

# 「上帝話語」的教義 與傳道事工

## The Doctrine of the Word of God and the Ministry of the Word

(From Edmund P. Clowney,  
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## 第二部份

### Part Two

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## 《聖經》中「上帝的話」的教義：福音應驗了《聖經》

THE GOSPEL FULFILLS SCRIPTURE:

THE BIBLICAL DOCTRINE OF THE WORD OF GOD

(Edmund P. Clowney, *Preaching and Biblical Theology*, pp. 30-33. 林慈信譯。)

### 重新建立當今講道的權威

Renewing the Authority of Preaching Today

當代學者們對《聖經》中所宣講的信息 (*kerygma*) 的討論，一般都忽視《聖經》中關於「上帝的道」教義的涵義。《聖經》神學所展示的，也就是所有講道(教導)權威的基礎——筆之於書上帝的話——其權威(教導)常被忽視、被否定。今天教會若要重新建立講道的權威，必須先恢復《聖經》中「話語啟示」(verbal revelation)的教義。

Current discussions of the spiritual *kerygma*, in spite of their learning and value, have commonly failed to appreciate the implications of the biblical doctrine of the word of God. The authority of the written Word, which is unfolded in biblical theology as the basis of all authority in preaching, is denied or minimized. For a genuine renewal of authority in preaching, the biblical theology of verbal revelation must be restored.

### 新約《聖經》神學：福音應驗舊約《聖經》

New Testament Theology: The Gospel Fulfilled the (Old Testament) Scriptures

新約《聖經》的講道建立在這個信念上：福音應驗了舊約《聖經》。C.H. Dodd 所著的書名就很有啟發性：(按照經上所說：新約《聖經》神學的基層架構 (According to the Scriptures: the Sub-structure of New Testament Theology))。該書講論新約宣講的信息 (*kerygma*) 與舊約的關係。

路加福音的高峰是：復活的基督為祂的門徒打開《聖經》，為他們講解明白(路 24:32,45)。在以馬忤斯的路上，門徒雖已聽過天使在空墳墓前的話，可是心中還是憂愁又混亂，因為他們的心遲鈍，還沒有相信眾先知所說的一切話。在他們眼睛還未被打開、認識主耶穌之前，主先開啟他們的思想，能明白主耶穌的話。他們心中火熱，因為認識到摩西與眾先知所預言的：即基督必受害，然後進入祂的榮耀裏。

There can be no doubt that the whole structure of New Testament preaching rested upon the conviction that the gospel fulfilled the authoritative Scriptures of the Old Testament. Dodd's work on the relation of the *kerygma* to the Old Testament bears the illuminating title: *According to the Scriptures: the Sub-structure of New Testament Theology*.

In the climax of Luke's Gospel the risen Christ opens the Scriptures to his disciples and opens their minds to understand the Scriptures (Luke 24:32, 45). The two disciples on the road to Emmaus were sad and confused even after hearing of angels in the empty tomb because they were slow of heart to believe all that the prophets had spoken (v. 25). Before their eyes were opened to know the Lord, their minds were opened to understand his Word, and their hearts burned with the recognition that Moses and all the prophets had spoken of Christ in his sufferings and glory.

路 Luke 24:32, 45

32 他們彼此說：「在路上，祂和我們說話，給我們講解聖經的時候，我們的心豈不是火熱的嗎？」

45 於是耶穌開他們的心竅，使他們能明白聖經。

### 路加 24 章：基督首先解釋復活：應驗了舊約《聖經》

Luke 24: Christ, First Interpreter of the Resurrection: O.T. Scriptures Fulfilled

首先宣講基督復活的，是主親自對舊約的詮釋。其實主耶穌的信息並不新穎。主在 44 節說：「這就是我從前與你們同在之時，所告訴你們的話，說：摩西的律法，先知的書，和《詩篇》上所記的，凡指著我的話，都必須應驗。」可是因為基督已經復活了，這信息就成為嶄新的 (renewed)；因這信息已經實現了 (realized)。門徒領受聖靈後所見證的就是這事：不只是基督復活的事實 (因這事實若沒有《聖經》的印證，正如門徒對婦女的報告的態度一樣，只不過是傳說而已)，而是基督在祂復活的榮耀中已經應驗了上帝的話。

The first preaching of the resurrection is Christ's own exposition of the Old Testament. This, indeed, is not a new message on the lips of Jesus. "These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me" (v. 44). Yet the message is renewed and realized in the fact of the resurrection. The witness of the disciples, on receiving the Holy Spirit, is to these things; not merely to the fact of the resurrection, which apart from the witness of Scripture would be regarded just as the other disciples regarded the report of the women, as an empty tale, but to the Word of God fulfilled in the resurrection glory of Christ.

## 《使徒行傳》彼得的講道，與保羅講道的解經架構一樣：基督成就舊約《聖經》

Peter's Preaching in Acts and Paul's Preaching Structure of Interpreting Scripture are the same: Christ Fulfills Old Testament Scriptures

《使徒行傳》進一步擴大了基督對門徒講解的核心信息。路加這樣作的時候，對解釋《聖經》的規模完全忠實。路加在《使徒行傳》裏對使徒們見證的報導，完全被這段經文（路 24 章）的架構和詞匯所塑造。彼得在五旬節那天，從《約珥書》和《詩篇》宣講了基督的受難與榮耀。後來彼得在聖殿中醫治瘸腿者之後，又宣講了基督的受難（徒 3:18）；然後彼得宣講基督後來的榮耀：諸天都要接受耶穌，直到萬事復興，這就是上帝在古時候藉著先知們所預告的（徒 3:21）。然後彼得引用了摩西五經，指出耶穌就是那位先知，那位彌賽亞（徒 3:24）。

This core of Christian preaching given by Christ himself to his disciples is expanded in the book of Acts, with the greatest fidelity to the pattern of interpreting Scripture. The structure and even the vocabulary of this passage moulds Luke's reports of the apostolic witness in Acts. Peter on Pentecost preaches the sufferings and glory of Christ from Joel and the Psalms. In the temple, after the healing of the lame man, Peter's proclamation is of Christ's sufferings: "But the things which God foreshowed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled" (Acts 3:18). Then Peter preaches the glory to follow: "Jesus" whom the heaven must receive until the times of restoration of all things, whereof God spoke by the mouth of his holy prophets that have been from of old" (v. 21). Peter continues by quoting from Moses as to the messianic prophet and asserts: "Yea and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these days" (v. 24).

徒 Acts 3:18

18 但上帝曾藉眾先知的口，預言基督將要受害，就這樣應驗了。

徒 Acts 3:21, 24

21 天必留他，直到萬物復興的時候，就是上帝從創世以來，藉著聖先知的口所說的。

24 從撒母耳以來的眾先知，凡說預言的，也都說到這些日子。

保羅在帖撒羅尼迦會堂中講道，「本著《聖經》與他們辯論，講解陳明基督必須受害，從死裏復活。又說：我所傳與你們的這位耶穌，就是基督」（徒 17:2, 3）。保羅在亞基帕王面前所講的就是這信息：「所講的，不外乎是眾先知和摩西所說，將來必成就的事：就是基督必須受害，並且因從死裏復活，要首先把光明的

道傳給百姓和外邦人」徒 26:22 下，23）。保羅親自解釋他所傳的信息：「基督照《聖經》所說，為我們的罪死了；並且埋葬了。又照《聖經》所說，第三天復活了」（林前 15:3, 4）。彼得也同樣指出在先知們心裏「基督的靈，預先證明基督受苦，後來得榮耀」（彼前 1:11）。

Paul's preaching in the synagogue at Thessalonica is summarized by Luke according to the same pattern: "Paul ... for three Sabbath days reasoned with them from the scriptures, opening and alleging that it behooved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, *said he*, I proclaim unto you, is the Christ" (Acts 17:2, 3). This was the whole burden of Paul's preaching; before King Agrippa he describes his message as "saying nothing but what the prophets and Moses did say should come; how that the Christ must suffer, *and* how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles" (Acts 26:22b, 23). Luke's report is confirmed by Paul's well-known summary of the gospel he preached: "... that Christ died for our sins according to the scriptures; and that he was buried; and that he was raised on the third day according to the scriptures..." (I Cor. 15:3, 4). So also Peter speaks of the Spirit of Christ in the prophets testifying "beforehand the sufferings of Christ, and the glories that should follow them" (I Pet. 1:11).

徒 Acts 17:2, 3

- 2 保羅照他素常的規矩進去，一連三個安息日，本著《聖經》與他們辯論，
- 3 講解陳明基督必須受害，從死裏復活；又說：「我所傳與你們的這位耶穌就是基督。」

徒 Acts 26:22b, 23

- 22b 所講的並不外乎眾先知和摩西所說將來必成的事，
- 23 就是基督必須受害，並且因從死裏復活，要首先把光明的道傳給百姓和外邦人。」

林前 I Cor. 15:3, 4

- 3 我當日所領受又傳給你們的：第一，就是基督照《聖經》所說，為我們的罪死了，
- 4 而且埋葬了；又照《聖經》所說，第三天復活了，

彼前 I Pet. 1:11

- 11 就是考察在他們心裏基督的靈，預先證明基督受苦難，後來得榮耀，是指著什麼時候，並怎樣的時候。

不僅「證據」派的「證據」：

基督順服《聖經》律法；《聖經》為基督作見證

Proof Beyond Evidence (of Evidentialists):

Scriptures, Law of Christ; Scriptures Witness to Christ

使徒們宣講上帝的話被應驗，有「證據」的力量。... 可是「上帝的話被應驗」的模式，不只是充當「從預言被應驗來護教」的「證據」(proof) 而已。福音書還見證說：對耶穌來說，《聖經》是祂生命的律例。祂來，並不是要拆毀律法，而是要成全律法 (太 5:17)。《聖經》必不廢去 (約 10:35)。《聖經》為祂作見證 (約 5:39)。人子必照經上所說的去 (太 24:24, 56)。

This preaching of the fulfillment of the Word of God carries evidential force. Paul seeks to persuade his synagogue hearers from the Scriptures that Jesus is the Christ. The appeals of the Gospels of Matthew and John to the Old Testament similarly adduce specific Scriptures which Jesus pointedly fulfilled.

Yet this pattern of word-fulfillment has deeper roots than apologetic interest, and even that is never a superficial “proof-from-prophecy.” The Gospels attest that Jesus found in the Scriptures the law of his life. He came not to destroy, but to fulfill (Matt. 5:17). The Scriptures cannot be broken (John 10:35). They testify of him (John 5:39). The Son of Man must go as it is written of him (Matt. 24:24, 56).

太 Matt. 5:17

17 「莫想我來要廢掉律法和先知。我來不是要廢掉，乃是要成全。

約 John 10:35

35 經上的話是不能廢的；若那些承受上帝道的人尚且稱為上帝，

約 John 5:39

39 你們查考《聖經》，因你們以為內中有永生；給我作見證的就是這經。

太 Matt. 24:24

24 因為假基督、假先知將要起來，顯大神蹟、大奇事，倘若能行，連選民也就迷惑了。

令證據派失望的證據？不，更深刻的證據！

基督在十字架上的痛苦是恐怖的真：正是舊約預言彌賽亞的意義之所在！



Less Than Evidentialist's Evidence? No, Christ = Greater, Deeper "Evidence"! Christ's Horrifying, Real Agony on Cross Is The *Very Meaning* of Messiah as Prophesied in the Old Testament

耶穌意識地、刻意地應驗了《聖經》。從理性主義的角度來看，這事實似乎削減了護教上的用處。這種理性主義（譯注：指證據派護教學，evidentialism）的觀念，不會覺得耶穌在各各他山上的呼叫時引用他熟識的《詩篇》，有什麼驚人的地方。可是對福音書的作者們，特別是對耶穌自己來說，耶穌刻意應驗經上一切的話，正是祂彌賽亞使命意義之所在。不錯，歷史上所發生的外在事件都是上帝的話預定的。耶穌被咒詛的憂傷是絕對的真、恐怖的真：「我的上帝，我的上帝，為什麼離棄我？」《詩篇》作者的吶喊，只是耶穌心聲的影子和預表而已（太 27:46；詩 22:1）。可是耶穌在十字架上被丟棄的呼喊，和祂乾渴的痛苦，都是為了經上的話被應驗（約 19:28）。

From a rationalistic standpoint, the apologetic value of Jesus' fulfillment of prophecy is diminished to the extent that Jesus sought to accomplish this consciously and deliberately. This attitude would see nothing remarkable in the fact that Jesus' cry from Golgotha is in the words of a Psalm familiar to him. To the writers of the Gospels, however, and to Jesus himself, Jesus' deliberate fulfillment of all Scripture is of the essence of his messianic vocation. To be sure, the outward events are also ordered by the Word of God. The agony of accursedness in which Jesus cries, "My God, my God, why have you forsaken me?" is fearfully real; it is the reality of which the Psalmist's cry was a prophetic and typical foretaste (Matt. 27:46; Ps. 22:1). The thirst of the cross was also real, and not self-inflicted. Yet the cry of abandonment and of thirst are uttered that the Scripture might be fulfilled (John 19:28).

太 Matt. 27:46;

46 約在申初，耶穌大聲喊著說：「以利！以利！拉馬撒巴各大尼？」就是說：「我的上帝！我的上帝！為什麼離棄我？」

Ps. 22:1

22 我的上帝，我的上帝！為什麼離棄我？為什麼遠離不救我？不聽我唉哼的言語？

約 John 19:28

28 這事以後，耶穌知道各樣的事已經成了，為要使經上的話應驗，就說：「我渴了。」

對福音書的作者和耶穌來說，彌賽亞心靈經歷中最深切的危機，乃是要完全應驗《聖經》，甚至逐字逐句應驗。這事實絕對不是偶然、不是人為的。經上所記一切的話都為基督作見證。同樣，基督自己也順服在《聖經》之下。

To the Gospel writers and to Jesus there was nothing artificial in the fact that the most intimate crises of the Messiah's spiritual experience found expression in the fulfillment of the precise letter of Scripture. If all the Scriptures testify of Christ, Christ also is subject to the Scriptures.

## 《聖經》與基督的雙重關係：都因基督是上帝，基督是人：兩性聯合在基督（一位格）

Scriptures and Christ: Twofold Relationship due to Christ as God, Christ as Man: Two Natures United in One Jesus Christ (Person)

這裏所牽涉到的「雙重關係」，是基督兩方面的工作的必然後果。耶穌基督是以馬內利，上帝與我們同在。祂是主。透過先知傳言的靈，乃是祂的靈。基督自己就是祂計劃的創始與末了（Alpha and Omega），祂是自己所給的應許的「是」和「阿們」。不過，那位聖約的「主」同時也是聖約的「僕人」。基督是僕人；祂來，為要遵行那位差祂來者的旨意，成全祂的工作，應驗祂的話。基督的神性與人性在祂位格中完全的聯合、成為一體，在祂（神和人）的作為中顯明，在祂的話語中啟示出來。

The double relation here involved is the necessary consequence of the dual work Christ came to perform. As Immanuel, God-with-us, Christ is the Lord. The Spirit who spoke in the prophets is his Spirit. He is the Alpha and Omega of his own counsel, the Yea and Amen to his own promises. But he who is the Lord of the covenant is also the Servant of the covenant. As the Servant he comes to do the will of him that sent him, and to fulfill his work and word. The divine and human natures of Christ are united in his person, manifested in his work and revealed in his word.

## 小結：舊約是新約所宣講的信息的根源

Conclusion: Old Testament = Roots of New Testament Message

新約所宣講的「上帝應驗了祂話語」的信息，有著深厚的舊約根源。在舊約《聖經》，上帝的話是一個基本的觀念與主題。舊約裏每一卷書都肯定：上帝藉著祂的話語啟示自己。

The roots of this Word-fulfillment pattern of New Testament preaching are deep in the Old Testament. There the concept of the word of God is a dominant motif. "That God reveals himself by his word is a truth confirmed by every one of the Old Testament books."

## 上帝權威的話語

### GOD'S SOVEREIGN WORD

(Edmund P. Clowney, *Preaching and Biblical Theology*, pp. 33-38.)

上帝藉祂話語統治萬有：從創造到護理到救贖歷史中作為：

上帝說話審判，上帝說話拯救

God Rules Over All With His Word: From Creation to Providence to His Acts in the History of Redemption: God Speaks to Judge, God Speaks to Save

「上帝在基督裏應驗了祂的話」的背景，乃是祂話語的威嚴與榮美。上帝發出祂的曉諭，藉此施行祂的統治；這乃是祂神性的無上顯示。「上帝說：要有光，就有了光」（創 1:3）。上帝也藉祂話語托住祂所創造的諸世界（詩 33:6-11）。風、雨、眾星都聽從祂的話（詩 107:25; 147:15-18; 148:8；賽 40:26）。王國的興與衰，都根據祂的曉諭（詩 46:6; 2:5；賽 11:4）。可是舊約《聖經》強調的，不僅是上帝在自然界或在祂的護理中說話的權柄，而是在救贖歷史中的權柄。上帝在大自然中，和在自然宗教界（諸神）中顯明祂話語的權柄，都在祂拯救祂子民的時候。上帝藉著摩西所說的話審判了埃及的眾神，同時搭救了以色列民；火從天而降，大雨傾倒在迦密山上，為要再次呼召以色列民離棄敬拜暴風雨的神——巴力——的愚妄。

The grandeur of God's sovereignty in his word is the background of the fulfillment of God's word in Christ. God's rule through his mere word of decree is a supreme manifestation of his deity. "And God said, Let there be light: and there was light" (Gen. 1:3). The worlds which were framed by the word of God are sustained in the same way (Ps. 33:6-11). The storms and the stars obey his word (Ps. 107:25; 147:15-18; 148:8; Isa. 40:26). Kingdoms rise and fall at his decree (Ps. 46:6; 2:5; Isa. 11:4). The emphasis, however, is not so much on the sovereignty of God's word in nature or providence as on its authority in the history of redemption. The most dramatic instances of the power of the word in the world of nature and over the nature-religions occur in the course of God's deliverances of his people. The gods of Egypt are judged by God's word spoken through Moses as Israel is delivered; fire falls from heaven and rains descend at Carmel to recall Israel from the vanity of worshiping the storm-god Baal.

創 Gen. 1:3

3 上帝說：「要有光」，就有了光。

詩 Ps. 33:6-11

- 6 諸天藉耶和華的命而造；萬象藉祂口中的氣而成。  
 7 祂聚集海水如壘，收藏深洋在庫房。  
 8 願全地都敬畏耶和華！願世上的居民都懼怕祂！  
 9 因為祂說有，就有，命立，就立。  
 10 耶和華使列國的籌算歸於無有，使眾民的思念無有功效。  
 11 耶和華的籌算永遠立定；祂心中的思念萬代常存。

詩 Ps. 107:25; 147:15-18;

- 25 因祂一吩咐，狂風就起來，海中的波浪也揚起。

詩 Ps. 147:15-18

- 15 祂發命在地；祂的話頒行最快。  
 16 祂降雪如羊毛，撒霜如爐灰。  
 17 祂擲下冰雹如碎渣；祂發出寒冷，誰能當得起呢？  
 18 祂一出令，這些就都消化；祂使風颳起，水便流動。

詩 Ps. 148:8

- 8 火與冰雹，雪和霧氣，成就祂命的狂風，

賽 Isa. 40:26

- 26 你們向上舉目，看誰創造這萬象，按數目領出，祂一一稱其名；因祂的權能，又因祂的大能大力，連一個都不缺。

詩 Ps. 46:6

- 6 外邦喧嚷，列國動搖；上帝發聲，地便鎔化。

詩 Ps. 2: 5

- 5 那時，祂要在怒中責備他們，在烈怒中驚嚇他們，

賽 Isa. 11:4

- 4 卻要以公義審判貧窮人，以正直判斷世上的謙卑人，以口中的杖擊打世界，以嘴裏的氣殺戮惡人。

上帝說祂大能的話語：在救贖歷史每一步；上帝同時啟示和拯救：

上帝藉祂的話施行拯救：上帝啟示，然後施行作為（拯救），然後再啟示

God Speaks His Powerful Word: Every Step of Redemptive History

God Saves and Reveals At the Same Time; God Saves Through His Revealed Word:

God Speaks, Then Acts, Then Speaks

在救贖歷史的每一步，上帝都彰顯祂話語的權能。在伊甸園裏，人犯罪之後，馬上可以聽到上帝的聲音：上帝宣告祂公義審判的咒詛，和恩典的福份。《希伯來書》的作者在第十一章勾畫了信心的歷史；他同時勾畫了上帝用祂的話語救贖的歷史。因為信心，乃是對上帝救贖的話的回應。上帝施行救贖的時候，同時賜下話語的啟示；事實上，上帝的救贖是由祂所啟示的話語成就的。在《創世記》我們可以看見三步曲的模式：首先有事先的「應許」與「呼召」的啟示；然後，「救贖作為」成全了應許；最後由啟示來肯定與教導，這是救贖的「印證」。在挪亞、亞伯拉罕、雅各身上都是如此，所以，上帝在出埃及施行偉大救贖之前，已經清楚定下這模式。

At every step in the history of redemption the sovereign power of God's word is manifested. Immediately after the sin in Eden the voice of God is heard in the wind and God declares both the curse of righteous judgment and the blessing of grace. As the writer of Hebrews traces the history of faith (Heb. 11) he is also outlining the history of redemption by the word of God to which faith responds. Revelation attends redemption; indeed, redemption is by the revealed word of God. In the book of Genesis a pattern of three steps emerges: first, a prior revelation of promise and call; then redemption in fulfillment of the promise; and, finally, confirmatory revelation and teaching, and sealing the redemption. This is the case with Noah, Abraham, and Jacob, so that the pattern is well established before it appears as the structure of the great redemption from Egypt.

耶和華說的是可笑的事？難成嗎？祂親自成就祂的話（以撒，新的笑）！

Is God's Act Laughable? Too Difficult? He Accomplishes It (Isaac, New Laughter)!

上帝所說救贖的話語最重要的例子之一，乃是祂對亞伯拉罕應許以撒的出生：「耶和華豈有難成的事嗎？」（創 18:14）。上帝應許不能生育、年紀老邁的撒拉必生一個兒子，使亞伯拉罕和他妻子驚奇的笑出來（創 17:17; 18:12）。可是上帝的話在祂所訂的時間必定成就奇事，必定賜下以撒——新的「笑」——給亞伯拉罕與撒拉。上帝宣告了祂話語的救贖大能，同時預表了祂整個的救贖計劃；因為上

帝對亞伯拉罕所說的話，天使加百列重覆對馬利亞說；上帝給她的偉大應許也是她不能擔當的：「因為出於上帝的話，沒有一句不帶能力的」（路 1:37）。

One most significant statement of the redemptive power of God's word is in the divine utterance to Abraham in connection with the promise of the birth of Isaac: "Is there a word too wonderful for Jehovah?" (Gen. 18:14). The promise that the barren and aged Sarah should have a son had occasioned the laughter of both Abraham and his wife (Gen. 17:17; 18:12), but the word of God in its determined season will accomplish the wonder and give a new laughter, "Isaac," to Abraham and Sarah. The whole of redemption is foreshadowed in this declaration of the redemptive potency of God's word; the word of God to Abraham is repeated by the angel Gabriel to Mary when her faith staggers at a greater promise: "For no word from God shall be void of power" (Lk. 1:37).

創 Gen. 18:14

14 耶和華豈有難成的事嗎？到了日期，明年這時候，我必回到你這裏，撒拉必生一個兒子。」

創 Gen. 17:17

17 亞伯拉罕就俯伏在地喜笑，心裏說：「一百歲的人還能得孩子嗎？撒拉已經九十歲了，還能生養嗎？」

創 Gen. 18:12

12 撒拉心裏暗笑，說：「我既已衰敗，我主也老邁，豈能有這喜事呢？」

路 Lk. 1: 37

37 因為，出於上帝的話，沒有一句不帶能力的。」

## 上帝成就祂向列祖的應許：祂向摩西啟示，然後拯救了以色列（出埃及）

God Fulfills Promise to Patriarchs, Speaks before Saving Israel (Exodus)

上帝拯救以色列民出埃及之前，先賜了應許的話；祂在焚燒的荊棘裏呼召摩西（出 3:4）。而這次啟示的話語，乃建立在祂對列祖所應許的話（出 3:6）。

The redemption from Egypt is preceded by the word of promise given in the call of Moses at the burning bush (Exod. 3:4). This word rests in turn upon the earlier promise to the fathers (Exod. 3:6).

