and is convinced he must preach the gospel.
- ✧ **1865** Dr. Simpson pastors Knox Presbyterian Church, Hamilton, Ontario. During his tenure 750 people became members of the church (1865–73).
- ✧ **1874** Dr. Simpson pastors Chestnut Street Presbyterian Church, Louisville, Kentucky (1874–79). Dr. Simpson gives control of his life completely to God.
- ✧ **1875** The Whittle/Bliss citywide evangelistic campaign in Louisville radically alters Simpson's view of the Christian ministry. Evangelism is now his priority. Dr. Simpson continues Sunday evening services in public halls (1875–76).
- ✧ **1881** Dr. Simpson is miraculously healed of a heart disorder during a vacation at Old Orchard Beach, Maine. A few months later he is baptized by immersion in a Baptist chapel in New York City. Then in November he resigns his pastorate to begin independent evangelistic ministries in NYC. The following year Dr. Simpson conducts evangelistic meetings in several public halls. The



A.B. & Margaret Simpson during the Hamilton ministry

first issue of *The Word, Work and World*, forerunner of *Alliance Life*, appears. The Gospel Tabernacle Church in NYC is organized and grows to 1,000 members within a few years. Dr. Simpson starts Friday afternoon meetings for consecration and healing.

- ✧ **1883** Dr. Simpson organized The Missionary Union for the Evangelization of the World. The Midnight Mission on 27th Street is opened by women from the Tabernacle. It is the first of several rescue missions. The first Healing Home is opened at the Simpson's residence. It is the forerunner of the Berachah Homes. The first classes of the Missionary Training College are held at 446 Eighth Avenue, NYC. Zaire C&MA mission field opens.
- ✧ **1884** Simpson conducts the first fall convention for deeper Christian living and evangelism. Visitors come from several states.
- ✧ **1885** Dr. Simpson speaks at the Bethshan Conference for Holiness and Healing in London, England, where he delivers the sermon "Himself."
- ✧ **1886** The first Simpson convention at Old Orchard Beach, Maine, is conducted. The assembly calls for an alliance for the promotion of missionary work.
- ✧ **1887** The assembly of Old Orchard votes to form two societies, The Christian Alliance and The Evangelical Missionary Alliance. The Board of Directors of the Missionary Alliance appoints its first missionary candidates, the William Cassidys, to go to China, and Helen Dawley to India.
- ✧ **1897** The two Alliance organizations amalgamate to form The Christian and Missionary Alliance.
- ✧ **1900** Nineteen Alliance Swedish missionaries and 13 children are murdered in China during the Boxer Rebellion.

1906 The Pentecostal movement enters many Alliance branches and conventions. A revival movement strengthens the Alliance, but some Alliance members and leaders go over to the Pentecostal movement (1906–11).

- ✧ Missionary fields began to open in many nations.
- ✧ **1970** Canadian Theological College (Canadian Bible College) is established.
- ✧ **1977** The number of missionaries has increased to 890, and overseas churches to 4,453. Missionary contributions reach \$12,331,273.
- ✧ **1981** The Christian and Missionary Alliance of Canada becomes autonomous. Dr. Melvin Sylvester is elected president.
- ✧ **2003** the C&MA supports more than 1,100 missionaries in 66 countries. In the United States the C&MA has churches in every state. Services are conducted each Sunday in 19 languages. Affiliated institutions include four colleges, a seminary, a publishing house, four retirement centers.

II. Our Statement of Faith

1. There is one God, who is infinitely perfect, existing eternally in three persons: Father, Son and Holy Spirit.

2. Jesus Christ is true God and true man. He was conceived by the Holy Spirit and born of the Virgin Mary. He died upon the cross, the Just for the unjust, as a substitutionary sacrifice, and all who believe in Him are justified on the ground of His shed blood. He arose from the dead according to the Scriptures. He is now at the right hand of the Majesty on high as our great High Priest. He will come again to establish His kingdom of righteousness and peace.

3. The Holy Spirit is a divine Person, sent to indwell, guide, teach and empower the believer, and to convince the world of sin, of righteousness and of judgment.