出 Exod. 3:4, 6

- 4 耶和華上帝見他過去要看，就從荊棘裏呼叫說：「摩西！摩西！」他說：「我在這裏。」  
6 又說：「我是你父親的上帝，是亞伯拉罕的上帝，以撒的上帝，雅各的上帝。」摩西蒙上臉，因為怕看上帝。

## 上帝啟示的時候，設立了先知的「中保性」職位

As God Reveals (Speaks), He Establishes the Mediatorial Office of Prophet

上帝對以色列的曉諭中，設立了先知作中保。摩西在焚燒的荊棘面前抱怨的時候，上帝說明了先知的職位（出 4:10-16）。先知是上帝的出口：上帝把自己的話放在他的口中，教導他說什麼（「教導」與「律法」*torah* 同根）：「耶和華藉先知領以色列從埃及上來，以色列也藉先知而得保存」（何 12:13）。

In the address of the divine word to the people, the mediation of the prophet is appointed. Moses' demurral at the bush becomes the occasion for the clear delineation of the prophetic office (Exod. 4:10-16). The prophet is the mouthpiece of God: God puts his words in the prophet's mouth and teaches (the verb from which *torah*, law, is derived) him what to say: "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved" (Hos. 12:13).

出 Exod. 4:10-16

- 10 摩西對耶和華說：「主啊，我素日不是能言的人，就是從你對僕人說話以後，也是這樣。我本是拙口笨舌的。」  
11 耶和華對他說：「誰造人的口呢？誰使人口啞、耳聾、目明、眼瞎呢？豈不是我耶和華嗎？  
12 現在去吧，我必賜你口才，指教你所當說的話。」  
13 摩西說：「主啊，你願意打發誰，就打發誰去吧！」

- 14 耶和華向摩西發怒說：「不是有你的哥哥利未人亞倫嗎？我知道他是能言的；現在他出來迎接你，他一見你，心裏就歡喜。
- 15 你要將當說的話傳給他；我也要賜你和他口才，又要指教你們所當行的事。
- 16 他要替你對百姓說話；你要以他當作口，他要以你當作上帝。

何 Hos. 12:13

- 13 耶和華藉先知領以色列從埃及上來；以色列也藉先知而得保存。



## 上帝在西乃山上啟示了祂律法的話

God Reveals the Word of His Law at Sinai

上帝藉著祂說的話成就救贖，「因耶和華要堅定祂向你列祖亞伯拉罕、以撒、雅各、起誓所應許的話」（申 9:5）。以色列民「遵耶和華的吩咐」過紅海，在曠野走到西乃山。上帝從天降臨在西乃山，曉諭祂律法的話。上帝賜他們自己的話，以指導他們在約裏的服事，他們也在曠野的試煉中學習「人活著，不是單靠食物，乃是靠上帝口裏所出的一切話」（太 4:4，申 8:3）。

Through the word of God the redemption is accomplished, “that he may perform the word which the Lord swore unto your fathers, Abraham, Isaac, and Jacob” (Deut. 9:5). “At the mouth of the Lord” (Exod. 17:1) the people cross the sea and journey in the wilderness to Sinai, where God speaks from heaven the words of his law. The people are given the word of God to direct their covenant service, and they are taught in the wilderness testings “that man shall not live by bread alone, but by every word that proceeded out of the mouth of God” (Matt. 4:4; Deut. 8:3).

申 Deut. 9: 5

- 5 你進去得他們的地，並不是因你的義，也不是因你心裏正直，乃是因這些國民的惡，耶和華你的上帝將他們從你面前趕出去，又因耶和華要堅定祂向你列祖亞伯拉罕、以撒、雅各起誓所應許的話。

出 Exod. 17:1

- 1 以色列全會眾都遵耶和華的吩咐，按著站口從汛的曠野往前行，在利非訂安營。百姓沒有水喝，

太 Matt. 4:4

- 4 耶穌卻回答說：「經上記著說：人活著，不是單靠食物，乃是靠上帝口裏所出的一切話。」

申 Deut. 8:3

- 3 祂苦煉你，任你飢餓，將你和你列祖所不認識的嗎哪賜給你吃，使你知道，人活著不是單靠食物，乃是靠耶和華口裏所出的一切話。

## 上帝的話在仇敵面前誇勝，在以色列背叛時誇勝：祂是憐憫的上帝

God's Word Triumphs Over Enemy, Over Israel's Rebellion: He Is Merciful

上帝救贖的話，不只是在追趕以色列的埃及人面前誇勝，也在以色列人背叛的時候得勝。上帝的話成就祂所應許的憐憫。「上帝非人，必不致說謊，也非人子，必不致後悔。祂說話豈不照著行呢？祂發言豈不要成就呢？我奉命祝福，上帝也曾賜福，此事我不能翻轉」（民 23:19, 20）。

The redemptive word triumphs not only over the Egyptian pursuit, but over Israelite rebellion. It will secure at last the promised mercies. “God is not a man, that he should lie. Neither the son of man, that he should repent: Has he said, and will he not do it? Or Has he spoken, and will he not make it good? Behold, I have received *commandment* to bless: And he hath blessed, and I cannot reverse it” (Num. 23:19, 20).

民 Num. 23:19, 20

19 上帝非人，必不至說謊，也非人子，必不至後悔。祂說話豈不照著行呢？祂發言豈不要成就呢？

20 我奉命祝福；上帝也曾賜福，此事我不能翻轉。

## 以色列後來的歷史：等待上帝最後（在末世）應驗祂的話

Later History: Waiting for Final Fulfillment of God's Word

以色列人征服迦南地和後來在迦南地的歷史，就是上帝成就祂自己所說過的話的歷史。律法的咒詛與福份都成就；先知們越來越迫切期待後來的日子，就是賜福和咒詛之後（申 30:1），上帝至終必成就祂的應許的時候。

The conquest of Canaan and the subsequent history of Israel in the land is the history of the Lord performing that which he had spoken. The curses and the blessings of the law find their fulfillment, and the prophets with growing intensity anticipate the later days, after the blessing and the curse (Deut. 30:1), when the promises shall find their final realization.

申 Deut. 30:1

1 「我所陳明在你面前的這一切咒詛都臨到你身上；你在耶和華你上帝追趕你到的萬國中必心裏追念祝福的話。

上帝在耶路撒冷設立祂的民，設立祂的統治：先知在宮廷裏；讚美在聖殿裏；上帝藉以利亞，以利沙傳言：從暴風雨到微小的聲音

God Establishes His Name and Rule in Jerusalem:

Prophet in King's Court; Praises Sung in Temple;

God Speaks through Elijah, Elisha: From Storm to Small Still Voice

在這段時期上帝不斷強調祂話語的重要性。當祂以自己的名在耶路撒冷設立祂國度時，以色列民遵守祂的律法。上帝在宮廷裏設立先知的職位；在聖殿中有讚美的歌聲。所羅門祝福的話見證了上帝成全祂自己的話語：「凡藉著祂僕人摩西應許賜福的話，一句都沒有落空」（王上 8:56）。除了應許的話和警告的話以外，讚美的話與智慧的話都充分地顯明。同時，十支派的叛逆（這本身就應驗了上帝審判的話）又開了一條新的路，彰顯上帝全權的話語。以利亞和以利沙，（傳講）上帝話語的僕人，成為以色列的戰車與騎手（王下 2:12; 13:14）。上帝在何烈山上顯現，告訴以利亞上帝主權的話不只在於停止下雨的審判之話，也不僅僅在迦密山上大能地毀滅巴力的壇；更在於上帝在暗中掌管歷史的一切，都為了成就祂救贖的旨意。上帝並不需要在旋風中、在地震裏、或在火中顯現自己。祂在微小的聲音中來到，以這微小的聲音對先知說話：祂以這話興起一位外邦人的王，同時毀滅拜巴力的宗教。

Through this whole period the emphasis on the word continues to develop. In the establishment of the kingdom with God's name dwelling at Jerusalem, the law is observed, the prophetic office is established in the court, and the praises of God are sung in the temple. The blessing of Solomon witnesses to the fulfillment of the word: "There has not failed one word of all his good promise, which he promised by Moses his servant ..." (I Kings 8:56). To the word of promise and warning is added a rich manifestation of the word of praise and wisdom. On the other hand, the revolt of the ten tribes (which itself fulfills God's word of judgment) opens the way for new manifestations of the sovereignty of the word. Elijah and Elisha as ministers of the word become the chariots of Israel and the horsemen thereof (II Kings 2:12; 13:14). In the theophany at Horeb, Elijah is shown that the sovereignty of God's word appears not only in the word of judgment withholding the rain, and in the word of power consuming the altar at Carmel, but in God's secret control of all history to the accomplishment of his redemptive purpose. God need not appear in the whirlwind, the earthquake, or the fire. His coming is in his whispered word, spoken to his prophet, by which even a heathen king is raised up and Baalism destroyed.

#### 王上 I Kings 8:56

56 「耶和華是應當稱頌的！因為祂照著一切所應許的賜平安給祂的民以色列人，凡藉祂僕人摩西應許賜福的話，一句都沒有落空。

#### 王下 II Kings 2:12

12 以利沙看見，就呼叫說：「我父啊！我父啊！以色列的戰車馬兵啊！」以後不再見他了。於是以利沙把自己的衣服撕為兩片。

王下 II Kings 13:14

14 以利沙得了必死的病，以色列王約阿施下來看他，伏在他臉上哭泣，說：「我父啊！我父啊！以色列的戰車馬兵啊！」

先知為見證人；被擄開拓上帝救贖歷史新局面；

列國興衰，列國被審判；上帝的威嚴話語卻永遠被高舉

Prophets as Witness; Exile as Execution of God's Plan, Opens New Page;  
Nations Fall, Come Under Judgment; God's Word Forever Upheld

所有的先知都見證上帝話語的絕對權能。以色列民的被擄實現了上帝的計劃，同時開拓了歷史新的一頁：異教的外邦人成為上帝手中執行祂忿怒的工具，來審判祂的選民；這些外邦人以後自己也要承受審判；然後他們在末世要分享上帝的救恩。地上的列國興衰；創造主威嚴的話語卻永遠被高舉。

All the prophets testify to the absolute power of God's word. The exile is in execution of God's counsel, and it opens a vast panorama of history in which the heathen nations are first instruments of wrath in God's hand to judge his people, and at last, after suffering judgment in turn, are made to partake in the salvation of the last days. Above the perspective of rising and falling empires the majesty of God's creative word is exalted.

先知宣講上帝在創造時，向列祖所應許的：

上帝的話語必定成就祂的計劃

Prophets Proclaim God's Promises at Creation, to Patriarchs;  
God's Word *Will* Accomplish His Purpose

先知宣告上帝救贖的話必定成就的時候，他們提到上帝在創造的大能，與拯救以色列人出埃及的權柄（參：耶 32:17-23）。他們重申上帝向亞伯拉罕應許的大能與恩典：耶和華是凡有血氣的上帝，在祂沒有難成的事（耶 32:17, 27）。先知們不僅預先看見上帝要成就賜福的事；這件事是耶和華在祂預旨中定意要成全的：「我已經說出，也必成就，我已謀定，也必作成」（賽 46:11）。「成就的是耶和華，造作為要建立的也是耶和華。耶和華是祂的名」（耶 33:2）。「我怎樣思想，必照樣成就。我怎樣定意，必照樣成立」（賽 14:24）。耶和華的榮耀必定來到，「因為這是耶和華親口說的」（賽 40:5），同時，「惟有我們上帝的話，必永遠立定」；（賽 40:8）。正如雨水降下，五穀必定結果，「我口所出的話，也必

如此，決不徒然返回，卻要成就我所喜悅的，在我發他去成就的事上必然亨通」（賽 55:11）。正如亞倫那開花的杏樹枝是耶和華話語的印證，指派了他服事上帝，同樣耶和華說：「我留意保守我的話，使得成就」（耶 1:12）。

In proclaiming the sure triumph of God's redeeming and restoring word the prophets refer to the power of God in creation and in the great deliverance from Egypt (e.g., Jer. 32:17-23). The declaration of the omnipotent promise of grace given to Abraham is repeated: no word is too wonderful for the God of all flesh (Jer. 32:17, 27). The accomplishment of blessing is not merely foreseen, it is purposed in God's decree. "I have purposed it, I will also do it" (Isa. 46:11). "Thus saith Jehovah who brings it about, Jehovah who plans it to accomplish it; Jehovah is his name" (Jer. 33:2). "Surely, as I have thought, so shall it come to pass..." (Isa. 14:24). The coming of the glory of the Lord is certain "for the mouth of the Lord has spoken it" (Isa. 40:5), and "the word of our God shall stand forever" (v. 8). As the fructifying rain descends, "so shall my word be that goes forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it (Isa. 55:11). As the flowering, fruit-bearing almond rod of Aaron sealed the word of God appointing his ministry, so the Lord will watch over his word to perform it (Jer. 1:12).

#### 耶 Jer. 32:17-23

- 17 「主耶和華啊，祢曾用大能和伸出來的膀臂創造天地，在祢沒有難成的事。
- 18 祢施慈愛與千萬人，又將父親的罪孽報應在他後世子孫的懷中，是至大全能的上帝，萬軍之耶和華是祢的名。
- 19 謀事有大略，行事有大能，注目觀看世人一切的舉動，為要照各人所行的和他做事的結果報應他。
- 20 在埃及地顯神蹟奇事，直到今日在以色列和別人中間也是如此，使自己得了名聲，正如今日一樣。
- 21 用神蹟奇事和大能的手，並伸出來的膀臂與大可畏的事，領祢的百姓以色列出了埃及。
- 22 將這地賜給他們，就是祢向他們列祖起誓應許賜給他們流奶與蜜之地。
- 23 他們進入這地得了為業，卻不聽從祢的話，也不遵行祢的律法；祢一切所吩咐他們行的，他們一無所行，因此祢使這一切的災禍臨到他們。

#### 耶 Jer. 32:17, 27

- 17 「主耶和華啊，祢曾用大能和伸出來的膀臂創造天地，在祢沒有難成的事。
- 27 「我是耶和華，是凡有血氣者的上帝，豈有我難成的事嗎？

#### 賽 Isa. 46:11

- 11 我召鷺鳥從東方來，召那成就我籌算的人從遠方來。我已說出，也必成就；我已謀定，也必做成。

耶 Jer. 33:2

2 「成就的是耶和華，造作、為要建立的也是耶和華；耶和華是祂的名。祂如此說：

賽 Isa. 14:24

24 萬軍之耶和華起誓說：我怎樣思想，必照樣成就；我怎樣定意，必照樣成立，

賽 Isa. 40:5

5 耶和華的榮耀必然顯現；凡有血氣的必一同看見；因為這是耶和華親口說的。

賽 Isa. 55:11

11 我口所出的話也必如此，決不徒然返回，卻要成就我所喜悅的，在我發他去成就的事上必然亨通。

耶 Jer. 1:12

12 耶和華對我說：「你看得不錯；因為我留意保守我的話，使得成就。」

**彌賽亞，上帝應許的高潮：**

**彌賽亞是外邦人的光，祂向窮人宣告上帝恩年的福音**

Messiah, Climax of God's Promise: Light to Gentiles;

Messiah Proclaims Gospel of Jubilee to the Poor

上帝所應許的救恩，在彌賽亞來臨的時候達到了高潮。彌賽亞在母腹中就是耶和華的僕人，不只是為高舉雅各，復興以色列的餘民，還要作外邦人的光（賽 49:5-6）。祂的口像利劍（賽 49:2）；祂喊叫說：「主耶和華賜我受教者的舌頭，使我知道怎樣用言語扶助疲乏的人」（賽 50:4）。主打發祂的話與祂的律法出去，作萬民的光，都由耶和華的僕人發言（賽 50:10; 51:4）。「我將我的話傳給你，用我的手遮蔽你，為要裁定諸天，立定地基。又對錫安說：你是我的百姓」（賽 51:16）。上帝的僕人是上帝救贖與祂（再）創造的話的僕人；摩西乃是這位僕人的預表（參：出 33:22 之用詞；申 18:18）。外邦人的海島都要等候祂律法的訓誨（賽 42:4）。主的僕人被膏，要宣揚福音給卑微的人，宣告上帝末世的禧年，就是耶和華的恩年（賽 61:1-3，路 4:17-21，太 5:1-12）。

The climax of the promised salvation will come with the Messiah, formed from the womb to be the Servant of the Lord, not only to raise up Jacob and restore the preserved of Israel, but to be a light to the Gentiles (Isa. 49:5-6). His mouth will be like a sharp sword (Isa. 49:2); he cries, "The Lord Jehovah has given me the tongue of them that are

taught, that I may know how to sustain with words him that is weary” (Isa. 50:4). The word of the Lord and the law that shall go forth for a light of the peoples will be given through the Servant of the Lord (cf. Isa. 50:10; 51:4). “And I have put my words in your mouth, and have covered you in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, You are my people” (Isa. 51:16). Here the redemptive and creative word of God is ministered through the great Servant of which Moses was the type (cf. the language of Ex. 33:22; Deut. 18:18). The isles of the Gentiles shall wait for his law (Is. 42:4); he is anointed to preach the gospel to the meek and proclaim the climactic Jubilee, the year of the Lord (Is. 61:1-3; Lk. 4:17-21; Mt. 5:1-12).

#### 賽 Isa. 49:5-6

- 5 耶和華從我出胎，造就我作祂的僕人，要使雅各歸向祂，使以色列到祂那裏聚集。原來耶和華看我為尊貴；我的上帝也成為我的力量。
- 6 現在祂說：你作我的僕人，使雅各眾支派復興，使以色列中得保全的歸回尚為小事，我還要使你作外邦人的光，叫你施行我的救恩，直到地極。

#### 賽 Isa. 49:2

- 2 祂使我的口如快刀，將我藏在祂手蔭之下；又使我成為磨亮的箭，將我藏在祂箭袋之中；

#### 賽 Isa. 50:4

- 4 主耶和華賜我受教者的舌頭，使我知道怎樣用言語扶助疲乏的人。主每早晨提醒，提醒我的耳朵，使我能聽，像受教者一樣。

#### 賽 Isa. 50:10

- 10 你們中間誰是敬畏耶和華、聽從祂僕人之話的？這人行在暗中，沒有亮光。當倚靠耶和華的名，仗賴自己的上帝。

#### 賽 Isa 51:4

- 4 我的百姓啊，要向我留心；我的國民哪，要向我側耳；因為訓誨必從我而出；我必堅定我的公理為萬民之光。

#### 賽 Isa. 51:16

- 16 我將我的話傳給你，用我的手影遮蔽你，為要裁定諸天，立定地基，又對錫安說：你是我的百姓。

#### 出 Ex. 33:22

- 22 我的榮耀經過的時候，我必將你放在磐石穴中，用我的手遮掩你，等我過去，

申 Deut. 18:18

- 18 我必在他們弟兄中間給他們興起一位先知，像你。我要將當說的話傳給他；他要將我一切所吩咐的都傳給他們。

賽 Isa. 42:4

- 4 他不灰心，也不喪膽，直到他在地上設立公理；海島都等候他的訓誨。

賽 Isa. 61:1-3

- 1 主耶和華的靈在我身上；因為耶和華用膏膏我，叫我傳好信息給謙卑的人，差遣我醫好傷心的人，報告被擄的得釋放，被囚的出監牢；  
2 報告耶和華的恩年，和我們上帝報仇的日子；安慰一切悲哀的人，  
3 賜華冠與錫安悲哀的人，代替灰塵；喜樂油代替悲哀；讚美衣代替憂傷之靈；使他們稱為「公義樹」，是耶和華所栽的，叫祂得榮耀。

路 Lk.4:17-21

- 17 有人把先知以賽亞的書交給祂，祂就打開，找到一處寫著說：  
18 主的靈在我身上，因為祂用膏膏我，叫我傳福音給貧窮的人；差遣我報告：被擄的得釋放，瞎眼的得看見，叫那受壓制的得自由，  
19 報告上帝悅納人的禧年。  
20 於是把書捲起來，交還執事，就坐下。會堂裏的人都定睛看祂。  
21 耶穌對他們說：「今天這經應驗在你們耳中了。」

太 Mt.5:1-12

- 1 耶穌看見這許多的人，就上了山，既已坐下，門徒到祂跟前來，  
2 祂就開口教訓他們，說：  
3 虛心的人有福了！因為天國是他們的。  
4 哀慟的人有福了！因為他們必得安慰。  
5 溫柔的人有福了！因為他們必承受地土。  
6 飢渴慕義的人有福了！因為他們必得飽足。  
7 憐恤人的人有福了！因為他們必蒙憐恤。  
8 清心的人有福了！因為他們必得見上帝。  
9 使人和睦的人有福了！因為他們必稱為上帝的兒子。  
10 為義受逼迫的人有福了！因為天國是他們的。  
11 「人若因我辱罵你們，逼迫你們，捏造各樣壞話毀謗你們，你們就有福了！  
12 應當歡喜快樂，因為你們在天上的賞賜是大的。在你們以前的先知，人也是這樣逼迫他們。」



上帝的話就是祂所呼出的氣；祂的思想與祂的話是同一件事；

祂的話語啟示祂的思想意念，祂的計劃

God's Word is His Very Breath; God's Thoughts and His Word = One and Same;  
God's Word Reveals His Thoughts and Purposes

上帝在作成創造與在救贖大工的時候，都宣告祂的話語；這是聖經一再強調的。上帝的話與祂的靈之間的關係尤其密切。有時上帝的話語被「客觀化」，與上帝的氣（或靈）相同，都是從祂口中所發出的。上帝的話與祂心中想的意念，是同樣一件事。人在心中會自言自語的，會與自己的靈交通。同樣地，上帝的心思意念由祂的話語顯明，祂的話語執行祂的意念。

In creation and redemption the dynamic, formative power of God's word is asserted with abundant emphasis. The association of God's word and Spirit is particularly close. Often the word is objectified and virtually identified with breath or spirit, as that which is gone forth from the lips. (28) It is also one with the thoughts and purposes of the heart. Men speak within themselves, or commune with their spirits. So God's thoughts and purposes are revealed and executed by his word.

上帝話語的活力與客觀性並不矛盾：

上帝的話是奧秘，榮耀的（活力）；

上帝也宣佈祂的話，保存祂的話（客觀）

God's Word is Dynamic, God's Word Objective: The Two Not in Tension!  
God's Word is Mysterious and Glorious (Dynamic);  
God Also Pronounces and Protects His Word (Objective Word)

可是在舊約裏上帝話語的活力與靈性，並不與其客觀性衝突。上帝創造大工的話是可以被記念，被記錄下來的。上帝話語的權能有祂榮耀的奧秘，不過奇妙的是，上帝的話不只本身有能力；上帝宣佈了祂的話之後還保守它，成就所說的事。

However, the dynamism and spirituality of the word is not, in the Old Testament, in tension with the objectivity of the word. The creative word may be remembered or recorded. The power of the word of God has the mystery of God's own glory, but the wonder lies not in a power that the word has of itself, but in that God pronounced it and will watch over it to perform it.

## 上帝的話與上帝的約

### THE WORD OF GOD AND THE COVENANT

(Edmund P. Clowney, *Preaching and Biblical Theology*, pp. 38-48.)

#### 上帝的話是客觀的：上帝的話是立約的話

God's Word is Objective: Word is Covenant Word

上帝話語的客觀性，尤其在「聖約的教義」上看出。整本舊約的「上帝的話的教義」都由「約」的架構來決定；甚至上帝向自然界說話，都以「約」來形容，也與約裏的福份有關（參：何 2:21-23，耶 33:20, 21, 25；創 9:9-17）。

The objectivity of the word comes particularly to expression in the doctrine of the covenant. The whole doctrine of the word in the Old Testament is determined by the covenant scheme, so that even God's word addressed to nature is expressed in covenantal terms and in connection with covenantal blessings. (Cf. Hos. 2:21-23; Jer. 33:20, 21, 25; Gen. 9:9-17). (29)

#### 何 Hos. 2:21-23

- 21 耶和華說：那日我必應允，我必應允天，天必應允地；
- 22 地必應允五穀、新酒，和油，這些必應允耶斯列民。
- 23 我必將他種在這地。素不蒙憐憫的，我必憐憫；本非我民的，我必對他說：你是我的民；他必說：祢是我的上帝。」

#### 耶 Jer. 33:20, 21, 25

- 20 「耶和華如此說：你們若能廢棄我所立白日黑夜的約，使白日黑夜不按時輪轉，
- 21 就能廢棄我與我僕人大衛所立的約，使他沒有兒子在他的寶座上為王，並能廢棄我與事奉我的祭司、利未人所立的約。

#### 創 Gen. 9: 9-17

- 9 「我與你們和你們的後裔立約，
- 10 並與你們這裏的一切活物、就是飛鳥、牲畜、走獸，凡從方舟裡出來的活物立約。
- 11 我與你們立約，凡有血肉的，不再被洪水滅絕，也不再被洪水毀壞地了。」
- 12 上帝說：「我與你們並你們這裏的各樣活物所立的永約是有記號的。
- 13 我把虹放在雲彩中，這就可作我與地立約的記號了。
- 14 我使雲彩蓋地的時候，必有虹現在雲彩中，
- 15 我便記念我與你們和各樣有血肉的活物所立的約，水就再不氾濫、毀壞一切有血肉的物了。
- 16 虹必現在雲彩中，我看見，就要記念我與地上各樣有血肉的活物所立的永約。

17 上帝對挪亞說：「這就是我與地上一切有血肉之物立約的記號了。」

立約的「約文」筆之於書（近東，赫人的盟約條文）；

### 約文的重要部份

Covenant is Inscripturated as “Covenant Document”; Elements  
(Hittites and Other Near Eastern Covenant Treaties)

上帝在西乃山上與祂的選民立約的時候，將祂的話語筆之於書。不錯，上帝呼召列祖時採用了約的形式，可是上帝的會眾 -以色列民- 的被贖，需用一個正式立約的形式，包括精確、客觀的盟約條文。

The inscripturation of the word of God occurs at Sinai with the establishment of God's covenant with his people. While God's calling of the fathers had a covenant form, the redemption of the assembly of God's people, the congregation of Israel, calls for a formal covenant ratification with a precise and objective covenant instrument in writing.

近年來學者們研究了赫人所立的盟約，發現他們所用「約文」的形式，說明古代近東帝王立約時，「約文」的重要性。這對了解摩西五經很有啟發。所用的原始資料來自赫人帝國時期，即主前 1450 — 1200 年。盟約的形式並不源於赫人，其實在巴勒斯坦，敘利亞和亞細亞一帶的民族都採用約文的形式。因此不論是時間或地理方面，這些條約都來自上帝與以色列民立約的文化背景。基本上，赫人所立的約是單方面的。帝王以誓言立約，束縛他的屬民。這些條文被稱為王的約；條文中臣屬要盡的義務乃是王的「話」。這種立約的形式，其條文中最常見的部份有：

Recent studies of the covenant form in Hittite suzerainty treaties provide startling evidence of the importance of the written covenant in royal covenants of the ancient Near East, and illumine the covenant structure of the Pentateuch. (30) The source material studied is from the period of the Hittite Empire, about 1450-1200 B.C. The form was not original with the Hittites; rather it was common at least to the cultures of Palestine, Syria, and Asia Minor. In both time and place, therefore, these treaties are from the cultural horizon which forms the background to God's covenant-making with Israel. The basic form of the Hittite covenant was unilateral. It was a covenant bound upon a vassal by a king with an oath. It is spoken of as the sovereign's covenant; the specific obligations are his “words.” The usual elements found in the texts of this covenant form (as summarized by Mendenhall) included:

- [1] 序言：首先說：「偉大君王某某如此說：」。王的名字後面加上他的稱號，屬性，與家譜。這位王把「約」的關係頒發給他的臣屬。

A preamble, beginning “Thus [said] NN, the great king ...” and giving the titles, attributes, and genealogy of the monarch who confers the covenant relation upon his vassal.

- [2] 歷史序言：描述王過去與臣屬的關係。裏面包括一些歷史的資料，為要表示王有權要求臣屬感激他。這裏用的是第一、二人稱：「我，你」。  
An historical prologue, describing the king's previous relations with his vassal. This is not stereotyped, but gives historical data and purports to show the king's claim upon the vassal's gratitude. It is expressed in "I-you" address.
- [3] 王對臣屬的要求：包括禁止與其他王結盟；尊重王的審判權威。  
Stipulations, requirements of the vassal, including the prohibition of alliances with other kings and the honoring of the king's authority as judge.
- [4] 安排將約文安放在聖所裏，規定在指定的時候公開誦讀約文。  
A provision for the deposit of the written covenant in the sanctuary, and for periodic public reading. (31)
- [5] 列出諸神為見證者。  
A list of gods as witnesses.
- [6] 祝福與咒詛的話。  
Formulas of curses and blessings.

## 出埃及、約書亞記的「約」與近東、赫人的盟約之相似處

Similarities between Covenant in Exodus/Judge and Near Eastern/Hittite Treaties

學者 Mendenhall 指出這些盟約與上帝在《出埃及記》和與《約書亞記》所立的約之相似處。明顯地，《出埃及記》20 章所用的，就是這種立約形式。上帝，盟約之主，與以色列設立「約」，祂自己與以色列聯繫在約的關係裏。祂在以色列身上的權柄，乃根據祂的救贖作為。祂是忌邪的上帝，約中禁止以色列民服從任何其他主人。

Mendenhall has called attention to the many striking similarities between these covenants and God's covenant described in Exodus and Joshua. Clearly, it is this covenant form which is used in Exodus 20. God, the Sovereign, binds Israel to himself in covenant relation. His claim upon them is seen in his redeeming act, and in covenant jealousy he forbids their subjection to any other lord.

## 約文是上帝的約，上帝的見證：表明約的真實性

Covenant Document is God's Covenant, His Witness; Reveals Reality of Covenant

上帝所立的約完全根據當時立約的習慣，約文筆之於與書，並保存在會幕裏特別訂造的約櫃裏。這「約文」是上帝的見證，見證約的特質，和約的真實性（出 32:15, 34:29）。這是上帝自己的約，乃是耶和華的話。上帝從天上說這話，以色列人都聽到了。上帝把自己所講的話記錄在石版上，摩西將石版帶到山下。「是上帝的工作，字是上帝寫的，刻在版上」（出 32:16）。雖然盟主所立的約沒有現代合同的平等，可是約文還是同樣地重要。「耶和華吩咐摩西說：你要將這些話寫上，因為我是按這話與你和以色列人立約」（出 34:27）。石版乃是約文，是耶和華的約（王上 8:21，代下 5:10, 6:11，參王上 8:9）。

In exact conformity with the covenant customs of the time, the covenant is written and deposited in a specially made ark in the sanctuary of the tabernacle. It is this written form which is a testimony, a witness, to the precise nature of the covenant bond as well as its reality (Exod. 32:15; 34:29). This is God's covenant, the words of Jehovah. He spoke them from heaven, and the people heard. He recorded them on the tablets of stone and Moses brought them down from the mount. "And the tables were the work of God, and the writing was the writing of God, graven upon the tables" (Exod. 32:16). Although the suzerainty covenant did not have the parity structure of a modern contract, the written document was not less important. "And the Lord said unto Moses, Write thou these words: for in these terms ('al-pi hadebarim) I have made a covenant with you and with Israel" (Exod. 34:27). The tablets of stone are the tablets of the covenant, or simply, Jehovah's covenant (I Kings 8:21; II Chron. 5:10; 6:11; cf. I Kings 8:9).

出 Exod. 32:15

15 摩西轉身下山，手裏拿著兩塊法版。這版是兩面寫的，這面那面都有字，

出 Exod. 34:29

29 摩西手裏拿著兩塊法版下西乃山的時候，不知道自己的面皮因耶和華和他說話就發了光。

出 Exod. 32:16

16 是上帝的工作，字是上帝寫的，刻在版上。

出 Exod. 34:27

27 耶和華吩咐摩西說：「你要將這些話寫上，因為我是按這話與你和以色列人立約。」

王上 I Kings 8:21

21 我也在其中為約櫃預備一處。約櫃內有耶和華的約，就是祂領我們列祖出埃及地的時候，與他們所立的約。」

代下 II Chron. 5:10

- 10 約櫃裏惟有兩塊石版，就是以色列人出埃及後，耶和華與他們立約的時候，摩西在何烈山所放的。除此以外，並無別物。

代下 II Chron. 6:11

- 11 我將約櫃安置在其中，櫃內有耶和華的約，就是祂與以色列人所立的約。」

王上 I Kings 8:9

- 9 約櫃裏惟有兩塊石版，就是以色列人出埃及地後，耶和華與他們立約的時候摩西在何烈山所放的。除此以外，並無別物。

### 約的石版是摩西五經的核心：摩西五經是「約的歷史」

Covenant Tablet = Heart of Pentateuch: Pentateuch = Covenant History

約櫃裏的兩塊石版是摩西五經的核心。上帝在西乃山上立約時所說的「歷史序言」是了解出埃及前的歷史，和《創世記》的家譜的關鍵。摩西五經敘述的歷史的目的不是政治性或文化性的，也不只為記錄一些動人的事件。它是「約的歷史」：是上帝如何對待先祖，與亞伯拉罕立約，在西乃山上再立約的記錄。「約的歷史」之所以動人，是因為它是歷史事實，因為它的「歷史性」。上面提到，赫人的盟約條文在歷史序言中並不籠統的作文章，而仔細記錄盟主如何恩待他下屬民族的事件。

These tablets of stone in the ark are the heart of the Pentateuch. The brief historical prologue of the covenant at Sinai is the key to understanding the whole preceding history of Exodus, and the books of generations in Genesis as well. The history of the Pentateuch is not political or cultural in aim, nor is it a chronicle of stirring events. It is covenantal history: the record of God's dealings with the fathers, his covenant with Abraham and its renewal at Sinai. The force of covenant history lies in its actuality, its "historicity." It has been noted that the Hittite covenants did not present stylized generalities in the historical prologue, but recorded specific instances of the sovereign's gracious dealings with the vassal.

### 摩西的律法 = 上帝在約裏所吩咐的誡命；包括祝福與咒詛

Mosaic Law = Covenant Requirements, with Blessings and Curses

摩西五經的歷史既然是「約的歷史」，摩西的律法也是約所規定的誡命：「耶和華對摩西說：你上山到我這裏來住在這裏，我要將石版，並我所寫的律法，

和誠命，賜給你，使你可以教訓百姓」（出 24:12）。律法是上帝的訓誨（torah，參 horah）。上帝對祂的子民教導祂自己的道路，記錄在約的書裏（出 24:4, 7; 參：書 24:26）。

As the history of the Pentateuch is covenant history, so the law is the requirement of the covenant: “And Jehovah said unto Moses, Come up to me into the mount, and be there: and I will give you the tables of stone, and the law and the commandment, which I have written, that you may teach them” (Exod. 24:12). The law is the teaching (torah, cf. horah) of the way of the Lord to his people. (32) It is written in the book of the covenant (Exod. 24:4, 7; cf. Josh. 24:26).

出 Exod. 24:12

12 耶和華對摩西說：「你上山到我這裏來，住在這裏，我要將石版並我所寫的律法和誠命賜給你，使你可以教訓百姓。」

出 Exod. 24: 4, 7

4 摩西將耶和華的命令都寫上。清早起來，在山下築一座壇，按以色列十二支派立十二根柱子，

7 又將約書念給百姓聽。他們說：「耶和華所吩咐的，我們都必遵行。」

書 Josh. 24:26

26 約書亞將這些話都寫在上帝的律法書上，又將一塊大石頭立在橡樹下耶和華的聖所旁邊。

約裏的祝福與咒詛也寫在石版上，在申命記 27-28 章更詳細說明。

The blessings and curses of the covenant, also present on the tables of stone, are expanded in Deuteronomy 27-28.

## 上帝的約文放在子民當中：子民成為上帝的會眾

God's Covenant-Document In Midst of His People:  
His People Formed as His Covenant Assembly

整本「約書」由摩西寫成，放在見證約的約櫃裏（申 31:24-26）。上帝把祂的話放在祂子民當中，與他們同在（申 30:11-14）。上帝的約與以色列民同在，因而成立了約民的會眾。所以，約的結構需要客觀、仔細的條文：約文本身包括所有的規定；盟約之主的身分，和屬民的來歷（家譜）；上帝在過去如何恩待約民的歷史；以此鼓勵領受約的民眾感謝主；約裏服事的記錄，為見證守約或背約；對咒詛的警告，和賜福的應許。

The complete book of the covenant, written by Moses, is placed in the Ark of the Testimony (Deut. 31:24-26). God's Word is present in the midst of his people (Deut. 30:11-14). By its presence the covenant assembly is constituted. The covenant structure, then, requires precise and objective written statements: the text of the covenant proper, with its stipulations; the identification of the covenant Sovereign and the genealogies of those with whom the covenant is made; the history of God's gracious dealings in the past which are motivations to gratitude for those who receive his covenant; the records or annals of covenant service which memorialize faithfulness or unfaithfulness to the covenant; the threat of curse and the promise of blessing.

申 Deut. 31:24-26

- 24 摩西將這律法的話寫在書上，及至寫完了，
- 25 就吩咐抬耶和華約櫃的利未人說：
- 26 「將這律法書放在耶和華你們上帝的約櫃旁，可以在那裏見證以色列人的不是；

申 Deut. 30:11-14

- 11 「我今日所吩咐你的誠命不是你難行的，也不是離你遠的；
- 12 不是在天上，使你說：『誰替我們上天取下來，使我們聽見可以遵行呢？』
- 13 也不是在海外，使你說：『誰替我們過海取了來，使我們聽見可以遵行呢？』
- 14 這話卻離你甚近，就在你口中，在你心裏，使你可以遵行。

上帝的話是正式的，法律性的；同時充滿活力，創意，大有能力

God's Word is Formal, Legal; Every Bit Dynamic, Creative, Powerful

上帝對祂約民所說的話是正式的，在律法上生效；可是這並沒有減削上帝曉喻的活力與創意。《詩篇》147:15-20 是一個很美的例子，



說明這兩者之間的和諧：上帝的話語與誡命發到全地，帶來冬天，春天；然後詩人宣告：「祂將祂的道指示雅各，將祂的律例典章指示以色列」。

Yet the formal, legal objectivity of God's word given to his people is never opposed to the dynamic, creative power of God's word of decree. (33) A beautiful example of the harmonious relation between the two is found in Psalm 147:15-20 where the word and commandment of God is described as sent upon earth to bring winter and springtime, and the declaration follows, "He showed his word unto Jacob, his statutes and his ordinances unto Israel."

詩 Psalm 147:15-20

- 15 祂發命在地；祂話頒行最快。
- 16 祂降雪如羊毛，撒霜如爐灰。
- 17 祂擲下冰雹如碎渣；祂發出寒冷，誰能當得起呢？
- 18 祂一出令，這些就都消化；祂使風颳起，水便流動。
- 19 祂將祂的道指示雅各，將祂的律例典章指示以色列。
- 20 別國祂都沒有這樣待過；至於祂的典章，他們向來沒有知道。你們要讚美耶和華！

### 《聖經》批判學者的謬論：上帝的話被僵化的過程

Folly of Biblical Critics' Theory: God's Word Become Fossilized

學者們往往指出舊約裏的一種「僵化的過程」：上帝充滿活力、先知性的話被僵化為拘謹的律法主義。這種理論並無事實根據！就算接受批判理論對舊約書卷和「來源」的寫作日期（譯著注：日期往後推），這種說法也不成立。這些學者認為《申命記》是主前第七世紀才寫成的，其中「律法」與「先知預言」之結合被認為是後期的手法。但其實「約」的觀念，即上帝在舊約啟示的核心，在摩西時期的文化背景裏就可以看出；而這立約的模式是需要約文的客觀性的，甚至需要筆之於書。

The attempt to trace a process of fossilization in the Old Testament by which a dynamic, prophetic concept of the word hardened into a static legalism cannot succeed, even with the critical dating of books and "sources." (34) The book of Deuteronomy is, on this scheme, assigned to the seventh century, and its blending of law and prophecy is seen as a relatively late development. Yet, actually, the concept of the covenant which is the core of Old Testament revelation finds its background in the historical period in which Moses lived, and this pattern requires the objectivity, even the inscription, of the covenant text.

上帝的話：「自由奔放的靈」與「死成不變的字句」並不對立

人要使上帝的話客觀化，非位格化；永不成功

In God's Word, Spirit and Word (Letter) Not Opposite;  
Man Seeks to De-personalizes (Objectivize) God's Word; Never Succeeds

上帝在舊約裏的話語中，並不存在「自由奔放的靈」與「死成不變的字句」之間的對立。「上帝的話」的觀念本身就說明，這種對立是不可能的。從天上的王——上帝口中發出的話既不可能被更改，也不可能失敗，我們就有保證相信祂的話永遠堅立，全然客觀。從最早時期我們就看出「上帝的話」是一個客觀的觀念。人總想使上帝的話「非位格化」，成為一種魔術的咒語；埃及人就是這樣作。可是耶和華與祂話語之間有著密切的關係，因此這類的誤用在以色列中似乎沒有發生。是的，敬拜會逐漸形式化，可是「上帝藉著祂的話語啟示自己」的觀念卻留存。

The antithesis between free spirit and fixed letter does not exist in respect to God's word in the Old Testament. The very concept of God's word excludes it. Since the word that goes forth from the lips of God the King cannot be altered or fail, its enduring permanence and objectivity are secured. From the earliest time there is no evidence that the word of God was ever conceived in other than objective terms. There was the danger of depersonalizing the word by debasing it to a magic formula, a path which was followed in Egypt, but the intimate connection of the Lord and his word seems to have prevented this abuse in Israel. Worship became formalistic, to be sure, but the concept of God's revelation in his word remained.

上帝的話是約的話，應許的話：同時保證話語的客觀性與活力；

律法非律法主義，而是約的關係中的訓誨

God's Word is Covenant Word of Promise: Objectivity and Dynamic Power Kept;  
God's Law Not Legalistic: It is Torah, Teaching in Covenant Relationship

「約」的形式強調上帝話語的客觀性；同時提供話語的活力的背景。這是因為「約」與上帝的「應許」是不可分開的。約的關係是一種生命的關係。上帝說：我要作你們的上帝，你們要作我的子民（利 26:11-12）。立約的耶和華住在祂子民的中間。約裏的「律法」層面不是一種抽象的規條，好像用一種律法主義使以色列人避免與永活的上帝接觸似的。相反地，律法是 torah，是訓誨；它指示人認識耶和華的道路。律法向人啟示耶和華所喜悅的事，好叫祂住在祂子民的中間，他們也與祂同住（申 4:1-14）。

The same covenant form which stresses the objectivity of the word provides a dynamic setting as well. The covenant is inseparable from promise. The covenant relation is a life relation: I will be your God, and ye shall be my people (Lev. 26:11, 12). The covenant Lord dwells in the midst of his people. The legal aspect of the covenant is not abstract code, insulating the people from contact with the living God by a screen of legalism. It is torah, direction in the ways of the Lord. It reveals what is well-pleasing to God, so that he may dwell with his people and they with him (Deut. 4:1-14).

#### 利 Lev. 26:11-12

- 11 我要在你們中間立我的帳幕；我的心也不厭惡你們。
- 12 我要在你們中間行走；我要作你們的上帝，你們要作我的子民。

#### 申 Deut. 4:1-14

- 1 「以色列人哪，現在我所教訓你們的律例典章，你們要聽從遵行，好叫你們存活，得以進入耶和華你們列祖之上帝所賜給你們的地，承受為業。
- 2 所吩咐你們的話，你們不可加添，也不可刪減，好叫你們遵守我所吩咐的，就是耶和華你們上帝的命令。
- 3 耶和華因巴力毗珥的事所行的，你們親眼看見了。凡隨從巴力毗珥的人，耶和華你們的上帝都從你們中間除滅了。
- 4 惟有你們專靠耶和華你們上帝的人，今日全都存活。
- 5 我照著耶和華我上帝所吩咐的將律例典章教訓你們，使你們在所要進去得為業的地上遵行。
- 6 所以你們要謹守遵行；這就是你們在萬民眼前的智慧、聰明。他們聽見這一切律例，必說：『這大國的人真是有智慧，有聰明！』
- 7 那一大國的人有上帝與他們相近，像耶和華我們的上帝、在我們求告祂的時候與我們相近呢？
- 8 又那一大國有這樣公義的律例典章、像我今日在你們面前所陳明的這一切律法呢？
- 9 「你只要謹慎，殷勤保守你的心靈，免得忘記你親眼所看見的事，又免得你一生、這事離開你的心；總要傳給你的子子孫孫。
- 10 你在何烈山站在耶和華你上帝面前的那日，耶和華對我說：『你為我招聚百姓，我要叫他們聽見我的話，使他們存活在世的日子，可以學習敬畏我，又可以教訓兒女這樣行。』
- 11 那時你們近前來，站在山下；山上有火焰沖天，並有昏黑、密雲、幽暗。
- 12 耶和華從火焰中對你們說話，你們只聽見聲音，卻沒有看見形像。
- 13 祂將所吩咐你們當守的約指示你們，就是十條誡，並將這誡寫在兩塊石版上。
- 14 那時耶和華又吩咐我將律例典章教訓你們，使你們在所要過去得為業的地上遵行。

### 得福，應許更得福：上帝在錫安山上設立祂的名

Blessing + Promise of Greater Blessing: God's Name to be Established on Zion

「約」的關係本身就是一種得福的關係，可是它指向更大的福份。從亞伯拉罕被召以來，上帝就強調祂的約裏「應許」的層面。上帝將要使萬事復興，都藉著約的關係：好叫地上的萬族都在亞伯拉罕裏蒙福（創 12:3; 18:17-19）。上帝在約裏成就的救贖，保證約裏最偉大的應許必然成就。在西乃山上所立的約包含了世界萬國：以色列民在萬國中要作聖潔的國度，君尊的祭司（出 19:5-6）。上帝在西乃山上的顯現（theophany）並不是祂最後、至終向祂子民自我啟示；它指向有一天祂的子民要領取應許之地，且在錫安山上祂的聖所裏設立耶和華的名。

The covenant relation is itself a relation of blessing, but it is directed toward greater blessing. From the call of Abraham the promise aspect of the covenant is stressed. Through the covenant relation will come the restoration of all things, so that all the families of the earth will be blessed in Abraham (Gen. 12:3; 18:17-19). The covenant redemption will secure the realization of the ultimate covenant promises. The covenant of Sinai again has in view all the nations of the earth, among whom Israel is made a holy nation and a kingdom of priests (Exod. 19:5, 6). The theophany at Sinai is not the final revelation of God to his people, but points forward to the possession of the land, and the establishment of God's name in his sanctuary in Zion.

創 Gen. 12:3

3 為你祝福的，我必賜福與他；那咒詛你的，我必咒詛他。地上的萬族都要因你得福。」

創 Gen. 18:17-19

17 耶和華說：「我所要做的事豈可瞞著亞伯拉罕呢？

18 亞伯拉罕必要成為強大的國；地上的萬國都必因他得福。

19 我眷顧他，為要叫他吩咐他的眾子和他的眷屬遵守我的道，秉公行義，使我所應許亞伯拉罕的話都成就了。」

出 Exod. 19:5, 6

5 如今你們若實在聽從我的話，遵守我的約，就要在萬民中作屬我的子民，因為全地都是我的。

6 你們要歸我作祭司的國度，為聖潔的國民。』這些話你要告訴以色列人。」

**末世的福份：上帝恩典的話語必定獲勝；**

**上帝的恩年（禧年）必定來臨**

Eschatological Blessing: God's Covenant Word of Grace Will Triumph;  
God's Year of Jubilee (His Favor) Will Come

約裏的福分乃是末世的福份。我們在上面注意到，《申命記》不僅處理目前約裏福份的成就，或上帝所傾倒的忿怒。《申命記》期待上帝有一天藉祂恩典要完全勝利，大大賜福給祂的子民。這乃是以後所有「約的歷史」的藍圖。約的儀式根據安息日，安息年和所有的節期；有一天禧年要來到，即耶和華喜悅的恩年要來到，那時，約裏所有的應許都必成就。

The blessings of the covenant are eschatological in character. As has been noted, the book of Deuteronomy looks beyond the initial realization of the covenant blessing and outpouring of the curse to the final triumph of blessedness by God's grace. This is the master-plan of the whole subsequent covenant history. In the symbolism of the ceremonial calendar the sabbath of the sabbaths of years must issue in the year of jubilee, the acceptable year of the Lord in which the covenant promises are realized.