4. The Old and New Testaments, inerrant as originally given, were verbally inspired by God and are a complete revelation of His will for the salvation of people. They constitute the divine and only rule of Christian faith and practice.

5. Humankind, originally created in the image and likeness of God, fell through disobedience, incurring thereby both physical and spiritual death. All people are born with a sinful nature, are separated from the life of God, and can be saved only through the atoning work of the Lord Jesus Christ. The destiny of the impenitent and unbelieving is existence forever in conscious torment, but that of the believer is everlasting joy and bliss.

6. Salvation has been provided only through Jesus Christ. Those who repent and believe in Him are united with Christ through the Holy Spirit and are thereby regenerated (born again), justified, sanctified and granted the gift of eternal life as adopted children of God.

7. It is the will of God that in union with Christ each believer should be sanctified thoroughly thereby being separated from sin and the world and fully dedicated to God, receiving power for holy living and sacrificial and effective service toward the completion of Christ's commission.

This is accomplished through being filled with the Holy Spirit which is both a distinct event and progressive experience in the life of the believer.

8. Provision is made in the redemptive work of the Lord Jesus Christ for the healing of the mortal body. Prayer for the sick and anointing with oil as taught in the Scriptures are privileges for the Church in this present age.

9. The universal Church, of which Christ is the Head, consists of all those who believe on the Lord Jesus Christ, are redeemed through His blood, regenerated by the Holy Spirit, and commissioned by Christ to go into all the world as a witness, preaching the Gospel to all nations.

The local church, the visible expression of the universal Church, is a body of believers in Christ who are joined together to worship God, to observe the ordinances of Baptism and the Lord's Supper, to pray, to be edified through the Word of God, to fellowship, and to testify in word and deed to the good news of salvation both locally and globally. The local church enters into relationships with other like-minded churches for accountability, encouragement and mission.

10. There shall be a bodily resurrection of the just and of the unjust; for the former, a resurrection unto life; for the latter, a resurrection unto judgment.

11. The second coming of the Lord Jesus Christ is imminent and will be personal and visible. As the believer's blessed hope, this vital truth is an incentive for holy living and sacrificial service toward the completion of Christ's commission.

III. Symbols of The Christian and Missionary Alliance



The cross, pitcher, laver and crown are the four symbols that join to illustrate the central theme in The Christian and Missionary Alliance, that is: Jesus Christ is our Savior, Sanctifier, Healer and Coming King. The globe represents our mission in the world.

The CROSS: Christ Our Savior



Symbolize the death of Christ completed the Salvation

The LAVER: Christ Our Sanctifier



Symbolize the grace of sanctification from God, and daily cleansing of our sins.

The PITCHER: Christ Our Healer



Symbolize Holy Spirit and the healing

The CROWN: Christ Our Coming King



Symbolize the return of our Lord, and the reward to His disciples who share His glory.

II. Who Jesus is – Alliance Values and Distinctives

Jesus Christ—The person and work of Jesus Christ is summed up in a name given to Him before birth: “Immanuel which means “God with us” (Matthew 1:23). As God, He has “life in himself,” with neither beginning nor ending, eternally the same, with all power and authority over heaven and earth (Matthew 28:18). Revealed to us as God’s Son, He is eternally everything the Father is, without exception or limitation.

It is written of Him: “In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning” (John 1:1). As “God with us,” He became the full revelation of God expressed fully in human form, while losing none of His characteristics as God. In the words of Scripture: “The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth” (John 1:14).

While there are many ways to describe how Immanuel relates to people of all generations, Dr. Albert B. Simpson, founder of the C&MA, summarized “God with us” as Christ, our Savior, Sanctifier, Healer, and Coming King.

Savior—Jesus said of Himself: “I am the way and the truth and the life. No one comes to the Father except through me” (John 14:6). This testimony concerning Himself was verified by the miracles He did, the absolutely impeccable life He lived, and by the historically accurate record of His resurrection. His challenge: “Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the miracles themselves” (John 14:11).

He is not just one way, but the only way to know God and eternal life. Once doubting, His disciples became totally committed to this: “Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved” (Acts 4:12).