### 上帝行事，事先宣告：表明「約」與上帝「約裏的信實」的真實性

God Announces His Acts Beforehand: Covenant and Covenant Faithfulness = Real!

上帝在沒有成就祂旨意之前宣告了祂的計劃，這表明祂在「約的信實」。上帝顯明祂話語的大能，這使約的關係特別真實。「耶和華說：我所作的事，豈可瞞著亞伯拉罕呢？」（創 18:17）。出埃及的拯救大工，成就了向列祖的應許（出 3:4），同時啟示了上帝守約的信實與恩典，這些都與「記念」有關。這都是耶和華，上帝立約用的名字的意義。上帝呼召摩西的時候，祂預告了祂要搭救以色列人：在事情發生之前預先宣告了這事，因此，上帝在西乃山召聚以色列人，本身就是約裏應許的成就，本身就是一個「記號」。被贖的以色列族「在這山上」敬拜耶和華（出 3:12）。

God's declaration of his purposes before their realization is made a token of his covenant faithfulness. The demonstrated power of his word manifests the reality of the covenant bond. "Shall I hide from Abraham that which I do?" (Gen. 18:17). The Exodus deliverance fulfills the promise made to the fathers (Exod. 3:4) and reveals the covenant faithfulness and grace which are associated with the "memorial," covenant name of Jehovah. In his call to Moses God foretells the deliverance before he accomplishes it, so that the covenantal gathering at Sinai is itself a fulfillment of the promise and a "sign"; the redeemed nation worships God "upon this mountain" (Exod. 3:12).

創 Gen. 18:17

17 耶和華說：「我所要做的事豈可瞞著亞伯拉罕呢？」

出 Exod. 3:4

4 耶和華上帝見他過去要看，就從荆棘裏呼叫說：「摩西！摩西！」他說：「我在這裏。」

出 Exod. 3:12

12 上帝說：「我必與你同在。你將百姓從埃及領出來之後，你們必在這山上事奉我；這就是我打發你去的證據。」

## 上帝的恩典是信實的；祂記念！舊事成為新的

God's Covenant Grace = Faithful; He Remembers; Old Becomes New

整個「約的神學」圍繞著上帝信實的恩典。上帝記念祂所立的約，不只是臨到祂背約的子民中間審判他們，也更勝過人的背叛，堅立上帝揀選約民的旨意。曠野中留下背叛的名字：Marah, Sin, Massah, Meribah — 至終成為上帝恩典與守約的信實的見證。上帝的話就是祂所發的誓；祂發誓，必定成就。先知的記號就是約的記號：上帝的話語至終成就。就算以色列人最大的背叛，以致上帝讓他們被擄，也不是救贖歷史的終點。舊事已經成為過去：「現在我將新事說明，這事未發以先，我就說給你們聽」（賽 42:9）。

The whole theology of the covenant centers on the faithfulness of God's grace. He remembers his covenant, not only in visiting judgment upon a covenant-breaking people, but in triumphing over rebellion to establish the purposes of covenant election. The infamous names of rebellion in the wilderness – Marah, Sin, Massah, Meribah – become witnesses to God's grace and covenant faithfulness. God's word is the word of his oath which will be fulfilled. The sign of the prophet is also the sign of the covenant: God's word comes to pass. Even the climactic rebellion which brings the covenant curse of exile is not the final of the history of redemption. The former things are come to pass, "and new things do I declare; before they spring forth I tell you of them" (Isa. 42:9). God will reveal the hidden counsels of his mercy (Jer. 33:3) and renew his covenant in messianic blessing.

賽 Isa. 42:9

9 看哪，先前的事已經成就，現在我將新事說明，這事未發以先，我就說給你們聽。

耶 Jer. 33:3

3 你求告我，我就應允你，並將你所不知道、又大又難的事指示你。

學者：希伯來人不懂分辨 *Dabar* 「作為」與「話語」的雙重意義？

胡說八道！

約中「應許」與「成就」都建立在「話語」與「作為」的分辨上！

Critics: Hebrews Cannot Distinguish Between Act and Word in *Dabar*? Nonsense!  
Covenant Promise and Accomplishment = Built on this Word/Act Distinction!

就是在這點上，現代學者們說錯了聖經中上帝的「話語」與講道及其權威的關係。若說從 *dabar* 一字作出結論說：希伯來人不懂得分辨「神的話語」與「神的作為」（事件），是非常愚蠢的。約中整個「應許的架構」，與上帝子民信心的取向，都建立在這「話語」與「事件」的分辨上。亞伯拉罕相信上帝。他領受了上帝的話語，可是還沒有領受上帝話語的作為（事件）。當上帝的作為應驗祂的話語的時候，上帝的應許便成就了，人以信心歡喜快樂，因為上帝約中的應許成全了事情。亞伯拉罕的信心在以撒出生的時候「實現」了；這事成為上帝信實的記號，使亞伯拉罕的信心更加堅固，叫他所看見最後所應許的後裔——基督——的日子而快樂。

Just here many modern scholars misconstrue the biblical concept of the word in relation to preaching and its authority. It is foolish to deduce from the use of *dabar* that the Hebrews could not distinguish between word and event. (35) The whole structure of promise in the covenant, and with it the orientation of covenant faith, rests precisely upon this distinction. Abraham believed God. He had received the word but not the event. When the event fulfills the word, the promise is confirmed and faith rejoices in realization. Abraham's faith was realized in the birth of Isaac, and that event became a "sign" of God's faithfulness which strengthened Abraham's faith to rejoice in the coming of the day of Christ, the final Seed of the promise. (36)

因此先知面臨兩種的考驗：對立約的上帝效忠（申 13:1-5）；和先知預言的應驗：都是上帝話語權能的記號（申 18:21, 22）。

So also the test of a prophet is twofold: faithfulness to the covenant God (Deut. 13:1-5), and the fulfillment of the prophet's predictions as a sign of God's word of power (Deut. 18:21, 22).

申 Deut. 13:1-5

- 1 你們中間若有先知或是做夢的起來，向你顯個神蹟奇事，
- 2 對你說：『我們去隨從你素來所不認識的別神，事奉他吧。』他所顯的神蹟奇事雖有應驗，
- 3 你也不可聽那先知或是那做夢之人的話；因為這是耶和華你們的上帝試驗你們，要知道你們是盡心盡性愛耶和華你們的上帝不是。
- 4 你們要順從耶和華你們的上帝，敬畏祂，謹守祂的誡命，聽從祂的話，事奉祂，專靠祂。

- 5 那先知或是那做夢的既用言語叛逆那領你們出埃及地、救贖你脫離為奴之家的耶和華你們的上帝，要勾引你離開耶和華你上帝所吩咐你行的道，你便要將他治死。這樣，就把那惡從你們中間除掉。

申 Deut. 18:21, 22

- 21 你心裏若說：『耶和華所未曾吩咐的話，我們怎能知道呢？』  
22 先知託耶和華的名說話，所說的若不成就，也無效驗，這就是耶和華所未曾吩咐的，是那先知擅自說的，你不要怕他。」

上帝的話語有效，大有能力，因此不是話語：

學者們的謬論不合《聖經》

Efficacious, Powerful Word = Act, ThusNot Word (Critics' Unbiblical Argument)

學者們喜歡這樣推論：上帝的話是大有功效的 (efficacious)，是祂作為的彰顯 (active) (這是合乎《聖經》的說法)；因此作出一項相反的結論：上帝的話是作為 (act)，而不是話語 (word)。這種說法實在令人費解；在《聖經》裏找不倒任何的支持！相反地：《聖經》中「上帝的話」的教義，乃根據上帝對祂子民所說的話：不論在伊甸園，或從焚燒的荊棘，或從西乃山上。

The amazing chain of reasoning that argues from the scriptural premise that the word of God is efficacious and active to the contradictory conclusion that it is an act rather than a word has no support whatever in the Bible. The theory of preaching based upon it is equally contradictory. (37) On the other hand, the biblical theology of the word is grounded in the Lord's own speaking in words: in the garden, from the bush, from above Sinai.

上帝的作為啟示，祂的話語也同樣地啟示！

學者的謬論：上帝只建立關係 (Commune) 而不作出話語的啟示 (傳遞內容)

God's Act Reveals, His Word Also Reveals;  
Critics = Wrong: God Communes, Does Not Communicate (Unbiblical)

在「大會」的大日子，上帝從山頂雲與火中向祂聚集在山下，祂所救贖的子民講說立約的話。不錯，這肯定是「啟示的作為」(revelation in act)，可是，也是「啟示的話語」(revelation in word)。上帝大而可畏的話，宣告了約中的話。因此，



我們可以看出很多學者們的看法實在是謬論：他們認為上帝在啟示中只顯現了自己，而沒有給我們任何資料（命題）；祂用的方式不是話語的傳播（communication of words），而是位格之間的交通（communion between persons）。

On the great “day of the assembly” the covenant God speaks from the cloud and fire on the mountain top to his redeemed people gathered in the plain below. This is revelation in act, to be sure, but it is also revelation in word. The dread voice declares the words of the covenant. This scene makes nonsense of the contention that what God gives us in revelation is not information but himself, and that his method is not communication but communion. (38)

### 王/上帝記念祂的約：「約誌」(Memorials) 強調約的客觀性

King/God Remembers His Covenant: Covenant Memorials -> Objective Covenant

因此，「約」的形式強調上帝寫下的話的客觀性；正如啟示的形式一樣，約的形式強調上帝寫下的話語的客觀性。不僅如此，這意味各種不同的文字。約包括了歷史、家譜、祝福、和咒詛的話，並各樣律法與個案規條。我們要這樣來理解摩西五經裏不同文字的多元性與統一性。古代皇帝「記念」所立之約的記錄，不只限於重新立約的條文本身，也包括皇室的記錄 (annals, 誌)，記錄臣屬的上貢，和順服或叛逆的事蹟。這又更加說明上帝，天上的王，祂的「約書」的文體：不論這約書是在天上的，或是透過祂的僕人，先知們，賜給祂的屬民的。

The covenant form, then, stresses the objectivity of the written word; as the form of revelation, it emphasizes the objectivity of the written word of God. Moreover, it implies a variety of written materials. The covenant includes history, genealogy, formulas of blessing and cursing, as well as apodictic and casuistic law. The variety and unity of the materials of the Pentateuch are so to be understood. The records of covenant “memorials” kept by ancient sovereigns included not only the texts of covenant renewals, but also the royal annals recording vassal tribute and noting instances of obedience or rebellion. These would furnish a further figure of the book of the covenant kept by the Divine King, whether in heaven or through his word given to his servants the prophets.

### 約是充滿活力的：上帝與子民同在；子民以服事回應上帝的約

Covenant = Dynamic: God Is Present; Service of People As Response to Covenant

可是約的活力並沒有因古代立約的形式與皇室的記錄而削減。約的本質對上帝啟示所用的形式有莫大的涵義。上帝住在祂子民的中間！上帝同在，要求祂的子民服事祂，回應祂的約。領受約的儀式就是一次敬拜聚會（出 3:12; 8:1）。凡有血

氣的都須在約裏服事耶和華。正如先祖是耶和華的僕人，以色列全國被上帝呼召作祂的兒子，服事、敬拜祂。上帝在《申命記》設立「約的憲法」時特別規定，以色列民必須服事耶和華，不可服事他神（申 6:13; 10: 12; 11:13）。這是向上帝的服事，從敬畏的心發出。敬畏上帝的人對祂應有、恰當的回應乃是服事祂：不像作奴隸在祂面前恐懼，而是愛祂、敬畏祂（申 4:10; 6:13; 10:20）。上帝要求人全心事奉祂（申 10:12; 11:13），以喜樂的心敬拜（申 28:47）。人的服事有倫理方面：要有一顆正直的心。敬拜的儀式表現「宗教性」關係；敬拜是「約」裏的敬拜，特別因為敬拜表達了上帝是靈（申 4:15-24; 12:39；參 26:27）。

However, the dynamic of the covenant is not restricted by the treaty forms and royal records of the ancient world. The character of the covenant itself has profound implications for the form of revelation. God dwells with his people. The covenant presence of God requires the response of service. Even the reception of the covenant is in a service of worship (cf. Exod. 3:12; 8:1), and all of life is covenant service to the Lord. As the patriarchs were servants of the Lord, so the nation Israel is called as God's son to serve him. Serving the Lord in contrast with other gods is the distinctive requirement of the covenant constitution in Deuteronomy (6:13; 10:12; 11:13). This service is religious in character. It springs from the fear of the Lord, and is the attitude and response appropriate to that fear; not slavish terror, but awe and love (Deut. 4:10; 6:13; 10:20). It demands the whole heart (Deut. 10:12; 11:13) and is to be rendered with joy and gladness (Deut. 28:47). The service of ethical uprightness is included. The cultus of worship is expressive of this religious relation, and is covenantal in character. Particularly it brings to expression the spirituality of God (Deut. 4:15-24; 12:30; cf. 26, 27).

出 Exod. 3:12

12 上帝說：「我必與你同在。你將百姓從埃及領出來之後，你們必在這山上事奉我；這就是我打發你去的證據。」

出 Exod. 8:1

1 耶和華吩咐摩西說：「你進去見法老，對他說：『耶和華這樣說：容我的百姓去，好事奉我。』」

申 Deut. 6:13

13 你要敬畏耶和華你的上帝，事奉祂，指著祂的名起誓。

申 Deut. 10:12

12 「以色列啊，現在耶和華你上帝向你所要的是什麼呢？只要你敬畏耶和華你的上帝，遵行祂的道，愛祂，盡心盡性事奉祂，

申 Deut. 11:13

13 「你們若留意聽從我今日所吩咐的誠命，愛耶和華你們的上帝，盡心盡性事奉祂，

申 Deut. 28:47

47 「因為你富有的時候，不歡心樂意地事奉耶和華你的上帝，

申 Deut. 4:15-24

15 「所以，你們要分外謹慎；因為耶和華在何烈山、從火中對你們說話的那日，你們沒有看見什麼形像。

16 惟恐你們敗壞自己，雕刻偶像，彷彿什麼男像女像，

17 或地上走獸的像，或空中飛鳥的像，

18 或地上爬物的像，或地底水中魚的像。

19 又恐怕你向天舉目觀看，見耶和華你的上帝為天下萬民所擺列的日月星，就是天上的萬象，自己便被勾引敬拜事奉祂。

20 耶和華將你們從埃及領出來，脫離鐵爐，要特作自己產業的子民，像今日一樣。

21 耶和華又因你們的緣故向我發怒，起誓必不容我過約但河，也不容我進入耶和華你上帝所賜你為業的那美地。

22 我只得死在這地，不能過約但河；但你們必過去得那美地。

23 你們要謹慎，免得忘記耶和華你們上帝與你們所立的約，為自己雕刻偶像，就是耶和華你上帝所禁止你做的偶像；

24 因為耶和華你的上帝乃是烈火，是忌邪的上帝。

申 Deut. 12:30

30 那時就要謹慎，不可在他們除滅之後隨從他們的惡俗，陷入網羅，也不可訪問他們的神說：

『這些國民怎樣事奉他們的神，我也要照樣行。』

敬拜：對約的回應，都因上帝與約民同在；

上帝客觀的話激發僕人們的回應

Worship, Covenant Response Because of God's Covenant Presence;  
God's Objective Word Evokes Response of God's Covenant Servants

這種對約的回應，都因上帝與祂子民同在，是祂「同在」的必然結果。這是對約的吩咐和應許的回應話語的根據。敬拜的話從約裏的僕人口中發出，都因聖靈的同在。這叫我們認識舊約裏上帝權威的話語的另一方面。上帝的話客觀的臨到人，祂的話被人記念；同時，上帝話語所激發的回應，可能是聖靈默示的話，不論

是先祖為祭壇命名（因耶和華曾在那裏顯現），或摩西的詩歌，或大衛的《詩篇》。

The response of such covenant service flows from the presence of God with his people. Here is the foundation for an answering word to the covenant command and promise. The word of worship, evoked from the lips of the covenant servant through the presence of God's Spirit, introduces another aspect of the authoritative word in the Old Testament. As the word of God comes in objective, memorable form, so the response evoked may be an inspired word, whether it is the word of a patriarch naming an altar where God's presence has been manifest, or the song of Moses, or the psalms of David. (39)

**「約」與「敬拜」有密切的關係：可是，切勿沖淡「話語啟示」的重要性！**

Covenant and Worship Are Related: But Don't Water Down "Verbal Revelation" in Both!

現代學者強調盟約與敬拜的關係；這反映他們對盟約模式重要性的體會。可是我們必須指出一項相反的結論：敬拜的處境，不但沒有沖淡《聖經》所強調的「逐字啟示」(verbal revelation)；反而更突出其重要性。約的榮耀，在於上帝向祂的子民說話。救贖的高峰在於上帝子民對救贖的回應。上帝曉諭的屬靈話語，激發上帝子民回應的屬靈話語：他們高舉上帝的聖名，讚美祂。往往聖靈是使敬拜的話成形的那位。先知們不僅宣告上帝的話。他們也禱告，也被聖靈充滿讚美上帝（出 15:1；申 31:19, 30, 31；撒下 23:1, 2；參：民 11:26-29）。上帝起初將祂自己生命的氣吹進人；祂也要從人接受被聖靈（上帝的氣）充滿的嘴唇所發出的讚美。上帝從天上頒發的話語，乃是立約的根基，也是《聖經》中「啟示的教義」的根據。聖靈充滿人，叫上帝的僕人回應祂；這就是「約」的成全，彰顯出上帝話語的豐富：上帝的話同時是呼召，也是回應。

The modern emphasis joining revelation with worship has reflected some sensitivity to this covenant pattern. An opposite conclusion needs to be drawn, however, from that generally adduced. The situation in worship, so far from detracting from the emphasis on verbal revelation, rather strengthens it. The glory of the covenant lies in God's speaking to his people. The climax of redemption is in their response. The spiritual word of address by God evokes the spiritual word of response in which God's holy name is lifted up in praise. That utterance of worship may be formed by the Spirit of God. Prophets not only proclaim the word of God. They also pray and praise in the ecstasy of the Spirit (Exod. 15:1; Deut. 31:19, 30, 31; II Sam. 23:1, 2; cf. Num. 11:26-29). God who breathed into man the breath of life will receive from man's lips the Spirit-filled worship of praise. God's word from heaven is the foundation of the covenant and of the biblical doctrine of

revelation. The Spirit-filled response of the servant of God is the fulfillment of the covenant and manifests the richness of the word of God which is both call and answer.

出 Exod. 15:1

- 1 那時，摩西和以色列人向耶和華唱歌說：我要向耶和華歌唱，因祂大大戰勝，將馬和騎馬的投在海中。

申 Deut. 31:19, 30

- 19 現在你要寫一篇歌，教導以色列人，傳給他們，使這歌見證他們的不是；  
30 摩西將這一篇歌的話都說與以色列全會眾聽。

撒下 II Sam. 23:1, 2

- 1 以下是大衛末了的話。耶西的兒子大衛得居高位，是雅各上帝所膏的，作以色列的美歌者，說：  
2 耶和華的靈藉著我說：祂的話在我口中。

民 Num. 11:26-29

- 26 但有兩個人仍在營裏，一個名叫伊利達，一個名叫米達。他們本是在那些被錄的人中，卻沒有到會幕那裏去。靈停在他們身上，他們就在營裏說預言。  
27 有個少年人跑來告訴摩西說：「伊利達、米達在營裏說預言。」  
28 摩西的幫手，嫩的兒子約書亞，就是摩西所揀選的一個人，說：「請我主摩西禁止他們。」  
29 摩西對他說：「你為我的緣故嫉妒人嗎？惟願耶和華的百姓都受感說話！願耶和華把祂的靈降在他們身上！」

## 舊約時期上帝話語的事奉 ( 傳道事工 )

### THE MINISTRY OF THE WORD IN THE OLD TESTAMENT

(Edmund P. Clowney, *Preaching and Biblical Theology*, pp. 48-50.)

#### 先知事工第一方面：作中保；上帝子民不可能承受祂的話語

Prophet's Ministry #1: As Mediator: People Cannot Bear God's Word

上帝豐富的啟示引發的話語事奉有兩方面：先知中保性的事工，將上帝的話傳給子民。百姓不能承受上帝從西乃山雷電中所說的話，因此摩西被召領取啟示，然後傳給人民（出 20:19；申 5:27-33）。這種事工包括將上帝的話筆之於書。摩西把約寫下來，繼續上帝用指頭把約寫在石版的工作。摩西作中保，成為先知職位的模樣。《申命記》18:15-22 先知的律法清楚提到西乃山下以色列民的請求和摩西作先知中保的工作。犯罪的子民不能承受上帝的聲音，或面對那象徵祂同在的烈火，因此上帝興起先知，最後還興起最偉大的先知彌賽亞：「我要將我當說的話傳給祂，祂要將我一切所吩咐的，都傳給他們」（申 18:18）。

The ministry of the word springing from God's manifold revelation is twofold: first, there is a prophetic, mediatorial ministry of conveying God's words to the people. Because the people could not bear to hear the voice of God in thunder from above Sinai, Moses was called to receive the revelation and bring it to them (Exod. 20:19; Deut. 5:27-33). Included in this task is the work of inscripturation. In writing the book of the covenant Moses continues the work begun by the finger of God upon the tablets of stone. The mediatorial function of Moses becomes the pattern for the prophetic office. The law of the prophet in Deuteronomy 18:15-22 makes explicit reference to the request of the people at Sinai which led to Moses' prophetic mediation. Because a sinful people cannot abide his voice or the consuming fire of his presence, God will raise up the prophets and ultimately the Prophet, "and I will put my words in his mouth, and he shall speak unto them all that I shall command him" (Deut. 18:18).

出 Exod. 20:19

19 對摩西說：「求你和我們說話，我們必聽；不要上帝和我們說話，恐怕我們死亡。」

申 Deut. 5:27-33

27 求你近前去，聽耶和華我們上帝所要說的一切話，將祂對你說的話都傳給我們，我們就聽從遵行。』

28 「你們對我說的話，耶和華都聽見了。耶和華對我說：『這百姓的話，我聽見了；他們所說的都是。』

- 29 惟願他們存這樣的心敬畏我，常遵守我的一切誠命，使他們和他們的子孫永遠得福。
- 30 你去對他們說：你們回帳棚去吧！
- 31 至於你，可以站在我這裏，我要將一切誠命、律例、典章傳給你；你要教訓他們，使他們在我賜他們為業的地上遵行。』
- 32 所以，你們要照耶和華你們上帝所吩咐的謹守遵行，不可偏離左右。
- 33 耶和華你們上帝所吩咐你們行的，你們都要去行，使你們可以存活得福，並使你們的日子在所要承受的地上得以長久。」

#### 申 Deut. 18:15-22

- 15 耶和華你的上帝要從你們弟兄中間給你興起一位先知，像我，你們要聽從他。
- 16 正如你在何烈山大會的日子求耶和華你上帝一切的話，說：『求你不再叫我聽見耶和華我上帝的聲音，也不再叫我看見這大火，免得我死亡。』
- 17 耶和華就對我說：『他們所說的是。
- 18 我必在他們弟兄中間給他們興起一位先知，像你。我要將當說的話傳給他；他要將我一切所吩咐的都傳給他們。
- 19 誰不聽他奉我名所說的話，我必討誰的罪。
- 20 若有先知擅敢託我的名說我所未曾吩咐他說的話，或是奉別神的名說話，那先知就必治死。』
- 21 你心裏若說：『耶和華所未曾吩咐的話，我們怎能知道呢？』
- 22 先知託耶和華的名說話，所說的若不成就，也無效驗，這就是耶和華所未曾吩咐的，是那先知擅自說的，你不要怕他。」

#### 申 Deut. 18:18

- 18 我必在他們弟兄中間給他們興起一位先知，像你。我要將當說的話傳給他；他要將我一切所吩咐的都傳給他們。

## 先知事工第二方面：教導上帝所啟示的話語

### Prophet's Ministry #2: Teaching God's Revealed Word

傳道事工的第二方面就是教導上帝所啟示的話語。上文說過，*torah* 一字指這意思。上帝啟示的內容就是「約」：上帝將祂的話藉著啟示帶到祂子民面前，也筆之於書；因此必須有人教導這話，讓上帝的子民和他們的子孫明白（出 4:14-16; 24:12；申 5:31）。上帝從天上賜下祂的教導，並筆之於書，叫摩西、眾祭司、先知、士師和君王能夠教導（參：利 10:11；申 31:10; 33:10; 17:8-13, 18-20；尼 8章；撒下 12:23；代下 17:7-19；耶 18:18；瑪 2:7）。

The second aspect of the ministry of the word is the teaching of the revealed word. As has been indicated, the very term *torah* points to this. The covenantal content of God's revelation requires that this word which has been brought near by revelation and inscripturation should be taught to the people, and to their children (Exod. 4:14-16; 24:12; Deut. 5:31). God's instruction out of heaven is written so that it may be taught by Moses, the priests, the prophets, the judges and the king (cf. Lev. 10:11; Deut. 31:10; 33:10; 17:8-13, 18-20; Neh. 8; I Sam. 12:23; II Chron. 17:7-19; Jer. 18:18; Mal. 2:7).