This biblical absolute is one of the driving forces of Alliance missions worldwide. He does not simply possess some truth, He is total truth personified: “The Word became flesh” (John 1:1). All teachings, philosophies, assertions of human source must be measured by who He is and what He says in Scripture, thereby being found true or false. He is the Lord of life and therefore can give life eternal to all who believe in Him: “For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life” (John 3:16). This offer is open to anyone regardless of age, sex,

nationality or background willing to receive Him.

Sanctifier—Sanctification is a one–two step. It means being separated from that which is contrary to God’s holy will, and separated to that which pleases Him. This quality of spiritual life is provided for as fully in salvation by Christ as is the forgiveness of sins: “For them I sanctify myself, that they too may be truly sanctified,” was Christ’s prayer to the Father before going to the cross (John 17:19).

Sanctification is both a crisis and a process. While it may be part of the initial experience of salvation, the sanctified life usually begins when the believer, struggling to meet God’s expectations, realizes there is no way he can do so in his own strength: “What a wretched man I am! Who will rescue me from this body of death? Thanks be to God through Jesus Christ our Lord”! (Romans 7:24).

Sanctification becomes a quality of life through a two–way relation–ship: the believer in Christ, and Christ in the believer: “It is because of [God] that you are in Christ Jesus, who has become for us wisdom from God that is, our righteousness, holiness and redemption” (I Corinthians 1:30). This progress toward spiritual maturity is accomplished by the Holy Spirit, who is given by the Father so that Christ will be glorified in the believer: “When he, the Spirit of truth, comes, he will guide you into all truth. . . . He will bring glory to me by taking from what is mine and making it known to you” (John 16: 13,14). This quality of being opens the way for God to equip the believer with power to serve Him effectively, turning others to Jesus Christ.

Healer—Salvation in Christ impacts every part of the person, including physical health and bodily well–being. Disease is a result of sin and therefore must be dealt with in the sacrifice of Christ to free the believer from sin and all its consequences: “He was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed” (Isaiah 53:5).

Christ as our Healer personifies one of the “I am’s” characterizing God in the Old Testament: “I am the Lord who heals you ”(Exodus 15:26). This aspect of His ministry was exercised repeatedly during His life on earth, when “. . . all who touched him were healed”(Matthew 14:36).

The power to heal in His name was passed on to His followers. The first recorded miracle after Pentecost was the healing of a paralytic by Peter, when he said, “In the name of Jesus Christ of Nazareth, walk” (Acts 3:6). Christ continues

to heal the sick because He is the same “. . . yesterday, today and forever” (Hebrews 13:8).

But divine healing is a blessing not to be taken for granted or automatically assumed. While His healing is available to all, His Divine will and purpose may not include healing in particular circumstances. Like all other aspects of God’s perfect salvation, it is a mystery wrapped in the loving ways of a wise and good God, who does not always give when asked, because His ways are as high above ours as the heavens are higher than the earth.

Coming King—Christ is coming again. It is an irrefutable fact supported repeatedly in the Bible. His life on earth concluded with an event His disciples witnessed: “He was taken up before their very eyes, and a cloud hid him from their sight” (Acts 1:9). It was neither the end nor the beginning of the end of His relation to earth. As the disciples stared at the sky, “suddenly two men dressed in white stood beside them. ‘Men of Galilee,’ they said, ‘why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven” (Acts 1:10–11).

Christ is now seated at the right hand of the Father, waiting for that moment in time when He will come again. When will that happen? No one knows the day or hour, but one indication is: “This gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come” (Matthew 24:14).

Zion Alliance Church

宣道會錫安堂

Our Ministries

事工

Our Goal

目標

Our Name

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Our Mission 我們的使命

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隨著聖靈的引導，順服基督的使命，
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使萬民作基督的門徒。

Belonging to Zion Alliance

1. A Part of God's Family

1.1 Church is a Family

“A person disconnected from a church is like a child without a family.”