出 Exod. 4:14-16

- 14 耶和華向摩西發怒說：「不是有你的哥哥利未人亞倫嗎？我知道他是能言的；現在他出來迎接你，他一見你，心裏就歡喜。
- 15 你要將當說的話傳給他；我也要賜你和他口才，又要指教你們所當行的事。
- 16 他要替你對百姓說話；你要以他當作口，他要以你當作上帝。

出 Exod. 24:12

- 12 耶和華對摩西說：「你上山到我這裏來，住在這裏，我要將石版並我所寫的律法和誡命賜給你，使你可以教訓百姓。」

申 Deut. 5:31

- 31 至於你，可以站在我這裏，我要將一切誡命、律例、典章傳給你；你要教訓他們，使他們在我賜他們為業的地上遵行。

利 Lev. 10:11

- 11 又使你們可以將耶和華藉摩西曉諭以色列人的一切律例教訓他們。」

申 Deut. 31:10

- 10 摩西吩咐他們說：「每逢七年的末一年，就在豁免年的定期住棚節的時候，

申 Deut. 33:10

- 10 他們要將祢的典章教訓雅各，將祢的律法教訓以色列。他們要把香焚在祢面前，把全牲的燔祭獻在祢的壇上。

申 Deut. 17:8-13

- 8 「你城中若起了爭訟的事，或因流血，或因爭競，或因毆打，是你難斷的案件，你就當起來，往耶和華你上帝所選擇的地方
- 9 去見祭司利未人，並當時的審判官，求問他們，他們必將判語指示你。
- 10 他們在耶和華所選擇的地方指示你的判語，你必照著他們所指教你的一切話謹守遵行。
- 11 要按他們所指教你的律法，照他們所斷定的去行；他們所指示你的判語，你不可偏離左右。



- 12 若有人擅敢不聽從那侍立在耶和華你上帝面前的祭司，或不聽從審判官，那人就必治死；這樣，便將那惡從以色列中除掉。
- 13 眾百姓都要聽見害怕，不再擅敢行事。」

#### 申 Deut. 17:18-20

- 18 他登了國位，就要將祭司利未人面前的這律法書，為自己抄錄一本，
- 19 存在他那裏，要平生誦讀，好學習敬畏耶和華他的上帝，謹守遵行這律法書上的一切言語和這些律例，
- 20 免得他向弟兄心高氣傲，偏左偏右，離了這誠命。這樣，他和他的子孫便可在以色列中，在國位上年長日久。」

#### 尼 Nehemiah 8 章 chapter 8

- 1 到了七月，以色列人住在自己的城裏。那時，他們如同一人聚集在水門前的寬闊處，請文士以斯拉將耶和華藉摩西傳給以色列人的律法書帶來。
- 2 七月初一日，祭司以斯拉將律法書帶到聽了能明白的男女會眾面前。
- 3 在水門前的寬闊處，從清早到晌午，在眾男女、一切聽了能明白的人面前讀這律法書。眾民側耳而聽。
- 4 文士以斯拉站在為這事特備的木臺上。瑪他提雅、示瑪、亞奈雅、烏利亞、希勒家，和瑪西雅站在他的右邊；毗大雅、米沙利、瑪基雅、哈順、哈拔大拿、撒迦利亞，和米書蘭站在他的左邊。
- 5 以斯拉站在眾民以上，在眾民眼前展開這書。他一展開，眾民就都站起來。
- 6 以斯拉稱頌耶和華至大的上帝；眾民都舉手應聲說：「阿們！阿們！」就低頭，面伏於地，敬拜耶和華。
- 7 耶書亞、巴尼、示利比、雅憫、亞谷、沙比太、荷第雅、瑪西雅、基利他、亞撒利雅、約撒拔、哈難、毗萊雅，和利未人使百姓明白律法；百姓都站在自己的地方。
- 8 他們清清楚楚地念上帝的律法書，講明意思，使百姓明白所念的。
- 9 省長尼希米和作祭司的文士以斯拉，並教訓百姓的利未人，對眾民說：「今日是耶和華你們上帝的聖日，不要悲哀哭泣。」這是因為眾民聽見律法書上的話都哭了；
- 10 又對他們說：「你們去吃肥美的，喝甘甜的，有不能預備的就分給他，因為今日是我們主的聖日。你們不要憂愁，因靠耶和華而得的喜樂是你們的力量。」
- 11 於是利未人使眾民靜默，說：「今日是聖日；不要作聲，也不要憂愁。」
- 12 眾民都去吃喝，也分給人，大大快樂，因為他們明白所教訓他們的話。
- 13 次日，眾民的族長、祭司，和利未人都聚集到文士以斯拉那裏，要留心聽律法上的話。
- 14 他們見律法上寫著，耶和華藉摩西吩咐以色列人要在七月節住棚，
- 15 並要在各城和耶路撒冷宣傳報告說：「你們當上山，將橄欖樹、野橄欖樹、番石榴樹、棕樹，和各樣茂密樹的枝子取來，照著所寫的搭棚。」

- 16 於是百姓出去，取了樹枝來，各人在自己的房頂上，或院內，或神殿的院內，或水門的寬闊處，或以法蓮門的寬闊處搭棚。
- 17 從擄到之地歸回的全會眾就搭棚，住在棚裏。從嫩的兒子約書亞的時候直到這日，以色列人沒有這樣行。於是眾人大大喜樂。
- 18 從頭一天直到末一天，以斯拉每日念上帝的律法書。眾人守節七日，第八日照例有嚴肅會。

#### 撒上 I Sam. 12:23

- 23 至於我，斷不停止為你們禱告，以致得罪耶和華。我必以善道正路指教你們。

#### 代下 II Chron. 17:7-19

- 7 他作王第三年，就差遣臣子便亥伊勒、俄巴底、撒迦利雅、拿坦業、米該亞往猶大各城去教訓百姓。
- 8 同著他們有利未人示瑪雅、尼探雅、西巴第雅、亞撒黑、示米拉末、約拿單、亞多尼雅、多比雅、駝巴多尼雅，又有祭司以利沙瑪、約蘭同著他們。
- 9 他們帶著耶和華的律法書，走遍猶大各城教訓百姓。
- 10 耶和華使猶大四圍的列國都甚恐懼，不敢與約沙法爭戰。
- 11 有些非利士人與約沙法送禮物，納貢銀。亞拉伯人也送他公綿羊七千七百隻，公山羊七千七百隻。
- 12 約沙法日漸強大，在猶大建造營寨和積貨城。
- 13 他在猶大城邑中有許多工程，又在耶路撒冷有戰士，就是大能的勇士。
- 14 他們的數目，按著宗族，記在下面：猶大族的，千夫長押拿為首率領大能的勇士三十萬；
- 15 其次是，千夫長約哈難率領大能的勇士二十八萬；
- 16 其次是，細基利的兒子亞瑪斯雅（他為耶和華犧牲自己）率領大能的勇士二十萬。
- 17 便雅憫族，是大能的勇士以利雅大率領，拿弓箭和盾牌的二十萬；
- 18 其次是，約薩拔率領預備打仗的十八萬。
- 19 這都是伺候王的，還有王在猶大各地堅固城所安置的不在其內。

#### 耶 Jer. 18:18

- 18 他們就說：「來吧！我們可以設計謀害耶利米；因為我們有祭司講律法，智慧人設謀略，先知說預言，都不能斷絕。來吧！我們可以用舌頭擊打他，不要理會他的一切話。」

#### 瑪 Mal. 2:7

- 7 祭司的嘴裏當存知識，人也當由他口中尋求律法，因為他是萬軍之耶和華的使者。

「明顯的事，是永遠屬我們和我們的子孫的，好叫我們遵行這律法上的一切話」（申 29:29）。當上帝的僕人忠心教導祂所啟示的話語的時候，上帝的話就刻在以色列人 - 父與子 - 的心版上，好叫他們順服（申 30:11-13，參：申 6:9）。

“The things that are revealed belong unto us and to our children for ever, that we may do all the words of this law” (Deut. 29:29). The faithful teaching of the revealed word inscribes it upon the hearts of fathers and children, that it may be obeyed (Deut. 30:11-13; cf. 6:6-9).

申 Deut. 29:29

29 「隱秘的事是屬耶和華我們上帝的；惟有明顯的事是永遠屬我們和我們子孫的，好叫我們遵行這律法上的一切話。」

申 Deut. 30:11-13

11 「我今日所吩咐你的誠命不是你難行的，也不是離你遠的；  
12 不是在天上，使你說：『誰替我們上天取下來，使我們聽見可以遵行呢？』  
13 也不是在海外，使你說：『誰替我們過海取了來，使我們聽見可以遵行呢？』

申 Deut. 6:6-9

6 我今日所吩咐你的話都要記在心上，  
7 也要殷勤教訓你的兒女。無論你坐在家裏，行在路上，躺下，起來，都要談論。  
8 也要繫在手上為記號，戴在額上為經文；  
9 又要寫在你房屋的門框上，並你的城門上。」

## 先知一方面教導上帝的話，一方面領受更多的啟示

Prophets Teach God's Word, And Receive Further Revelation

教導上帝啟示的話與領受新的啟示，有密切的關係。教導上帝律法的祭司須用烏陵和土明求問上帝（民 27:21）。先知一方面領受上帝的話，另一方面傳講所領受的話語。先知的責備、審判，乃針對違背上帝律法的人；不論是祂在曠野中所賜的，或是摩西之後藉先知所頒佈的律法（耶 9:12, 13; 16:11; 26:2-6; 32:20-23; 44:10；何 8:1, 12; 4:1-6；摩 2:4；賽 42:24；亞 7:9-12）。

The teaching of the revealed word is closely associated with the reception of further revelation. The priests who are to teach the law are also to inquire of the Lord through the use of the Urim and Thummim (Num. 27:21), and the prophet both receives the word and

ministers the word already given. The prophetic denunciations are directed at those who break the law both as given in the wilderness and through prophets after Moses (Jer. 9:12, 13; 16:11; 26:2-6; 32:20-23; 44:10; Hos. 8:1, 12; 4:1-6; Amos 2:4; Isa. 42:24; Zech. 7:9-12).

民 Num. 27:21

- 21 他要站在祭司以利亞撒面前；以利亞撒要憑烏陵的判斷，在耶和華面前為他求問。他和以色列全會眾都要遵以利亞撒的命出入。」

耶 Jer. 9:12, 13

- 12 誰是智慧人，可以明白這事？耶和華的口向誰說過，使他可以傳說？遍地為何滅亡，乾焦好像曠野，甚至無人經過呢？  
13 耶和華說：「因為這百姓離棄我，在他們面前所設立的律法沒有遵行，也沒有聽從我的話；

耶 Jer. 16:11

- 11 你就對他們說：『耶和華說：因為你們列祖離棄我，隨從別神，事奉敬拜，不遵守我的律法，

耶 Jer. 26: 2-6

- 2 「耶和華如此說：你站在耶和華殿的院內，對猶大眾城邑的人，就是到耶和華殿來禮拜的，說我所吩咐你的一切話，一字不可刪減。  
3 或者他們肯聽從，各人回頭離開惡道，使我後悔不將我因他們所行的惡，想要施行的災禍降與他們。  
4 你要對他們說，耶和華如此說：『你們若不聽從我，不遵行我設立在你們面前的律法，  
5 不聽我從早起來差遣到你們那裏去我僕人眾先知的話，  
6 我就必使這殿如示羅，使這城為地上萬國所咒詛的。』」

耶 Jer. 32: 20-23

- 20 在埃及地顯神蹟奇事，直到今日在以色列和別人中間也是如此，使自己得了名聲，正如今日一樣。  
21 用神蹟奇事和大能的手，並伸出來的膀臂與大可畏的事，領祢的百姓以色列出了埃及。  
22 將這地賜給他們，就是祢向他們列祖起誓應許賜給他們流奶與蜜之地。  
23 他們進入這地得了為業，卻不聽從祢的話，也不遵行祢的律法；祢一切所吩咐他們行的，他們一無所行，因此祢使這一切的災禍臨到他們。

## 耶 Jer. 44:10

10 到如今還沒有懊悔，沒有懼怕，沒有遵行我在你們和你們列祖面前所設立的法度律例。

## 何 Hos. 8:1

1 你用口吹角吧！敵人如鷹來攻打耶和華的家；因為這民違背我的約，干犯我的律法。

## 何 Hos. 8:12

12 我為他寫了律法萬條，他卻以為與他毫無關涉。

## 何 Hos. 4:1-6

- 1 以色列人哪，你們當聽耶和華的話。耶和華與這地的居民爭辯，因這地上無誠實，無良善，無人認識上帝。
- 2 但起假誓，不踐前言，殺害，偷盜，姦淫，行強暴，殺人流血，接連不斷。
- 3 因此，這地悲哀，其上的民、田野的獸、空中的鳥必都衰微，海中的魚也必消滅。
- 4 然而，人都不必爭辯，也不必指責，因為這民與抗拒祭司的人一樣。
- 5 你這祭司必日間跌倒；先知也必夜間與你一同跌倒；我必滅絕你的母親。
- 6 我的民因無知識而滅亡。你棄掉知識，我也必棄掉你，使你不再給我作祭司。你既忘了你上帝的律法，我也必忘記你的兒女。

## 摩 Amos 2:4

4 耶和華如此說：猶大人三番四次的犯罪，我必不免去他們的刑罰；因為他們厭棄耶和華的訓誨，不遵守祂的律例。他們列祖所隨從虛假的偶像使他們走迷了。

## 賽 Isa. 42:24

24 誰將雅各交出當作擄物，將以色列交給搶奪的呢？豈不是耶和華嗎？就是我們所得罪的那位。他們不肯遵行祂的道，也不聽從祂的訓誨。

## 亞 Zech. 7:9-12

- 9 「萬軍之耶和華曾對你們的列祖如此說：『要按至理判斷，各人以慈愛憐憫弟兄。
- 10 不可欺壓寡婦、孤兒、寄居的，和貧窮人。誰都不可心裏謀害弟兄。』」
- 11 他們卻不肯聽從，扭轉肩頭，塞耳不聽，
- 12 使心硬如金鋼石，不聽律法和萬軍之耶和華用靈藉從前的先知所說的話。故此，萬軍之耶和華大發烈怒。

## 上帝保存祂已經啟示的話：教導事工的必須性

God's Revealed Word is a Deposit: Necessity of Teaching Ministry

不過在舊約歷史中，上帝的子民認識祂賜下並保存的啟示，這話必須有人教導上帝的子民。耶和華的話會臨到以色列民，而這話往往是審判的話；有時啟示會中斷，但是上帝已賜的話則常與子民同在。亞倫的工作是向以色列民宣告上帝已經向摩西啟示的話（出 4:14-16），這工作必須持續下去，雖然以色列人常常忽略、甚至誤用這話。後來以色列人重新發現、尊重律法書（王下 22:8），重新教導它（代下 17:7-19），這給上帝的以色列民帶來復興。其實負責教導上帝的不僅是以色列的先知，祭司，和君王。每一位當父親的猶太人都須負起這責任。

Throughout the Old Testament, however, a deposit of revelation is recognized which must be taught to God's people. In addition to the coming of the word of the Lord, which at times was interrupted, usually in judgment, there is the presence of the word already given. The work of Aaron in speaking to the people the word given through Moses (cf. Exod. 4:14-16) is a continuing requirement in Israel, however neglected or abused. The recovery of the book of the law (II Kings 22:8) and the renewed teaching of the law (II Chron. 17:7-19) bring revival to the people of God. Not only the prophets, priests, and princes of the people were responsible for teaching the word of God. Every father in Israel had this responsibility.

出 Exod. 4:14-16

- 14 耶和華向摩西發怒說：「不是有你的哥哥利未人亞倫嗎？我知道他是能言的；現在他出來迎接你，他一見你，心裏就歡喜。
- 15 你要將當說的話傳給他；我也要賜你和他口才，又要指教你們所當行的事。
- 16 他要替你對百姓說話；你要以他當作口，他要以你當作上帝。

王下 II Kings 22:8

- 8 大祭司希勒家對書記沙番說：「我在耶和華殿裏得了律法書。」希勒家將書遞給沙番，沙番就看了。

代下 II Chron. 17:7-19

- 7 他作王第三年，就差遣臣子便亥伊勒、俄巴底、撒迦利雅、拿坦業、米該亞往猶大各城去教訓百姓。
- 8 同著他們有利未人示瑪雅、尼探雅、西巴第雅、亞撒黑、示米拉末、約拿單、亞多尼雅、多比雅、駝巴多尼雅，又有祭司以利沙瑪、約蘭同著他們。
- 9 他們帶著耶和華的律法書，走遍猶大各城教訓百姓。
- 10 耶和華使猶大四圍的列國都甚恐懼，不敢與約沙法爭戰。

- 11 有些非利士人與約沙法送禮物，納貢銀。亞拉伯人也送他公綿羊七千七百隻，公山羊七千七百隻。
- 12 約沙法日漸強大，在猶大建造營寨和積貨城。
- 13 他在猶大城邑中有許多工程，又在耶路撒冷有戰士，就是大能的勇士。
- 14 他們的數目，按著宗族，記在下面：猶大族的，千夫長押拿為首率領大能的勇士三十萬；
- 15 其次是，千夫長約哈難率領大能的勇士二十八萬；
- 16 其次是，細基利的兒子亞瑪斯雅（他為耶和華犧牲自己）率領大能的勇士二十萬。
- 17 便雅憫族，是大能的勇士以利雅大率領，拿弓箭和盾牌的二十萬；
- 18 其次是，約薩拔率領預備打仗的十八萬。
- 19 這都是伺候王的，還有王在猶大全地堅固城所安置的不在其內。

## 以斯拉與會堂：教導上帝話語事工的模式，直到基督的到來

Ezra and Synagogue: Models of Teaching Ministry until Christ

從上帝啟示祂話語的背景，我們可以了解「智慧之士」和「文士」的意義。祭司以斯拉的教導（尼 8 章）是舊約中從事這教導事工的最好例子。以斯拉的教導成為會堂的模式，而主耶穌在拿撒勒也循著這模式在會堂教導；祂宣告：以賽亞對祂的預言已經應驗（路 4:16-21）。上帝的啟示在基督的福音顯明時已經完成；因此教導上帝話語的責任，成為上帝子民中唯一的傳道事工。先知的職位已在使徒時代結束，可是牧師與教師的工作卻不斷持續。

The development of wise men and scribes is against this background of the revealed Word. (41) The teaching of Ezra the priest (Neh. 8) is the crowning example of the faithful discharge of this aspect of the ministry of the word in the Old Testament. It became the model for synagogue preaching, and our Lord followed the pattern in Nazareth when he proclaimed the fulfillment of Isaiah's prophecy in himself (Luke 4:16-21). With the completion of revelation in the gospel of Christ, this function became the sole and indispensable ministry of the word among God's people. The calling of the prophet is completed in the apostolic age, but that of the pastor and teacher remains.

### 路 Luke 4:16-21

- 16 耶穌來到拿撒勒，就是祂長大的地方。在安息日，照祂平常的規矩進了會堂，站起來要念聖經。
- 17 有人把先知以賽亞的書交給祂，祂就打開，找到一處寫著說：
- 18 主的靈在我身上，因為祂用膏膏我，叫我傳福音給貧窮的人；差遣我報告：被擄的得釋放，瞎眼的得看見，叫那受壓制的得自由，

- 19 報告上帝悅納人的禧年。
- 20 於是把書捲起來，交還執事，就坐下。會堂裏的人都定睛看祂。
- 21 耶穌對他們說：「今天這經應驗在你們耳中了。」



## 基督，上帝的道

### CHRIST THE WORD

(Edmund P. Clowney, *Preaching and Biblical Theology*, pp. 50-54.)

#### 耶穌基督與上帝「話語的啟示」：上帝的道是位格

Verbal Revelation in Jesus Christ: Word of God as Person

基督道成肉身，並無廢除舊約「客觀啟示」與「權威性教導」的模式，反倒成全了。彌賽亞的事工完全沒有壓抑或投射上帝話語的啟示。耶穌基督道成肉身，不是孤存事件（沒有被解釋的事件）。上帝的道是一個位格！耶穌有祂的作為；可是耶穌也說話。基督是上帝的道，祂所說的和祂所作的都是上帝完滿、和最後的啟示（來 1:2）。耶穌成全了上帝在《申命記》18:18 關於「那先知」的應許。

The Old Testament pattern of objective revelation and authoritative teaching is fulfilled but not destroyed in the coming of Christ. No suppression or sublimation of verbal revelation is involved in the work of the Messiah. In Jesus Christ, the word is not an uninterpreted act or a bare event but a *person*: One who acts, to be sure, but who also speaks. Christ the *Logos* is the full and final revelation of God in both word and deed (Acts 1:1). He fulfills the promise of the prophet in Deuteronomy 18:18. (42)

徒 Acts 1:1

1 提阿非羅啊，我已經作了前書，論到耶穌開頭一切所行所教訓的，

申 Deut. 18:18

18 我必在他們弟兄中間給他們興起一位先知，像你。我要將當說的話傳給他；他要將我一切所吩咐的都傳給他們。

#### 耶穌的先知職份：摩西，以利亞，與基督

Jesus in His Prophet's Office: Moses, Elijah and Christ

四福音都顯明基督作先知的職份。符類福音記載主登山變像，耶穌的先知身份在此特別明顯。有聲音從雲中宣告：「這是我的愛子，你們要聽祂」（路 9:35）。從上下文來看，這次吩咐大有能力，有深遠的意義。摩西是先知職份的創始人；以利亞是先知職份的恢復者；他們與榮耀的基督在山上一同顯現。只有耶穌

- 祂的話，祂的作為 - 存留。可是耶穌必須成就的工作、必須頒佈的啟示，並不廢除律法與先知（舊約《聖經》）；反倒肯定、成全了它。

The prophetic office of Christ is evident in all of the Gospels. It is powerfully presented, for example, in the account of the Transfiguration in the Synoptics. The voice from the cloud on the mount declares: “This is my beloved Son: hear him” (Luke 9:35 AV). The force of this command is profound in the context. Moses the founder, and Elijah the restorer of the prophetic office appear on the mount with the glorified Christ. In deed and word it is Jesus only who remains. Yet the work that he must accomplish and the revelation he must give do not destroy, but confirm and fulfill the law and the prophets.

### 約 17:8 — 子領受，父的話，傳遞父的話

John 17:8 – Son Receives, Delivers Father’s Word

《約翰福音》17:8 基督的禱告也指向摩西的先知職份，不過沒有那麼明顯。耶穌說父給祂的道 (*rhemata*) 祂照樣給祂的門徒。摩西怎樣在西乃山領受律法的話；同樣在創世以前與父同享榮耀的子領受父的話，子傳遞給祂的子民。

Another and slightly less direction allusion to the work of Moses is found in the prayer of Christ in John 17:8. Here Jesus speaks of giving to his disciples the words (*rhemata*) which the Father had given him. As Moses on Mount Sinai received the words of the law, so the Son, in the glory which he had with the Father before the world was, received the words which he delivers to his people.

約 John 17:8

8 因為祢所賜給我的道，我已經賜給他們，他們也領受了，又確實知道，我是從祢出來的，並且信祢差了我來。

### 從舊約看耶穌的權柄與信息：施洗約翰與耶穌宣告的信息相同

Jesus’ Authority and Message in Old Testament Context:

John the Baptist and Jesus Proclaim Same Message

要明白主基督的權柄，須了解舊約背景。這是為什麼主耶穌在地上早期所宣告的信息與施洗約翰的信息完全相同。約翰是舊約式的先知，他來宣告：經上記的事成就日子已近了。耶穌擔起同樣的先知工作，宣告同樣的信息。不過耶穌不僅是一位先知：祂是所有預言的應驗本身。所以祂宣告的信息：「上帝的國近了」有更廣的意義。祂在拿撒勒會堂宣佈：「今天這經應驗在你們耳中了」（路 4:21）。

The authority (*exousia*) of Christ must be understood therefore against the background of the Old Testament. This accounts for the fact that the initial *kerygma* of Jesus is identical with that of John. John comes as a prophet in the Old Testament pattern and declares that the days of fulfillment are at hand. Jesus takes up this same prophetic work and proclaims this same message. Yet Jesus is more than a prophet. He is the fulfillment of all prophecy. Therefore his preaching that the kingdom is at hand is widened to the tremendous declaration in the synagogue of Nazareth, "Today hath this scripture been fulfilled in your ears" (Luke 4:21).

## 耶穌（兒子）超越摩西（僕人）

Christ the Son Surpasses Moses the Servant

基督的權柄超越摩西的權柄，正如兒子的權柄超越僕人的權柄。上帝直接在西乃山上從雲中曉諭，然後將詳細的律法頒佈給摩西。可是耶穌登山變像的時候，上帝在雲中頒佈的不是十條誡命，而是一條：「這是我的愛子，你們要聽祂。」上帝的兒子親自臨到人間，因此祂的信息不須從雲中宣告。彌賽亞在加利利山上坐在位上，以君王的絕對權柄頒佈祂的律法 (*torah*)：「可是，我告訴你們...」。

Christ's authority transcends the authority of Moses as the authority of the Son transcends that of the servant. God spoke directly from the cloud on Mount Sinai, then gave the law in further detail to Moses. From the theophanic cloud on the Mount of Transfiguration God does not give ten commandments but one: "This is my beloved Son: hear him." With the presence of the Son, God's message need no longer be proclaimed from the cloud. Seated on the mount in Galilee, the Messiah gives his *torah* in the majestic word of absolute authority, "I say unto you..."

## 永恆先存的基督是上帝的兒子 — > 基督是彌賽亞 — 先知

Pre-existent Christ, God's Son -> Christ, the Messiah-Prophet

見到子的人就見到父；聽到子話語的人就聽到上帝的話。基督是「彌賽亞 - 先知」。要了解祂的職份，必須了解祂本質上乃是上帝的兒子。聖子領受的信息不像摩西在山上領受。基督的信息是父在永恆裏交付祂的；祂在永恆裏與父一樣是上帝；父與子共永、共存 (pre-existence)。

He that sees the Son sees the Father, and he that hears the words of the Son hears the word of God. The character of the office of Christ as the Messianic prophet can only be understood in the realization of the nature of his person as God the Son. The message of the Son is not one which he receives on a mount, as did Moses. His message is that which was committed to him in the eternity of his divine pre-existence with the Father.

基督啟示的權柄與舊約啟示的權柄之間有連貫性；同時基督啟示的權柄超越一切，是宇宙最高與終極的啟示權柄。《希伯來書》的作者清楚宣告這兩方面的事實：「上帝既在古時藉著眾先知多次多方的曉諭列祖，就在這末世藉著祂兒子曉諭我們；又早已立祂為承受萬有的，也曾藉著祂創造諸世界。祂是上帝榮耀所發的光輝，是上帝本體的真像，常用祂權能的命令托住萬有。祂洗淨了人的罪，就坐在高天至大者的右邊。祂所承受的名，既比天使的名更尊貴，就遠超過天使。」（來 1:1-4）。

Both the continuity of the revelatory authority of Christ with that of the Old Testament and its transcendent and ultimate character is pointedly declared by the author of the epistle to the Hebrews: “God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in *his* son, whom he appointed heir of all things, through whom also he made the worlds; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high; having become by so much better than the angels, as he has inherited a more excellent name than they” (Heb. 1:1-4).

### 《聖經》中啟示的權柄的架構：基督是至終的啟示

#### Biblical Structure of Authority in Revelation

這就是《聖經》中啟示權柄的架構：上帝藉先知傳言後，在末世藉祂的兒子曉諭。上帝藉祂眾僕人所傳遞的信息，都指向祂兒子宣告的終極信息。不過所有信息的權柄都是上帝的權柄。我們不需要用紅字版的《聖經》。（註：意即《聖經》所有的信息都是基督的話。）同時，每一次上帝具體啟示時都用話語傳講。上帝的話不是歷史中不能衡量的「點」，即祁克果以來不少思想家想像的。上帝兒子曉諭像先知說話一樣；「藉眾先知」和「藉祂的兒子」是平衡觀念。《希伯來書》繼續形容上帝藉祂兒子的曉諭，是救贖的信息：「我們若忽略這麼大的救恩，怎能逃罪呢？這救恩起先是主親自講的，後來是聽見的人給我們證實了。上帝又按自己的旨意，用神蹟、奇事和百般的異能，並聖靈的恩賜，與他們作見證」（來 2:3-4）。

This is the biblical structure of authority in revelation: having spoken in the prophets, God had spoken in his Son. The many messages given through God's servants lead to the final message spoken by God's Son. But in each case the authority is God's. There is no need for a red-letter Bible. Also, in each case concrete revelation is given, words are spoken. The speaking of God is not a dimension-less point in history as so many thinkers after Kierkegaard's "Climacus" have preferred to imagine. The Son speaks the Word as the prophets spoke it; the two phrases, "in the prophets," "in a son" are parallel. The writer of Hebrews goes on to describe the speaking in the Son as the message of a salvation "which having at the first been spoken through the Lord, was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will" (Heb 2: 3 - 4).

這段經文是給我們講道權柄之鑰。這就是至高先知的權柄：祂不僅是先知，祂是上帝的兒子。上帝以基督的權柄賜下救恩的信息。主耶穌所宣講的信息，由那些聽見的人肯定，而他們的見證，又由上帝給他們行神蹟的能力作見證。

In this passage we have the key to the authority of the message which we preach. It is the authority of one who is the supreme Prophet, and more than a prophet, the divine Son. In that authority, his authority, there is given a message of salvation. This message which was spoken through the Lord has been confirmed to us by those who heard, and their witness has been authenticated by God's miracle-working power.

主耶穌的話不是能犯錯謬的凡人對上帝話語的見證，而是「叫人活著的乃是靈，肉體是無益的。我對你們所說的話就是靈，就是生命。」（約 6:63）。舊約並沒有把上帝在創造、救贖中所說大能的話，和祂在約中教導的律法對立起來。同樣，耶穌在福音裏也宣講了賜生命的話：不僅：「拉撒路，起來！」，還有：「復活在我，生命也在我」（約 11:43, 25）。祂有力的宣告「你的罪被赦免了」，又吩咐：「起來，拿你的褥子行走！」（可 2:9）。復活的主不只解釋《聖經》，開啟門徒的思想；祂也吩咐門徒「叫萬國作我的門徒 ... 凡我所吩咐你們的，都要教導他們遵守」（太 28:19, 20）。人若不降服在彌賽亞律法的訓誨 (*torah*) 之下，就不是耶穌基督的門徒。

The words of Jesus are not a fallible human witness to the divine word; rather “the words that I have spoken unto you are spirit, and are life” (John 6:63b). In the Old Testament there is no antithesis between the creative word of power in redemption and the covenantal instruction in the law of God; so also in the Gospels, Jesus speaks the word of life not only when he commands, “Lazarus, come forth,” but when he declares, “I am the resurrection, and the life” (John 11:43, 25). He can say, with equal power, “Your sins are forgiven,” or “Arise, and take up thy bed, and walk” (Mark 2:9). The risen Lord not only opens the Scriptures, but commands the apostles to “make disciples of all the nations teaching them to observe all things whatsoever I commanded you” (Matt. 28:19, 20). There is no discipleship without submission to the *torah* of the Messiah.

約 John 6:63

63 叫人活著的乃是靈，肉體是無益的。我對你們所說的話就是靈，就是生命。

約 John 11:43

43 說了這話，就大聲呼叫說：「拉撒路出來！」

約 John 11:25

25 耶穌對他說：「復活在我，生命也在我。信我的人雖然死了，也必復活，

可 Mark 2:9

9 或對癱子說『你的罪赦了』，或說『起來！拿你的褥子行走』；那一樣容易呢？

太 Matt. 28:19, 20

19 所以，你們要去，使萬民作我的門徒，奉父、子、聖靈的名給他們施洗。

20 凡我所吩咐你們的，都教訓他們遵守，我就常與你們同在，直到世界的末了。」

福音是有內容的。福音以權威宣講：上帝約裏的應許都成就了，立約的主也同時頒佈新的誠命。

The gospel has content. It proclaims with authority the fulfillment of all the covenant promises and the new commandment of the covenant Lord.

## 新約《聖經》關於「講道」的用詞看講道的權柄

### AUTHORITY IN NEW TESTAMENT TERMS FOR PREACHING

(Edmund P. Clowney, *Preaching and Biblical Theology*, pp. 54-59.)

新約有關講道的名詞，都帶權威意義；宣講的信息帶有權柄

New Testament Terms for Preaching All Carry Meaning of “Authority”;

Kerygma = Authoritative Message

新約中有關講道的詞匯：*keryma*（信息），*evangelion*（福音），*marturia*（見證），*didache*（教導/教義），都有「權柄」的意思。*Kerygma*，所宣講的信息就是 *keryx* - 先鋒 - 所傳遞的信息。新約提到約拿、施洗約翰、耶穌、與使徒的講道時（太 12: 41；路 11:32；太 3:1；可 1:4, 7；路 3:3; 4:18, 19；路 8:1；太 10:7, 27；提前 2:7；提後 1:11）都用這字。每次都有上帝的差派，而耶穌乃是這任命的主角。耶穌比約拿偉大；施洗約翰連耶穌的鞋帶都不配解開；耶穌更是使徒的主！新約所宣告的偉大信息是：天國已來臨；因為國度來臨，上帝先對祂子民有所要求，然後對全世界有所要求。信息的內容以上帝為中心；因此需要正式的文體。上帝的使者直接宣告祂的救贖大工。

The principal New Testament terms for the message: *keryma*, *evangelion*, *marturia*, *didache* all reflect the element of authority. The *kerygma* is the message of the *keryx*, the herald of the king. The term is used in the New Testament of the preaching of Jonah, John the Baptist, Jesus, and the apostles. (Cf. Matt. 12:41; Luke 11:32; Matt. 3:1; Mark 1:4, 7; Luke 3:3; 4:18, 19; 8:1; Matt. 10:7, 27; I Tim. 2:7; II Tim. 1:11.) In each case there is a divine commission, and Jesus stands in the center, who is greater than Jonah, whose sandal-strap John the Baptist was unworthy to loosen, who is the Lord of the apostles. The great announcement is the coming of the kingdom, with the demand which this makes first upon the people of God, and ultimately upon the whole world. The God-centered content of the message requires the official form. Directly and immediately the saving work of God is proclaimed.

太 Matt. 12:41

41 當審判的時候，尼尼微人要起來定這世代的罪，因為尼尼微人聽了約拿所傳的就悔改了。看哪，在這裏有一人比約拿更大！

路 Luke 11:32

32 當審判的時候，尼尼微人要起來定這世代的罪，因為尼尼微人聽了約拿所傳的就悔改了。看哪！在這裏有一人比約拿更大。



太 Matt. 3:1

1 那時，有施洗的約翰出來，在猶太的曠野傳道，說：

可 Mark 1:4, 7

4 照這話，約翰來了，在曠野施洗，傳悔改的洗禮，使罪得赦。

7 他傳道說：「有一位在我以後來的，能力比我更大，我就是彎腰給祂解鞋帶也是不配的。

路 Luke 3:3

3 祂就來到約但河一帶地方，宣講悔改的洗禮，使罪得赦。

路 Luke 4:18, 19

18 主的靈在我身上，因為祂用膏膏我，叫我傳福音給貧窮的人；差遣我報告：被擄的得釋放，  
瞎眼的得看見，叫那受壓制的得自由，

19 報告上帝悅納人的禧年。

路 Luke 8:1

1 過了不多日，耶穌周遊各城各鄉傳道，宣講神國的福音。和祂同去的有十二門徒。

太 Matt.10:7

7 隨走隨傳，說『天國近了！』

太 Matt. 10:27

27 我在暗中告訴你們的，你們要在明處說出來；你們耳中所聽的，要在房上宣揚出來。

提前 I Tim. 2:7

7 我為此奉派作傳道的，作使徒，作外邦人的師傅，教導他們相信，學習真道。我說的是真話，並不是謊言。

提後 II Tim. 1:11

11 我為這福音奉派作傳道的，作使徒，作師傅。

## 「福音」是帶有權柄的

Gospel: An Authoritative Term

同樣，「福音」也滿有權柄。馬太與馬可用名詞；路加則用動詞，這非常有意義。我們提過《路加福音》第四章：福音就是以賽亞預言（61:1, 2）之應驗；這

是福音的定義。在拿撒勒人耳中成就是禧年的來臨：上帝的子民從束縛中被拯救的高峰時刻，就是選民被復興、承受恩典產業的時候（利 25:8-17）。這是為什麼在《路加福音》，福音先從天使的口中宣告。「大好的消息」就是先知們所期待，最好的消息！天國已來，因為國度的王已來臨了。救恩已被顯明，因為救主基督已誕生。路加說「傳天國的福音」（evangelizing the Kingdom），其它的福音書說「宣講（herald）天國」；兩個字是同義的，從《路加福音》第四章可以看出。先鋒的號角，像古代的祭司的號角一樣，宣告禧年來臨的好消息（利 25:9）。

There is no less authority in the term *evangelion*. The noun is used by Matthew and Mark, but Luke's use of the verb form is particularly significant. The passage in Luke 4 has already been referred to. This defines the evangel in terms of the prophecy of Isaiah (61:1, 2). That which is fulfilled in the ears of the Nazarenes is the coming in of the great year of jubilee, the climactic era of redemption from bondage, and restoration to the inheritance of grace (Lev. 25:8-17). This helps us to understand why the evangel is first heard in Luke's gospel from the lips of angels. "Good tidings of great joy" – it is *the* good news of the prophets. The kingdom has come because the King has come; salvation has appeared because Christ the Savior is born. Luke speaks of "evangelizing" the kingdom where others speak of heralding the kingdom. The terms are basically synonymous as the Luke 4 passage shows. The herald's trumpet, like the priest's of old, announces the good news of jubilee (Lev. 25:9).

賽 Isa. 61:1, 2

- 1 主耶和華的靈在我身上；因為耶和華用膏膏我，叫我傳好信息給謙卑的人，差遣我醫好傷心的人，報告被擄的得釋放，被囚的出監牢；
- 2 報告耶和華的恩年，和我們上帝報仇的日子；安慰一切悲哀的人，

利 Lev. 25:8-17

- 8 「你要計算七個安息年，就是七七年。這便為你成了七個安息年，共是四十年。
- 9 當年七月初十日，你要大發角聲；這日就是贖罪日，要在遍地發出角聲。
- 10 第五十年，你們要當作聖年，在遍地給一切的居民宣告自由。這年必為你們的禧年，各人要歸自己的產業，各歸本家。
- 11 第五十年要作為你們的禧年。這年不可耕種；地中自長的，不可收割；沒有修理的葡萄樹也不可摘取葡萄。
- 12 因為這是禧年，你們要當作聖年，吃地中自出的土產。
- 13 「這禧年，你們各人要歸自己的地業。
- 14 你若賣什麼給鄰舍，或是從鄰舍的手中買什麼，彼此不可虧負。
- 15 你要按禧年以後的年數向鄰舍買；他也要按年數的收成賣給你。
- 16 年歲若多，要照數加添價值；年歲若少，要照數減去價值，因為他照收成的數目賣給你。
- 17 你們彼此不可虧負，只要敬畏你們的上帝，因為我是耶和華你們的上帝。」

利 Lev. 25:9

9 當年七月初十日，你要大發角聲；這日就是贖罪日，要在遍地發出角聲。

## 「見證」是帶有權柄的

Witness Is Authoritative

「見證」一詞 (*maturoo, maturia*) 同樣強調「權威」的意思；舊約提供這方面的背景。今天不論是基要主義者或是新正統主義者，都忽略「見證」這個客觀因素。基要主義者承繼了敬虔主義很多的優點和弱點；他們持一種主觀的見證觀念。一個人的「見證」就是復述自己的宗教經驗。而新正統主義則發展出另類「主觀」的見證觀念：見證是「指向基督事件」的「指標」。

In the use of *maturoo* and *maturia* we find the same emphasis on authority and gain the Old Testament furnishes the background. This element is neglected today in the concept of “witnessing” held by fundamentalists on the one hand and the neo-orthodox on the other. Fundamentalism is heir to many of the weaknesses as well as the strengths of pietism, and conceives of witness in a most subjective sense. One’s “testimony” is a recital of one’s personal religious experience. Neo-orthodoxy has developed a different kind of subjectivism. Witnesses are “pointers” to the Christ event.

## 「見證」主要的意義是客觀性的

Primary Meaning of “Witness” is Objective

可是《聖經》中「見證」一詞的用法，主要是客觀的。「見證」嚴格來說是法律程序中的「證人」（出 20:16；申 7:6, 7；19:15-18；太 18:16），也是歷史事件的見證人所目睹、聽見、或知道的事。（約 4:39；參：約 15:27；約壹 1:1；徒 1:22；徒 10:41；徒 6:3；徒 10:22；徒 16:2；提前 5:10；約三 6 節。參：徒 26:5；可 14:55-59；路 22:71。）

But the basic usage of *maturia* is objective. It is employed in the strict sense of the witness in legal procedures (Exod. 20:16; Deut. 17:6, 7; 19:15-18; Matt. 18:16), and of historical witness: that which is seen, heard, or known. (John 4:39; cf. 15:27; I John 1:1; Acts 1:22; 10:41; 6:3; 10:22; 16:2; I Tim. 5:10; III John 6. Cf. also Acts 26:5; Mark 14:55-59; Luke 22:71.)

出 Exod. 20:16

16 不可作假見證陷害人。

申 Deut. 17:6, 7

6 要憑兩三個人的口作見證將那當死的人治死；不可憑一個人的口作見證將他治死。

7 見證人要先下手，然後眾民也下手將他治死。這樣，就把那惡從你們中間除掉。

申 Deut. 19:15-18

15 「人無論犯什麼罪，作什麼惡，不可憑一個人的口作見證，總要憑兩三個人的口作見證才可定案。

16 若有兇惡的見證人起來，見證某人作惡，

17 這兩個爭訟的人就要站在耶和華面前，和當時的祭司，並審判官面前，

18 審判官要細細地查究，若見證人果然是作假見證的，以假見證陷害弟兄。

太 Matt. 18:16

16 他若不聽，你就另外帶一兩個人同去，要憑兩三個人的口作見證，句句都可定準。

約 John 4:39

39 那城裏有好些撒瑪利亞人信了耶穌，因為那婦人作見證說：「祂將我素來所行的一切事都給我說出來了。」

約 John 15:27

27 你們也要作見證，因為你們從起頭就與我同在。

### 約壹 I John 1:1

1 論到從起初原有的生命之道，就是我們所聽見、所看見、親眼看過、親手摸過的。

### 徒 Acts 1:22

22 就是從約翰施洗起，直到主離開我們被接上升的日子為止，必須從那常與我們作伴的人中立一位與我們同作耶穌復活的見證。」

### 徒 Acts 10:41

41 不是顯現給眾人看，乃是顯現給上帝預先所揀選為祂作見證的人看，就是我們這些在祂從死裏復活以後和祂同吃同喝的人。

### 徒 Acts 6:3

3 所以弟兄們，當從你們中間選出七個有好名聲、被聖靈充滿、智慧充足的人，我們就派他們管理這事。

### 徒 Acts 10:22

22 他們說：「百夫長哥尼流是個義人，敬畏上帝，為猶太通國所稱讚。他蒙一位聖天使指示，叫他請你到他家裏去，聽你的話。」

### 徒 Acts 16:2

2 路司得和以哥念的弟兄都稱讚他。

### 提前 I Tim. 5:10

10 又有行善的名聲，就如養育兒女，接待遠人，洗聖徒的腳，救濟遭難的人，竭力行各樣善事。

### 約三 III John 6

6 他們在教會面前證明了你的愛；你若配得過上帝，幫助他們往前行，這就好了。

### 徒 Acts 26:5

5 他們若肯作見證就曉得，我從起初是按著我們教中最嚴緊的教門作了法利賽人。

### 可 Mark 14:55-59

55 祭司長和全公會尋找見證控告耶穌，要治死祂，卻尋不著。

56 因為有好些人做見證告祂，只是他們的見證各不相合。

57 又有幾個人站起來做假見證告祂，說：

- 58 「我們聽見祂說：『我要拆毀這人手所造的殿，三日內就另造一座不是人手所造的。』」  
 59 他們就是這麼做見證，也是各不相合。

路 Luke 22:71

- 71 他們說：「何必再用見證呢？祂親口所說的，我們都親自聽見了。」

「見證」用在宗教方面的意義乃根據法庭中的見證。雖然宗教的「見證」是喻意的，可是法律的背景是重要。「約」的見證在《聖經》中特別重要。立約時須有證人，為約裏定下的條件的合法性作證；好避免將來任何誤會或失責。赫人立約時呼籲諸神祇作證；同樣，雅各與拉班立約時，呼籲上帝作見證（創31:50；參：撒上12:5）。耶和華與以色列立約時，天和地作見證，雖然是喻意的（申4:26）。以色列民也見證自己所立的約（書24:24）。為要證明、記念立約事件的真實性，有時會用石頭，柱子等（創31:48；參：創28:18；出24:4；書24:27）。而「約」最重要的見證乃是「約文」本身。約的典章是「見證」；約櫃和會幕都被稱為「見證」，約的證物擺放在它們裏面（出25:21, 22；出32:15；出38:21等）。上帝藉祂書寫下來的話，不斷為自己所立的約作見證。

The religious usage is grounded in the technical; the “courtroom” situation remains vivid when the term is used figuratively. The covenant witness is particularly influential in the biblical concept. In the making of a covenant, witnesses are essential to attest the validity of the engagement against any future misrepresentation or evasion. In the Hittite suzerainty treaties the gods were called as witnesses; so also in the covenant between Jacob and Laban, God is made a witness (Gen. 31:50; cf. I Sam. 12:5). In the covenant of the Lord with Israel, heaven and earth are called as witnesses in a figurative sense (Deut. 4:26), and the people are witnesses to their act (Josh. 24:24). The actuality of the event of a covenant may be memorialized or witnessed by objects: stones or pillars (Gen. 31:48; cf. 28:18; Exod. 24:4; Josh. 24:27). The great witness to the covenant, the seal of its objectivity, is the covenant document itself: “Take this book of the law, and put it by the side of the ark of the covenant of Jehovah your God, that it may be there for a witness against thee” (Deut. 31:26). The covenant ordinances are “testimonies” and the term is therefore applied to the ark and the tabernacle as containing these covenant witnesses (Exod. 25:21, 22; 32:15; 38:21; etc.). In his recorded Word, God himself bears constant witness to his covenant.