1Tim 3:15 ...God's Household, which is the church of the living God, the pillar and foundation of the truth.
Epn 2:19 Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household,

1.2 Belonging to this Family will benefit you:

1. It identifies you as a genuine believer (*eph 2:19 , rom 12:5*).
2. It supports and encourages you in your walk with Christ. (*gal 6:1-2 ; heb 10:24-25*)
3. It gives you a place to discover and use your gifts in ministry. (*1co 12:4-27*)
4. It places you under the spiritual protection of godly leaders and gives you the accountability you need to grow. (*heb 13:17 ; act 20:28-29 ; eph 5:21*)
5. It gives you an important part in the gate-keeping of the church (*tit 1:5 ; Iti 3*)

2. Zion Alliance Church

2.1 Our Vision & Purpose (why we exist and what we intend to do)

Zion Alliance Church, a redeemed community submitting to the guidance of the Holy Spirit, the commandment of Jesus Christ, and the teaching of Holy Word, loving one another and making disciples of Christ, through Fellowship, Learning, Adoration, Ministering and Evangelism. (FLAME!)

2.2 Our Faith (what we believe)

- I believe in God the Father, Son and Holy Spirit : in the verbal inspiration of the Holy Scriptures as originally given; in the vicarious atonement of the Lord Jesus Christ; in the eternal salvation of all who believe in Him and the eternal punishment of all who reject him.
- I recognize the truths of the Lord Jesus Christ as Saviour, Sanctifier, Healer and Coming King.

2.3 Our Values

- Desiring the Word of God
- Spontaneous spirit of serving
- A united spirit in Christ

3. Our Strategy

- Alliance distinctives: “Deeper life, and Mission-Evangelism” .
- From the spiritual need of the Chinese community in the GTA, to a robust interdependent Chinese-English congregation.

4. Our Operation

4.1 Structure

- The Alliance Denomination
- The Elders' Board
- The Partnership of all Servant-leaders : Elders, Pastors and you

4.2 You as a member

- **To be a member:** personal profession of faith, believer's baptism, regular attendance at ZAC for 6 months, completion of membership class, member's covenant.
- **Your responsibility:**
 - (1) Protect the unity of the church
 - (2) Share in its growth
 - (3) Serve in its ministry
 - (4) Support it practically

我屬「錫安家」

1. 神家的一份子

1.1 教會是神的家

「與教會脫節就像孩子沒有家的一樣。」

- 提前 3:15 這家就是永生神的教會，真理的柱石和根基。
- 弗 2:19 這樣，你們不再作外人，和客旅，是與聖徒同國，是神家裡的人了。

1.2 屬於「錫安家」是：

1. 印證你是神的兒女（弗2:19，羅12:5）
2. 支持和鼓勵你，與主同行（加6:1-2；來10:24-25）
3. 發掘和使用你的恩賜（林前12:4-27）
4. 給你屬靈的保護和問責（來13:17；徒20:28-29，弗5:21）
5. 你有份「把關」這家（多1:5；提前3）

2. 宣道會錫安堂

2.1 我們的異像和目標（我們為何存在並我們定意要作的）

宣道會錫安堂是一群被主所救贖的人所組成的一個大家庭
隨著聖靈的引導；順服基督的使命；按聖經的教導；彼此相愛；透過崇拜、教導、團契、廣傳福音、及彼此服侍，使萬民作基督的門徒。

2.2 我們的信仰

- 我信聖父，聖子，聖靈，三為一體的真神；聖經乃神的默示，並無謬誤；基督代罪的救贖，信者得永生，否則永遠沈淪。
- 我信耶穌基督為拯救之主、成聖之主、醫治之主、再來之主。

2.3 我們所珍重的

- 對神話語的渴慕
- 自發性的服事
- 主內的合一

3. 我們的策略

- 宣道會的信息：靈命進深、佈道宣教。
- 從大多市華人群體心靈的需要開始，進而至一健康相輔相成的中英會眾。

4. 我們的操作

4.1 組織

- 宣道會的架構
- 長議會
- 所有「僕人一領袖」的配搭：長老、牧者、和你們

4.2 作為會友

- **資格**：重生的救，信徒浸禮，經常參與聚會6個月以上，完成會友班，會友「認信」。
- **你的責任**：
 - (1) 保護教會的合一
 - (2) 有份教會的增長
 - (3) 分擔教會的事工
 - (4) 實際的支持