創 Gen. 31:50

- 50 你若苦待我的女兒，又在我的女兒以外另娶妻，雖沒有人知道，卻有上帝在你我中間作見證。」

撒上 I Sam. 12:5

- 5 撒母耳對他們說：「你們在我手裏沒有找著什麼，有耶和華和祂的受膏者今日為證。」他們說：「願祂為證。」

申 Deut. 4:26

- 26 我今日呼天喚地向你們作見證，你們必在過約但河得為業的地上速速滅盡！你們不能在那地上長久，必盡行除滅。

書 Josh. 24:24

- 24 百姓回答約書亞說：「我們必事奉耶和華我們的上帝，聽從祂的話。」

創 Gen. 31:48

- 48 拉班說：「今日這石堆作你我中間的證據。」因此這地方名叫迦累得。

創 Gen. 28:18

- 18 雅各清早起來，把所枕的石頭立作柱子，澆油在上面。

出 Exod. 24:4

- 4 你要往我本地本族去，為我的兒子以撒娶一個妻子。

書 Josh. 24:27

- 27 約書亞對百姓說：「看哪，這石頭可以向我們作見證；因為是聽見了耶和華所吩咐我們的一切話，倘或你們背棄你們的上帝，這石頭就可以向你們作見證。」

申 Deut. 31:26

26 「你和祭司以利亞撒，並會眾的各族長，要計算所擄來的人口和牲畜的總數」。

出 Exod. 25:21, 22

21 要將施恩座安在櫃的上邊，又將我所要賜給你的法版放在櫃裏。

22 我要在那裏與你相會，又要從法櫃施恩座上二基路伯中間，和你說我所要吩咐你傳給以色列人的一切事。」

出 Exod. 32:15

15 摩西轉身下山，手裏拿著兩塊法版。這版是兩面寫的，這面那面都有字，

出 Exod. 38:21

21 這是法櫃的帳幕中利未人所用物件的總數，是照摩西的吩咐，經祭司亞倫的兒子以他瑪的手數點的。

## 上帝，忠實的見證者，在約裏控訴以色列

God, Faithful Witness in Covenant-Suit

耶和華在先知書控訴以色列民背約時（賽 1:2, 3；賽 3:13-15；耶 2:12；耶 25:31；何 4:1；何 12:2；彌 6:1-8），耶和華見證他們的不是（耶 29:33；彌 1:2）。而同時被贖之民在萬民中是上帝信實、守約的見證（賽 43:10, 12；賽 44:8）。耶和華的僕人是證人中的證人（賽 43:10；賽 55:4）。

When, in the prophets, the Lord conducts a covenant controversy with his people, charging them with breach of covenant (Isa. 1:2, 3; 3:13-15; Jer. 2:12; 25:31; Hos. 4:1; 12:2; Mic. 6:1-8), he bears witness against them (Jer. 29:33; Mic. 1:2). On the other hand, the redeemed are witnesses of God's covenant faithfulness in the assembly of the peoples (Isa. 43:10, 12; 44:8), and the Servant of the Lord is the supreme witness (Isa. 43:10; 55:4).

賽 Isa. 1:2, 3

2 天哪，要聽！地啊，側耳而聽！因為耶和華說：我養育兒女，將他們養大，他們竟悖逆我。

3 牛認識主人，驢認識主人的槽，以色列卻不認識；我的民卻不留意。

賽 Isa. 3:13-15

13 耶和華起來辯論，站著審判眾民。

14 耶和華必審問祂民中的長老和首領，說：吃盡葡萄園果子的就是你們；向貧窮人所奪的都在



你們家中。

15 主萬軍之耶和華說：你們為何壓制我的百姓，搓磨貧窮人的臉呢？

耶 Jer.2:12

11 諸天哪，要因此驚奇，極其恐慌，甚為淒涼！這是耶和華說的。

耶 Jer. 25:31

31 必有響聲達到地極，因為耶和華與列國相爭；凡有血氣的，祂必審問；至於惡人，祂必交給刀劍。這是耶和華說的。

何 Hos. 4:1

1 以色列人哪，你們當聽耶和華的話。耶和華與這地的居民爭辯，因這地上無誠實，無良善，無人認識上帝。

何 Hos.12:2

2 耶和華與猶大爭辯，必照雅各所行的懲罰他，按他所做的報應他。

彌 Mic. 6:1-8

- 1 以色列人哪，當聽耶和華的話！要起來向山嶺爭辯，使岡陵聽你的話。
- 2 山嶺和地永久的根基啊，要聽耶和華爭辯的話！因為耶和華要與祂的百姓爭辯，與以色列爭論。
- 3 我的百姓啊，我向你做了什麼呢？我在什麼事上使你厭煩？你可以對我證明。
- 4 我曾將你從埃及地領出來，從作奴僕之家救贖你；我也差遣摩西、亞倫，和米利暗在你前面行。
- 5 我的百姓啊，你們當追念摩押王巴勒所設的謀和比珥的兒子巴蘭回答他的話，並你們從什亭到吉甲所遇見的事，好使你們知道耶和華公義的作為。
- 6 我朝見耶和華，在至高上帝面前跪拜，當獻上什麼呢？豈可獻一歲的牛犢為燔祭嗎？
- 7 耶和華豈喜悅千千的公羊，或是萬萬的油河嗎？我豈可為自己的罪過獻我的長子嗎？為心中的罪惡獻我身所生的嗎？
- 8 世人哪，耶和華已指示你何為善。祂向你所要的是什麼呢？只要你行公義，好憐憫，存謙卑的心，與你的上帝同行。

耶 Jer.29:23

23 這二人是在以色列中行了醜事，與鄰舍的妻行淫，又假託我名說我未曾吩咐他們的話。知道的是我，作見證的也是我。這是耶和華說的。」

彌 Mic. 1:2

- 2 萬民哪，你們都要聽！地和其上所有的，也都要側耳而聽！主耶和華從祂的聖殿要見證你們的不是。

賽 Isa. 43:10, 12

- 10 耶和華說：「你們是我的見證，我所揀選的僕人。既是這樣，便可以知道，且信服我，又明白我就是耶和華。在我以前沒有真上帝（真：原文作造作的）；在我以後也必沒有。」  
12 我曾指示，我曾拯救，我曾說明，並且在你們中間沒有別神。所以耶和華說：你們是我的見證。我也是神；

賽 Isa. 44:8

- 8 你們不要恐懼，也不要害怕。我豈不是從上古就說明指示你們嗎？並且你們是我的見證！除我以外，豈有真上帝嗎？誠然沒有磐石，我不知道一個！

賽 Isa. 43:10

- 9 耶和華說：你們是我的見證，我所揀選的僕人。既是這樣，便可以知道，且信服我，又明白我就是耶和華。在我以前沒有真上帝（真：原文作造作的）；在我以後也必沒有。

賽 Isa. 55:4

- 4 我已立祂作萬民的見證，為萬民的君王和司令。

## 福音是見證

### The Gospel as Witness

福音成就了上帝約裏的應許，這就是「見證」的內容。上帝自己是最偉大的見證者。父在《聖經》中為子作見證（約 5:37-39）；這見證有聖靈和從天上來的話作證（路 3:21, 22；路 9:35；約 12:28），又有父賜給子要說的話、要作的事作證（約 5:36）。基督自己是「忠心的見證者」（啟 1:5）。正如基督宣告福音，成就福音（成就約的應許），同樣祂保證『約』的見證；祂是約的印證。基督的見證是真實可信靠的，因為祂宣告祂所知道、所看見的天上的事（約 3:11, 12；約 8:14, 26；約 18:37）。聖靈為基督作見證（約壹 5:7；約 15:26）。《聖經》記載了五旬節的事，大能有力地說明使徒的見證完全依靠聖靈作見證。

In the gospel the fulfillment of the covenant promise is the object of the witness. God himself is the great Witness. In the Scriptures the Father witnesses to the Son (John 5:37-39); this witness is confirmed by the Spirit and the word spoken from heaven (Luke 3:21, 22; 9:35; John 12:28), and by the words and deeds given to the Son (John 5:36). Christ is "the faithful witness" (Rev. 1:5). Just as the *kerygma* and the evangel of covenant realization are declared by him and fulfilled in him, so the witness of covenant attestation is sealed in him. His witness is true, for he declares the heavenly things which he knows and has seen (John 3:11, 12; 8:14, 26; 18:37). The Spirit bears witness of Christ (I John 5:7; John 15:26). The whole record of Pentecost powerfully manifests the work of the Spirit as essential to the apostolic witness.

#### 約 John 5:37-39

- 37 差我來的父也為我作過見證。你們從來沒有聽見祂的聲音，也沒有看見祂的形像。  
 38 你們並沒有祂的道存在心裡；因為祂所差來的，你們不信。  
 39 你們查考聖經，因你們以為內中有永生；給我作見證的就是這經。

#### 路 Luke 3:21, 22

- 21 眾百姓都受了洗，耶穌也受了洗。正禱告的時候，天就開了，  
 22 聖靈降臨在祂身上，形狀彷彿鴿子；又有聲音從天上來，說：「祢是我的愛子，我喜悅祢。」

#### 路 Luke 9:35

- 35 有聲音從雲彩裡出來，說：「這是我的兒子，我所揀選的，你們要聽祂。」

#### 約 John 12:28

- 28 父啊，願祢榮耀祢的名！」當時就有聲音從天上來，說：「我已經榮耀了我的名，還要再榮

耀。」

啟 Rev. 1:5

- 5 並那誠實作見證的、從死裏首先復活、為世上君王元首的耶穌基督，有恩惠、平安歸與你們！祂愛我們，用自己的血使我們脫離（有古卷：洗去）罪惡。

約 John 3:11, 12

- 11 我實實在在的告訴你，我們所說的是我們知道的；我們所見證的是我們見過的；你們卻不領受我們的見證。  
12 我對你們說地上的事，你們尚且不信，若說天上的事，如何能信呢？

約 John 8:14

- 14 耶穌說：「我雖然為自己作見證，我的見證還是真的；因我知道我從那裏來，往那裏去；你們卻不知道我從那裏來，往那裏去。」

約 John 8:26

- 26 我有許多事講論你們，判斷你們；但那差我來的是真的，我在祂那裏所聽見的，我就傳給世人。」

約 John 18:37

- 37 彼拉多就對他說：「這樣，你是王嗎？」耶穌回答說：「你說我是王。我為此而生，也為此來到世間，特為給真理作見證。凡屬真理的人就聽我的話。」

約壹 I John 5:7

- 7 並且有聖靈作見證，因為聖靈就是真理。

約 John 15:26

- 26 但我要從父那裏差保惠師來，就是從父出來真理的聖靈；祂來了，就要為我作見證。

## 上帝的自我見證與使徒們的見證

God's Self-Testimony and the Apostles' Witness

我們若要理解使徒的見證，必須看見他們與父為子、父藉著子作的見證的關係。使徒作什麼見證？使徒為基督的事工、神蹟作見證，他們見證基督的死和復活：這一切都成就了上帝的約。聖靈必須光照他們，使他們了解《聖經》為基督作的見證，和基督為父作的見證。因此使徒所作的見證不僅是復述一件救贖事件：他們的見證又廣又深，展示上帝整全的計劃 (whole counsel of God)。約翰說耶穌應許聖靈要來，不只使徒記起基督說過的一切話；還要教導他們一切基督的事（約 14:26），引導他們進入一切的真理（約 16:13）。使徒深廣的教導不是次等的；不是因為見證一些偉大事件而作的神學猜測。使徒的教導是他們的「見證」的一部份。他們是基督差遣的「文士」，從他們被光照而認識的寶藏裏，拿出新與舊的事（太 13:52；太 3:34）。路加與約翰都強調這事實。路加歸納了耶穌復活之後的教導（路 24:44-49），他不只記載了耶穌與使徒們同在時對祂他們所說的話；耶穌將這些話與舊約聯結，說明祂成就、應驗了舊約。耶穌教導他們：「這就是我從前與你們同在之時所告訴你們的話說：摩西的律法、先知的書，和《詩篇》上所記的，凡指著我的話都必須應驗。於是耶穌開他們的心竅，使他們能明白《聖經》」（路 24:44-45）。

The witness of the apostles must be understood in connection with the witness of God to and through the Son. The apostolic witness involves testimony to the ministry and miracles of Christ, to the facts of his death and resurrection, as the fulfillment of the covenant. This involves an illuminated understanding of the witness of Scripture to Christ and of the Son's witness to the Father. The apostolic witness therefore is not a narrow recital of one redemptive event. It is broad and deep, setting forth the whole counsel of God. As John tells us, Jesus promised the Spirit, not only to bring to the remembrance of the apostles all that he said to them but also to teach them all things (14:26) and to guide them into all the truth (16:13). This wide and profound teaching of the apostles is not secondary; it is not theological speculation occasioned by the great events which they witnessed. It is part of their witness. As "scribes" sent by Christ they bring forth out of the treasury of their illumined understanding things new and old (Matt. 13:52; 23:34). Luke as well as John emphasizes this fact. As we have seen, his summary of the post-resurrection teaching of Jesus in Luke 24:44-49 not only refers to the words that Jesus spoke to the apostles while he was yet with them, but connects these words with the fulfillment of the Old Covenant. Jesus taught that "all things must needs be fulfilled, which are written in the Law of Moses, and the prophets, and the psalms, concerning me. Then opened he their mind, that they might understand the scriptures" (vv. 44-45).

約 John 14:26

- 26 但保惠師，就是父因我的名所要差來的聖靈，祂要將一切的事指教你們，並且要叫你們想起我對你們所說的一切話。

約 John 16:13

- 13 只等真理的聖靈來了，祂要引導你們明白（原文作進入）一切的真理；因為祂不是憑自己說的，乃是把祂所聽見的都說出來，並要把將來的事告訴你們。

太 Matt. 13:52

- 52 祂說：「凡文士受教作天國的門徒，就像一個家主從他庫裏拿出新舊的東西來。」

太 Matt. 23:34

- 34 所以我差遣先知和智慧人並文士到你們這裏來，有的你們要殺害，要釘十字架；有的你們要在會堂裏鞭打，從這城追逼到那城。

路 Luke 24:44-49

- 44 耶穌對他們說：「這就是我從前與你們同在之時所告訴你們的話說：摩西的律法、先知的書，和詩篇上所記的，凡指著我的話都必須應驗。」  
 45 於是耶穌開他們的心竅，使他們能明白聖經，  
 46 又對他們說：「照經上所寫的，基督必受害，第三日從死裏復活，  
 47 並且人要奉祂的名傳悔改、赦罪的道，從耶路撒冷起直傳到萬邦。  
 48 你們就是這些事的見證。  
 49 我要將我父所應許的降在你們身上，你們要在城裏等候，直到你們領受從上頭來的能力。」

這段經文的結論是：「你們就是這些事的見證。」基督吩咐使徒們要留在耶路撒冷，直到他們領受了從上頭來的能力。《使徒行傳》所描述的使徒們的見證，充份反映出這段經文的應許。

This passage concludes, “You are witnesses of these things.” The apostles are charged to tarry at Jerusalem until they are clothed with power from on high. The witnessing of the apostles described in the book of Acts directly reflects this whole passage.

## 「大使命」的權柄

Authority in the Great Commission

馬太記載耶穌的復活之後以「大使命」結束他的福音書：基督授權給使徒們，使萬民作祂的門徒，都因祂復活的權柄：「教導他們遵守我所吩咐你們的一切話」。

Matthew, after telling of the resurrection, closes his Gospel with the “Great Commission” in which the total authority of the risen Christ is the explicit basis of the command to make disciples of all the nations, “teaching them to observe all things whatsoever I have commanded you ...” (Matt. 28:20).

## 「見證」，「信息」與「教導」之間的關係

Relationship between Witness, Message (Kerygma) and Teaching (Didache)

因此我們在新約《聖經》看見，約裏的律法、應許、教導與見證乃是新約啟示的規範。不單「見證」與「信息」之間有密切的關係；「見證」與「教導」也有密切的相關。耶穌以權柄教導眾人，不像文士；門徒所宣講的就是基督的教導（祂的教導與舊約的啟示聯結，成就了舊約的啟示），和基督救贖的作為。使徒被聖靈充滿，滿有能力的成全耶穌所開始的事工與教導；同時展示他們事工的意義。

In the New Testament, therefore, as we must expect in the context of covenant law and promise, teaching and witness, we find the closest connection not only between *marturia* and *kerygma*, but also between *maturia* and *didache*. Jesus taught with authority and not as the scribes, and it is the teaching of Jesus, which connects with and fulfills the revelation of the Old Testament, that is to be proclaimed, along with his saving deeds. The apostles working in the power of the Holy Spirit completed those things which Jesus began both to do and to teach as they set forth the meaning of that ministry.

## 教義不可與宣講分開

Teaching Not Separable from Message

像 C.H. Dodd 一樣，把新約所宣講的信息 (*kerygma*) 和教導 (*didache*) 分割，是嚴重的錯誤。耶穌在拿撒勒會堂中是一位教師；同時是上帝話語的宣告者 (*herald*)，也是傳福音的宣教士 (*evangelist*)。所宣告的信息的內容，就是上帝全部的計劃。

It is a grave mistake to separate, as C.H. Dodd has done, the *kerygma* from the *didache*. In the synagogue of Nazareth Jesus was teacher, herald, and evangelist. The proclamation has the content of the fullness of the counsel of God.



## 上帝來臨，要教導祂的子民

God Comes to Teach His People

正如上帝從西乃山上用號角宣告祂的話，要教導以色列人；同樣耶穌在拿撒勒宣告上帝的禧年來臨，要教導萬國萬民。上帝救贖的作為以祂的啟示作印證。先鋒喊叫：為主預備道路；同時宣佈上帝的僕人來到，祂的律法是外邦人的光（賽 42:4；賽 50:10；賽 51:4, 16）。教導的內容不是次等的，教導是上帝要宣告的信息的一部份。「教導主的話；傳主的好消息」是《使徒行傳》最常見的詞匯（徒 15:35；參徒 13:16-41；徒 19:8,13；徒 20:24-25；徒 28:21, 23）。

As the word proclaimed from Sinai with the sound of trumpets was to be taught to the people, so the proclamation of the jubilee in Nazareth is to be taught to the nations. Redemptive action is sealed with revelation. The herald's cry to prepare the way of the Lord announces the divine Servant whose law will be a light to the Gentiles (Isa. 42:4; 50:10; 51:4, 16). The *didache* is not secondary but part of the proclamation. "Teaching and evangelizing the word of the Lord" is most natural phraseology for the book of Acts (Acts 15:35; cf. 13:16-41; 19:8, 13; 20:24f.; 28:21, 23).

賽 Isa. 42:4

4 祂不灰心，也不喪膽，直到祂在地上設立公理；海島都等候祂的訓誨。

賽 Isa. 50:10

10 你們中間誰是敬畏耶和華、聽從祂僕人之話的？這人行在暗中，沒有亮光。當倚靠耶和華的名，仗賴自己的上帝。

賽 Isa. 51:4

4 我的百姓啊，要向我留心；我的國民哪，要向我側耳；因為訓誨必從我而出；我必堅定我的公理為萬民之光。

賽 Isa. 51:16

16 我將我的話傳給你，用我的手影遮蔽你，為要裁定諸天，立定地基，又對錫安說：你是我的百姓。

徒 Acts 15:35

35 但保羅和巴拿巴仍住在安提阿，和許多別人一同教訓人，傳主的道。

徒 Acts 13:16-41

16 保羅就站起來，舉手，說：「以色列人和一切敬畏上帝的人，請聽。

- 17 這以色列民的上帝揀選了我們的祖宗，當民寄居埃及的時候抬舉他們，用大能的手領他們出來；
- 18 又在曠野容忍（或作：撫養）他們，約有四十年。
- 19 既滅了迦南地七族的人，就把那地分給他們為業；
- 20 此後給他們設立士師，約有四百五十年，直到先知撒母耳的時候。
- 21 後來他們求一個王，上帝就將便雅憫支派中基士的兒子掃羅，給他們作王四十年。
- 22 既廢了掃羅，就選立大衛作他們的王，又為他作見證說：『我尋得耶西的兒子大衛，他是合我心意的人，凡事要遵行我的旨意。』
- 23 從這人的後裔中，上帝已經照著所應許的，為以色列人立了一位救主，就是耶穌。
- 24 在祂沒有出來以先，約翰向以色列眾民宣講悔改的洗禮。
- 25 約翰將行盡他的程途說：『你們以為我是誰？我不是基督；只是有一位在我以後來的，我解祂腳上的鞋帶也是不配的。』
- 26 弟兄們，亞伯拉罕的子孫和你們中間敬畏上帝的人哪，這救世的道是傳給我們的。
- 27 耶路撒冷居住的人和他們的官長，因為不認識基督，也不明白每安息日所讀眾先知的書，就把基督定了死罪，正應了先知的預言；
- 28 雖然查不出祂有當死的罪來，還是求彼拉多殺祂；
- 29 既成就了經上指著祂所記的一切話，就把祂從木頭上取下來，放在墳墓裏。
- 30 神卻叫祂從死裏復活。
- 31 那從加利利同祂上耶路撒冷的人多日看見祂，這些人如今在民間是祂的見證。
- 32 我們也報好信息給你們，就是那應許祖宗的話，
- 33 上帝已經向我們這作兒女的應驗，叫耶穌復活了。正如詩篇第二篇上記著說：祢是我的兒子，我今日生祢。
- 34 論到上帝叫祂從死裏復活，不再歸於朽壞，就這樣說：我必將所應許大衛那聖潔、可靠的恩典賜給你們。
- 35 又有一篇上說：祢必不叫祢的聖者見朽壞。
- 36 「大衛在世的時候遵行了上帝的旨意，就睡了（或作：大衛按上帝的旨意服事了他那一世的人，就睡了），歸到他祖宗那裏，已見朽壞；
- 37 惟獨上帝所復活的，祂並未見朽壞。
- 38 所以，弟兄們，你們當曉得：赦罪的道是由這人傳給你們的。
- 39 你們靠摩西的律法，在一切不得稱義的事上信靠這人，就都得稱義了。
- 40 所以，你們務要小心，免得先知書上所說的臨到你們。
- 41 主說：你們這輕慢的人要觀看，要驚奇，要滅亡；因為在你們的時候，我行一件事，雖有人告訴你們，你們總是不信。

徒 Acts 19:8

- 8 保羅進會堂，放膽講道，一連三個月，辯論上帝國的事，勸化眾人。

徒 Acts 19:13

- 13 那時，有幾個遊行各處、念咒趕鬼的猶太人，向那被惡鬼附的人擅自稱主耶穌的名，說：  
「我奉保羅所傳的耶穌敕令你們出來！」

徒 Acts 20:24-25

- 24 我卻不以性命為念，也不看為寶貴，只要行完我的路程，成就我從主耶穌所領受的職事，證明上帝恩惠的福音。  
25 「我素常在你們中間來往，傳講上帝國的道；如今我曉得，你們以後都不得再見我的面了。

徒 Acts 28:21, 23

- 21 他們說：「我們並沒有接著從猶太來論你的信，也沒有弟兄到這裏來報給我們說你有什麼不好處。  
23 他們和保羅約定了日子，就有許多人到他的寓處來。保羅從早到晚，對他們講論這事，證明上帝國的道，引摩西的律法和先知的書，以耶穌的事勸勉他們。

Herman Ridderbos（荷蘭新約神學教授）指出，新約《聖經》裏的信息是教義，是信仰，也是知識、智慧。他說：「把信仰基督為真理，和持守一套教義」對立起來，就是說「信心」與「教義」是兩碼事，是一種虛假的對立。」

Herman Ridderbos has pointed out that in the New Testament, *kerygma* is also doctrine, and faith also knowledge, insight, wisdom. He adds, “It is a false antithesis to wish to set faith in Jesus Christ who is the Truth over against having a ‘particular system of conceptions and insights’ as though faith were something wholly other than this.”

## 耶穌，智慧之子

Jesus, the Wise Man

《聖經》裏「知識」、「真理」、「道」、「智慧」等名詞都與上帝宣告的信息 (*kerygma*) 和「教義」有關。《聖經》稱十二歲的耶穌為智慧者（路 2:40, 52）：祂在聖殿中研究《聖經》。主耶穌的教導充滿智慧，叫人驚訝（太 13:4；參：可 6:2）。耶穌也應許要賜智慧給將要作見證的使徒（路 21:15）。我們從司提反的講道看到這種智慧：他被聖靈充滿，滿有智慧（徒 6:3, 10；參：徒 7 章）。保羅把屬靈的智慧和福音聯結起來：我們都熟識《哥林多前書》2:6-16。Ridderbos 在他對保羅宣告基督的論文中分析了這段經文，尤為寶貴。他指出：保羅在這裏並無勾畫一種「基督教諾斯底主義」；保羅所講的「智慧」不是什麼抽象的猜測或秘密知識 (*gnosis*)，而是強調認識基督十字架的意義。

Such terms as knowledge, truth, word (*logos*), and wisdom are also related to the message and to *didache* in particular. Wisdom (*sophia*) is ascribed to the young Jesus by Luke immediately after the incident of his boyhood study in the temple (Luke 2:40, 52). Jesus' teaching was with wisdom, so that the people marveled (Matt. 13:4; cf. Mark 6:2). Wisdom is also promised to the apostles for their witness (Luke 21:15). We have an instance of such wisdom in the preaching of Stephen, who was full of the Spirit and of wisdom (Acts 6:3, 10; cf. ch. 7). Paul relates true spiritual wisdom to the gospel in the well-known passage in I Corinthians 2:6-16. In Ridderbos' study of Paul's preaching of Christ there is a valuable analysis of this text. In showing that Paul is not here describing a Christian Gnosticism, Ridderbos emphasizes the point that the wisdom spoken of is no abstract or speculative *gnosis*, but insight into the meaning of the cross of Christ.