第七課：聖餐

I 引言：

你參與聖餐聚會時有何感受？

你覺得聖餐有何意義？

II 聖餐的設立

細讀林前 11：23 - 26，試描述

- 始源：_____
- 程序：_____
- 目的：_____
- 其他：_____

III 聖餐的意義

A 喻表 (Symbol)

- 餅（林前 11:24）喻表 _____
- 杯（林前 11:25）喻表 _____

B. 目的（一）_____（_____）

- 為的是 _____

C. 目的（二）_____（_____）

- 是表明 _____直等_____

D. 林前 10:16,17 提到聖餐，強調那一個重點？ _____

E. 太 26:29 指出聖餐與盼望有何關連？ _____

IV 聖餐的參與

A 你覺得什麼人可以參與領受聖餐？

- 任何人都應可以，因為_____
- 必須已經接受耶穌為救主，因為_____
- 必須已經接受洗禮，因為_____
- 須十一奉獻，有美好見證，因為_____
- 向神悔罪又與人和好者，因為_____

B 聖餐前多數會有一段安靜時間，這段時間怎樣可以幫助我們準備自己？

C 根據以上的經文，領受聖餐的應有什麼態度？

- 林前 11:28 _____
- 林前 11:29 _____
- 林前 11:24-25 _____
- 林前 10:16-17 _____
- 太 26:29 _____

V 你對聖餐還有什麼問題？

聖餐

Holy Communion

主餐

Lord's Table

擘餅

Breaking of Bread

擘餅的重要

- 主離世之前愛的要求 路加廿二 19
Loves Request Luke 22:19
- 認識真道的奧秘 提前三 16; 西二 2
Understanding the mystery of the truth
1Tim 3:16; Col 2:2
- 使徒的吩咐 林前五 7、8; 林前十一 26
Command from Apostles 1Cor. 5:78; 11:26
- 初期教會的榜樣 徒廿 7; 林前十 16-22
Model Example from the early Church
Act 20:7; 1Cor. 10:16-22
- 仇敵的詭計
Tricks from our Enemy

Chapter 7 : Holy Communion

I Introduction:

The feelings that you have when you participate in the Holy Communion?

What do you think the significance of Holy Communion?

II Holy Communion Establishment

Read 1Cor. 11:23-26, try to describe...

- Origination : _____
- Process : _____
- Purpose : _____
- Others : _____

III Meanings of Holy Communion

A. Symbol

- Bread (1Cor. 11:24) symbolize _____
- Cup (1Cor. 11:25) symbolize _____

B. Purpose (1) (_____)

- For the reason of... _____

C. Purpose (2) (_____)

- to proclaim _____ until _____

D. 1Cor.10:16,17 mentions the holy communion, the key point that it emphasizes is _____

E.. What correlation does Mathew 26:29 point out between the Holy Communion and our hope?

IV Participation in Holy Communion

A Who do you think should be participated in Holy Communion?

- Anyone can participate because

- Who has accepted Jesus as his personal savior because

- Who has been baptized because

- Who practices tithe and has good testimony because

- Who repented and reconciled with God because

B There is often a period of quiet time before Holy Communion has begun, how may this period of time help us to prepare oneself?

C According to those bible verses that you have read, what is the manner of receiving the Holy Communion?

- 1Cor. 11:28 _____

- 1Cor 11:29 _____

- 1Cor 11:24-25 _____
- 1Cor 10:16-17 _____
- Mathew 26:29 _____

V Do you have any questions on the topic of Holy Communion?

聖餐

Holy Communion

主餐

Lord's Table

擘餅

Breaking of Bread

擘餅的重要

- 主離世之前愛的要求 路加廿二 19
Loves Request Luke 22:19
- 認識真道的奧秘 提前三 16; 西二 2
Understanding the mystery of the truth
1Tim 3:16; Col 2:2
- 使徒的吩咐 林前五 7、8; 林前十一 26
Command from Apostles 1Cor. 5:78; 11:26
- 初期教會的榜樣 徒廿 7; 林前十 16-22
Model Example from the early Church
Act 20:7; 1Cor. 10:16-22
- 仇敵的詭計
Tricks from our Enemy

第九課 (Chapter 9) : 教會的生活 (Church life)

I. 引言(Introduction):

- 你初來錫安堂時，最深刻的印象是什麼？

First time when you visited Zion, what is the most profound impression of this assembly?

- 那些方面最吸引你/影響你最深？ Areas that fascinate you/influence you the most ?
- 那些方面可以改善一下？ Areas that can be improved?

II. 教會的特質(Characteristic of Church)

跟據以下經文，教會有何特質？ According to the bible verses below, what is the characteristic of Church?

- 提前(1Tim) 3: 15 _____ _____

- 彼前(1Peter)2 : 9 _____

- 羅(Rome)12:4-5 _____

- 弗(Eph.) 4:16 _____
- 弗(Eph.) 2:19-22 _____

III. 會友的委身 (Commitment of a church member)

- 弗(Eph) 4:2-3 _____
- 提前(1Tim) 4:7 _____
- 弗(Eph) 4:11-12 _____
- 可(Mark) 16:15 _____

IV. 明白教會的特質和會友的委身，分享一下你可以怎樣在教會生活中起一個作用。 After the understanding of the characteristic of Church and commitment of a church member, share how you can play a role in church life.

我們的名字 Our Name

本會在 1994 年秋成立，屬加拿大宣道會一份子。取名「錫安」是源自希伯來書十二章二十二節的經文。

「你們乃是來到錫安山，永生神的城邑，就是天上的耶路撒冷。」

Zion Alliance Church has been a part of the Christian and Missionary Alliance family since the fall of 1994. Our name comes from Hebrews 12:22.

"But you have come to Mount Zion, to the heavenly Jerusalem, the city of the living God ..."

我們的使命 Our Mission

宣道會錫安堂是一群被主所救贖的人所組成的一個大家庭，
隨著聖靈的引導；順服基督的使命；
按聖經的教導；彼此相愛；
透過崇拜、教導、團契、廣傳福音、及彼此服侍，
使萬民作基督的門徒。

Zion Alliance Church, a redeemed community submitting to the guidance of the Holy Spirit, the commandment of Jesus Christ, and the teaching of Holy Word, loving one another and making disciples of Christ, through **Fellowship, Learning, Adoration, Ministering and Evangelism.**

Ekklesia 教會

一群被召的人(被基督所買贖)所組成的一個群體，聯合而成為一個屬靈的身體。

A gathering of peoples (who are redeemed by Christ) called out from their homes into an assembly, constitute such a company and are united into one body.

教會的出生

Birth of the Church

Mathew 16:18 [太 16:18]

我還告訴你，你是彼得；我要把我的教會，建造在這磐石上，陰間的權柄（權柄：原文是門）不能勝過他。

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Act 2:1-4 [徒 2:1-4]

五旬節到了，門徒都聚集在一處。忽然，從天上有響聲下來，好像一陣大風吹過，充滿了他們所坐的屋子；又有舌頭如火焰顯現出來，分開落在他們各人頭上。他們就都被聖靈充滿，按著聖靈所賜的口才，說起別國的話來。

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Eph. 1:23 [弗 1:23]

教會是他的身體，是那充滿萬有者所充滿的。

Which is his body, the fullness of him that filleth all in all.

這家就是永生神的教會， 真理的柱石和根基

1Tim 3:15 [提前 3:15]

~ the house of God, which is the church of the living God, the pillar and ground of the truth.

向世人見證這個真理，見證神，叫世人可以認識神。
教會成了見證的器皿。

*1Timothy speaks of truths that are essential as **testimony before the world**; that which the assembly is externally, that which it is as **witness of God towards men**. It is the house of God, the assembly of the living God, the pillar and support of the truth: that which it is as responsible in the world, and in order that **all should learn what God is**. The mystery of piety, of which the, **assembly is the vessel for testimony**, answers to this. It is the grand essential truth on which all relation between God and men is founded, by means of which God has to do with men.*