路 Luke 2:40

40 孩子漸漸長大，強健起來，充滿智慧，又有上帝的恩在他身上。

路 Luke 2:52

52 耶穌的智慧和身量（或作：年紀），並上帝和人喜愛祂的心，都一齊增長。

太 Matt. 13:4

4 撒的時候，有落在路旁的，飛鳥來吃盡了。

Mark 6:2

2 到了安息日，祂在會堂裏教訓人。眾人聽見，就甚希奇，說：「這人從那裏有這些事呢？所賜給祂的是什麼智慧？祂手所做的是何等的異能呢？」

路 Luke 21:15

15 因為我必賜你們口才、智慧，是你們一切敵人所敵不住、駁不倒的。

徒 Acts 6:3

3 所以弟兄們，當從你們中間選出七個有好名聲、被聖靈充滿、智慧充足的人，我們就派他們管理這事。

徒 Acts 6:10

10 司提反是以智慧和聖靈說話，眾人敵擋不住。

## 林前 I Cor. 2:6-16

- 6 然而，在完全的人中，我們也講智慧。但不是這世上的智慧，也不是這世上有權有位、將要敗亡之人的智慧。
- 7 我們講的，乃是從前所隱藏、上帝奧秘的智慧，就是上帝在萬世以前預定使我們得榮耀的。
- 8 這智慧世上有權有位的人沒有一個知道的、他們若知道，就不把榮耀的主釘在十字架上了。
- 9 如經上所記：上帝為愛祂的人所預備的是眼睛未曾看見，耳朵未曾聽見，人心也未曾想到的。
- 10 只有上帝藉著聖靈向我們顯明了，因為聖靈參透萬事，就是上帝深奧的事也參透了。
- 11 除了在人裏頭的靈，誰知道人的事；像這樣，除了上帝的靈，也沒有人知道上帝的事。
- 12 我們所領受的，並不是世上的靈，乃是從上帝來的靈，叫我們能知道上帝開恩賜給我們的事。
- 13 並且我們講說這些事，不是用人智慧所指教的言語，乃是用聖靈所指教的言語，將屬靈的話解釋屬靈的事。
- 14 然而，屬血氣的人不領會收納高低聖靈的事，反倒以為愚拙，並且不能知道，因為這些事惟有屬靈的人才能看透。
- 15 屬靈的人能看透萬事，卻沒有一人能看透了祂。
- 16 誰曾知道主的心去教導他呢？但我們是有基督的心了。

## 使徒的權柄與《聖經》

### APOSTOLIC AUTHORITY AND SCRIPTURE

(Edmund P. Clowney, *Preaching and Biblical Theology*, pp. 59-60.)

#### 耶穌基督賜權柄給使徒，見證祂的話

Christ Grants Apostles Authority to Witness to His Word

主耶穌登山變相的榮耀展示了新約福音的權柄。雲中的聲音見證：道成肉身的神子擁有絕對的權柄。摩西在書上論到祂；以利亞在祂面前預備道路；他們與耶穌談論到祂將要在耶路撒冷離世。他們的工作業已完成；可是在天上的住棚節的時候還未到。他們乘雲回天去了。我們有他們的見證；我們若不接受，也不會聽主自己的話（約 5:45-47）。可是彼得、雅各、約翰留在地上。使徒的工作成為新約教會權柄的基礎；因基督是藉使徒的見證將自己的話賜給教會。正如摩西和先知見證將要來的救主，同樣，新約的使徒與先知見證耶穌已完成的工作。使徒的地位是獨特的。耶穌不僅親自執行天上地下所有的權柄；祂呼召、建立了教會；從那時候開始，福音的宣講都從教會這團體開始；教會也提供宣講福音者的準則。使徒的職份乃是基督與教會之間的連接點；他們在救贖歷史中佔至重要的地位。

彼得宣告：上帝使耶穌從死裏復活的時候顯明了基督，「不是顯現給眾人看，乃是顯現給上帝預先所揀選為祂作見證的人看，就是我們這些在祂從死裏復活以後和祂同吃同喝的人」（徒10:41）。

The authority of the New Testament gospel is majestically summarized in the Mount of Transfiguration. The voice from the cloud testifies to the final authority of the incarnate Son. Moses, who wrote of him, and Elijah, who prepared the way before him, speaks of his coming Exodus at Jerusalem. Their work is done, yet the time has not come for the feast of tabernacles on the mount. They return with the cloud. We have their witness; if we will not receive it, neither will we hear Christ's words (John 5:45-47). But Peter, James, and John remain. Their apostolic ministry is the foundation of authority in the New Testament church, for by their witness the word of Christ is given to the church. As Moses and the prophets witnessed to the coming Redeemer, so the apostles and prophets of the New Testament attest his finished work. Their position is unique. Jesus did not only bear all authority in himself. He also called into being the formal institution from which all future preaching of the gospel derives its origin and norm. The apostolate is the link between Christ and his church and fills a most important place in redemptive history.

When God raised Jesus from the dead, declared Peter, He gave him to be made manifest, “not to all the people, but unto witnesses that were chosen before God, *even to us*, who ate and drank with him after he rose from the dead” (Acts 10:41).

## 使徒：領受啟示者，也是啟示的管道

Apostles: Recipients and Agents of Revelation

在上帝偉大救贖的大工，揀選使徒是非常重要的部份。基督揀選他們，要聖靈默示他們，為教會作基礎性的見證。使徒不僅領受啟示；上帝藉他們啟示。聖靈使他們記起聽過的話，教導他們一切的事。聖靈賜恩賜給其他的人與使徒分擔工作，包括作啟示的工作（新約時期的先知也被聖靈默示），惟有使徒是基督親自揀選的，要宣講全部的信息給教會，並領導這信息如何傳遞至眾教會。因此五旬節時期的情景是所有教會應效法的：他們「恆心遵守使徒的教訓，彼此交接，擘餅，祈禱」（徒 2:42）。

In the great saving work of God the election of the apostles is an essential part. They are chosen to provide the inspired witness which is definitive for the church. They are not merely recipients of revelation, but organs of revelation. The Spirit will bring to their minds that which they have heard and teach them all things. Others are given gifts to share with them in the work, even in the work of mediating revelation (the New Testament prophets also were inspired), but the apostles are chosen by Christ himself to deliver, and to guide in the deliverance of, the whole message to the church. The picture immediately following Pentecost is valid for the whole true Christian church: “And they continued stedfastly in the apostles’ teaching and fellowship...” (Acts 2:42).

## 使徒藉口傳，筆傳，行使了他們的權柄：《聖經》被寫成

Apostles’ Authority Exercised in Spoken and Written Word:  
Inscription of the New Testament

不論是使徒的口傳，或是將權威性的信息正式寫成《聖經》，他們的權威是眾目可睹的。Ridderbos 指出，《哥林多前書》15 章說的就是以使徒的權威，定意將他們宣講的傳統寫成經書 (inscripturation)。因此福音藉被保存的經書交託了給教會。主耶穌救贖的話由那些聽見的見證人向我們確定。新舊約《聖經》都一致堅持「《聖經》的教義」。從《聖經》的「啟示觀」來看，這一點都不隨意，甚至是必須的。救贖歷史中必須的一部份，就是把上帝的話寫成經書。

The apostolic authority is plain in both the oral teaching and in the fixed form of that authoritative teaching in the written Scripture. Ridderbos refers to I Corinthians 15 as an instance of the deliberate inscripturation in the fullness of apostolic authority of the tradition which the apostles delivered. Thus the deposit of the gospel is committed to the church. The words of salvation spoken by the Lord are confirmed unto us by them that heard. A consistent doctrine of Scripture is maintained in both Testaments; against the background of the biblical view of revelation it is not in the least arbitrary, but rather necessary. Inscripturation is a part and a necessary part of redemptive history.



## 講道的權柄

### THE AUTHORITY OF PREACHING

(Edmund P. Clowney, *Preaching and Biblical Theology*, pp. 61-62.)

#### 《聖經》：講道者的權柄

Scripture: Authority for the Minister of the Word

今天我們宣講上帝話語的時候，並沒有穿戴使徒的權柄。我們不能像他們一樣，作基督復活的目睹證人。可是上帝賜我們恩典作「忠心的人」；使徒留存的真理交託在我們手中。像提摩太一樣，我們必須靠住在我們裏面的聖靈，看守、護衛這留存的話語（提後 1:14）。

As we preach the Word of God we are not clothed in apostolic authority. We cannot bear their eyewitness to the risen Christ. But by God's grace we are numbered among those faithful men into whose hands the apostolic deposit has been placed. Like Timothy we must guard that good deposit through the Holy Spirit who dwelleth in us (II Tim. 1:14).

講道者若不降服在《聖經》之下，不可能增加自己的權柄，反倒失去權柄。上帝呼召我們，我們是屬基督的；可是我們不是「小基督」；我們不是主！「道成肉身」並沒有在我們身上持續下去；因此我們不可以效法主基督說：「只是我告訴你們...」。我們不是使徒，不是先知；他們是被聖靈默示的，在新時代的開端為教會奠定新的根基。我們是上帝話語的僕人 (ministers of the Word)；靠祂的恩典作基督差遣的智慧之子、文士（太 23:34）。我們要作傳福音者，牧者，教師；屬上帝的人，《聖經》裝備我們去作我們被召要完成的一切善工。有人攻擊福音派，說我們敬拜《聖經》是什麼「紙墨教皇」(paper pope)。我們恰當的回應是：我們必須更深入查考上帝的話語，《聖經》；這樣更有效顯出《聖經》大而可畏的權柄。我們手上的和摩西手上石版上的話一樣；上帝與祂的天使在西乃山上顯現，是多麼可畏的事；摩西在雷電中把上帝的話帶下山給以色列民。我們手上的《聖經》比這石版更偉大！我們領受的是父對子所作的全部見證：包括摩西律法上、眾先知、和《詩篇》對祂作的所有見證。我們手上的《聖經》是聖靈默示的信息 (*kerygma*) 和教義 (*didache*)；是所有見證人為基督所作的見證。

The authority of preaching is not heightened but lost if the preacher forsakes his place behind the Book. We are called to be Christ's but not Christs. The Incarnation is not continued in us, so that we may declare "I say unto you." Nor are we apostles or

prophets, inspired of the Spirit to lay afresh the foundations of the church for a new day. We are ministers of the Word; by God's grace wise men and scribes sent by Christ (Matt. 23:34); evangelists, pastors, and teachers; men of God thoroughly furnished by the Holy Scriptures for every good work of our calling. A fitting response to the attacks on a "paper pope" is a deeper study of the written Word of God, a study that will again show us its awesome authority. We bear in our hands the words which Moses carried on the tables of stone down the thundering mountain from the place where angels of God attended the dread theophany. We bear more. We bear the whole witness of the Father to the Son: those things that are written in the law of Moses, and the Prophets, and the Psalms concerning him. In our hands we hold the inspired *kerygma* and *didache* of the witnesses who testify of Christ.

太 Matt. 23:34

34 所以我差遣先知和智慧人並文士到你們這裏來，有的你們要殺害，要釘十字架；有的你們要在會堂裏鞭打，從這城追逼到那城。

「那藉著天使所傳的話既是確定的；凡干犯悖逆的都受了該受的報應。我們若忽略這麼大的救恩，怎能逃罪呢？這救恩起先是主親自講的，後來是聽見的人給我們證實了。上帝又按自己的旨意，用神蹟、奇事和百般的異能，並聖靈的恩賜，同他們作見證。」（來 2:2-4）

"For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great a salvation? Which having at the first been spoken through the Lord, was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will" (Heb. 2:2-4).

## 上帝奧秘的執事：要忠心

Stewards of God's Mystery: Faithfulness a Must

因為我們手上不只是一本《聖經》。我們被召作上帝奧秘的執事。作執事的必須忠心；這是上帝要求的條件。上帝呼召了我們，祂是信實的；祂賜聖靈給所有向祂求的人。我們被分別為聖，從事被召的事工，都因聖靈的工作。我們必須切切禱告，求聖靈賜下這恩賜：求聖靈開啟我們的心思，明白《聖經》。

For we do not merely hold this Book in our hands. We have been made stewards of the mysteries of God. There is one requirement for the steward – that he be found faithful. God is faithful who has called us; he gives his Holy Spirit to them that ask him, and it is in the Spirit that we have been set apart to our holy calling. One great gift of the Spirit we must seek in prevailing prayer: that he mightily open our minds to understand the Scriptures.

這樣，我們的言語、我們的講道就不僅是委婉的智慧之言，而是聖靈和能力的彰顯；因為聖靈要這樣用我們宣告上帝的見證。

Then our speech and our preaching will not be in persuasive words of wisdom, but in demonstration of the Spirit and of power; for to us also it is given to proclaim the testimony of God.

## 「聖經神學」與講道的本質：講道的處境

### BIBLICAL THEOLOGY AND THE CHARACTER OF PREACHING: THE PERSPECTIVE OF PREACHING

(Edmund P. Clowney, *Preaching and Biblical Theology*, pp. 63-64.)

沒有權柄的講道等於失去講道的本質；不過講道的全部（從「聖經神學」的角度來理解）不只是權柄。我們若重新了解救贖歷史，就會了解傳道事工的其它層面。

Without authority preaching is de-natured, but authority, even understood in terms of biblical theology, is not the whole of preaching. Other characteristic aspects of the ministry of the Word are renewed through the understanding of redemptive history.

其中一方面是講道的視角。我們在一個新的處境宣告福音全備的權能；而「聖經神學」的研究，能幫助我們理解這處境。

One such insight is to be found in what we may call the perspective of preaching. We proclaim the fullness of the authority of the gospel in a new situation, a situation which the study of biblical theology has helped us to appreciate.

### 彼得講道的新處境

#### The New Context of Peter's Preaching

我們看見西門彼得站在猶太人公會面前。漁夫彼得，現在面對的不再是使女的嘲笑、或夜裏在火爐旁取暖的奴隸和士兵；而是猶太人最高學者和統治者。

We see Simon Peter standing before the assembled Sanhedrin, Peter the fisherman before the learned and powerful rulers of his nation. It is not the mocking glance of a maidservant that now faces him, or the eyes of slaves and soldiers gleaming in the darkness beside a charcoal fire.

當天晚上彼得在院子裏沒有膽量，可是今天他站在法庭面前：亞那，大祭司該亞法，穿華麗衣服的撒都該人，藐視使徒的法利賽人，滿有學問的迦瑪列：彼得看著他們坐在當權者的位上。大祭司的聲調充滿仇恨：「我們不是嚴嚴的禁止你們，不可奉這名教訓人麼？你們倒把你們的道理充滿了耶路撒冷，想要叫這人的血歸到我們身上！」

No, Peter who was a coward in the courtyard now stands before the court. Annas, Caiaphas the high priest, Sadducees in rich clothing, contemptuous Pharisees, the learned

Gamaliel – Peter sees them circled about on their benches of authority. Hate is in the voice of the high priest: “We strictly charged you not to teach in this name: and behold, yet have filled Jerusalem with your teaching, and intend to bring this man’s blood upon us!”

彼得是否這樣回答他們：「啊，不是的，祭司大人！我們並沒有這樣的意圖；我們完全沒有如此控告你們。我們沒有看到事情的嚴重性。我們完全承認你們法律上的權柄。我們只要被允許退到加利利...我們可以向你們保證，以後再不會作任何非法的事...」

“Oh, no, reverend sir! We intended no such thing; we make no such accusations. We did not realize the seriousness of the situation. We fully recognize your lawful authority. If we could be permitted to withdraw to Galilee ... we assure you there will be no further disobedience on our part ...”

### 彼得膽量的來源：新處境

Source of Peter’s Boldness: New Context

為什麼彼得沒有這樣回答？他的膽量從哪裏來？彼得說，請聽：「順從上帝，不順從人，是應當的。你們掛在木頭上殺害的耶穌，我們祖宗的上帝已經叫祂復活。上帝且用右手將祂高舉，叫祂作君王，作救主，將悔改的心和赦罪的恩賜給以色列人。我們為這事作見證；上帝賜給順從之人的聖靈，也為這事作見證。」  
(徒5:29-32)

Why did not Peter respond in such a way? How could such boldness be possible as we hear in the answer that he gave? “We must obey God rather than men. The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. Him did God exalt with his right hand *to be* a Prince and a Savior, to give repentance to Israel, and remission of sins. And we are witnesses of these things; and *so is* the Holy Spirit, whom God has given to them that obey him” (Acts 5:29b-32).

如何解釋彼得的勇敢？很多說法都不足夠解釋。彼得肯定不是表明，人若有第二次機會，會怎樣發揮「更佳表現」的潛能；也不是因為雞叫之後的懺悔，又被復活的基督赦免，所以如此放膽講道。

Many insufficient reasons have been offered for Peter’s boldness. Peter was certainly not demonstrating a human capacity to do better when given a second chance. Neither is the full explanation in Peter’s penitent grief after the cock-crowing, and in his forgiveness by the risen Christ.

## 我們講道的處境：什麼時候

### THE TIME IN WHICH WE PREACH

(Edmund P. Clowney, *Preaching and Biblical Theology*, pp. 64-68.)

彼得親自說明他的膽量從哪裏來：彼得每一句話都宣告新的視角。他現在站在新的處境。事情不只是彼得這個人改變了。事情的真相是：萬事都改變了！彼得作的見證乃是：三一神的救贖計劃，因基督祂復活、升天，完全成就了救贖計劃。

There is a more specific ground for boldness evident in Peter's own words. It is the totally new perspective that Peter has which rings from every sentence. He stands in a new situation. It is not simply that Peter is different. Everything is different. Peter's witness is to the Triune God whose plan of salvation has been fulfilled in the resurrection and ascension of his Christ.

### 《詩篇》第 110 篇與彼得的見證

Psalm 110 and Peter's Witness

彼得首先為父上帝作見證：聖父高舉了耶穌。上帝彰顯了祂全權的能力。撒都該人和全公會的敵擋完全枉然。他們舉基督在十字架上，可是上帝高舉起基督到天上的寶座上。這裏我們看見《詩篇》第110篇的思想：耶穌自己提到；在使徒宣告的信息裏也佔重要的地位。父上帝的能力堅立子的國度。「耶和華對我主說：你坐在我的右邊，等我使你仇敵作你的腳凳。」（詩110:1）這裏的用詞特別強調上帝的權能。上帝的右手成就了這事。《詩篇》第118篇是進耶路撒冷城的凱旋詩歌，已經應驗了：「耶和華的右手施展大能。耶和華的右手高舉...。」（詩118:15-16）。「匠人所棄的石頭已成了房角的頭塊石頭。這是耶和華所做的，在我們眼中看為希奇。這是耶和華所定的日子，我們在其中要高興歡喜！耶和華啊，求祢拯救！耶和華啊，求祢使我們亨通！」（詩118:22-25）。

He witnesses, first, to God the Father who exalted Jesus. The sovereign power of God has been manifested. The opposition of the Sadducees and the whole Sanhedrin is useless. They lifted Jesus to a cross, but God has lifted him to the throne of heaven. The thought of Psalm 110, referred to by Jesus himself and prominent in the apostolic *kerygma*, is present here. The power of the Father establishes the kingdom of the Son. "Sit at my right hand, until I make your enemies your footstool." The precise language here throws even greater emphasis on God's power. This deed has been wrought by God's right hand. Psalm 118, the song of the Triumphal Entry, has found its fulfillment: "The right hand of Jehovah does valiantly. The right hand of Jehovah is exalted..." (vv.

15, 16). “The stone which the builders rejected is become the head of the corner. This is Jehovah’s doing; it is marvelous in our eyes. This is the day which Jehovah hath made; we will rejoice and be glad in it” (vv. 22-25).

## 新處境：上帝大能的作為

New Context: God's Mighty Work

彼得的新視角不只是對上帝的權能有新體會，也不只是向上帝負責。這次上帝彰顯祂的權能是嶄新的事。我們必須順從上帝，因我們看見祂右手已成就大事。

Peter's new orientation is not due merely to a new realization of the power of God and his accountability to God. There has been a new, indeed *the* new, manifestation of that power. We must obey God, for we have seen his right hand exalted in power.

彼得不單意識到父高舉基督的權能；他明白上帝高舉基督背後的救贖計劃。我們不可能想像他們的震撼：耶穌基督被釘在十字架上時，他們的失意和無助感。對彼得來說，這是極深刻的經驗。我們必須記得，彼得和耶穌之間的關係不僅是友誼的相愛；他與他救主之間是屬靈的關係。眾人都離棄救主時，西門彼得宣告祂是上帝的兒子。生命之主怎可能被謀殺？上帝的兒子怎可能死？可是，就是這深層的絕望裝備了彼得，使他重新了解上帝救贖計劃的完成。基督不僅勝過了死亡；彼得新的了解乃是：救主的死本身是勝利的一部份！他了解到，根據《聖經》，基督必定受害，然後進入祂的榮耀。我們在《使徒行傳》多次看到彼得對上帝計劃完成的理解和敬畏：「但上帝曾藉眾先知的口，預言基督將要受害，就這樣應驗了。」（徒 3:18）。基督被交在人的手中，都「按著上帝的定旨先見」（徒 2:23）。

At one with Peter's consciousness of the power of God in the exaltation of Christ is his understanding of the saving purpose of God in that exaltation. It is impossible for us to imagine the sense of utter shock, the total dismay which engulfed the disciples at the crucifixion of Jesus Christ. For Peter this experience must have been extreme indeed. It must be remembered that the ties which bound Simon Peter to Jesus were no mere ties of friendship and love. It was a religious bond that linked Peter with his Saviour. When all were forsaking Jesus, Simon Peter had confessed him as the very Son of God. How could the Prince of Life be murdered? How could the Son of God be dead? Yet the very depths of that despair prepared the way for Peter's new understanding of the culmination of the saving purposes of God. Not only had death been swallowed up in victory; in the light of his new understanding, with his eyes opened to perceive the Scriptures, Peter recognized that the death itself was part of the victory. He understood that according to the Scriptures, Christ must needs suffer and enter into his glory. Repeatedly in the book of Acts we find the evidence of Peter's revering recognition of the fulfillment of these purposes of God: "But the things which God foreshowed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled" (Acts 3:18). Christ was delivered up by the "determinate counsel and foreknowledge of God" (Acts 2:23).

彼得見證被高舉的救主基督的主權的時候，也表達了這新的視角。祂看到基督被高舉，祂是君王。祂是滿有榮耀的上帝，彌賽亞，祂統治祂的子民，祂統治全



宇宙。「主」與「救主」兩個名詞是多麼對稱！從舊約背景來看，救主乃是王的稱號。「救主」至終的意義，是上帝親自來拯救。彼得所承認、所宣告的是：坐在寶座上的基督，就是救贖之主。大能的救主上帝已經賜給以色列人彌賽亞被榮耀之恩賜：就是悔改和赦罪的恩賜。這些是上帝主權的恩典，是出於祂恩典的恩賜，也是只能來自上帝的恩賜。

This same new perspective appears in Peter's witness to the sovereignty of the Christ as Saviour in his exaltation. He sees him exalted as a Prince. In divine Messianic glory he is over his own and over all the world. The terms Prince and Saviour fall naturally together. In the Old Testament background the term "saviour" is a kingly title. In its ultimate force it marks the salvation of God himself. Peter is confessing that Christ on the throne is the Lord of salvation. He who is mighty to save gives to Israel the gifts of his exaltation: repentance and remission of sins. Sovereign and gracious gifts these, gifts which could come only from God.

彼得認識到主耶穌已經升天，祂是大能的主，已成就上帝的救贖計劃：這樣的認識消除了彼得的恐懼。彼得親眼仰視受苦的救主，他從發誓不認主被改變，痛哭悔改；現在聖靈向他作見證，基督已被榮耀，坐在寶座上，彼得被改變，成為聖潔，滿有膽量的證人。我們可以意識到，正如司提反仰天看見榮耀的基督坐在父上帝右邊時，獻上最後的見證（註：見證與殉道出自 *maturia* 同一字根）；同樣，彼得用信心的眼睛仰望，認識到他現在處於新時代，就是「成就」的時代，上帝的國度大能臨到的時代。彼得的周圍和他生命裏面，都充滿這國度來臨的證據。彼得與新以色列的十二位見證人，一同面對舊以色列的離經背道的審判官。因為基督被高舉這事實，他們被差遣作見證人。因為基督坐在父上帝的右邊，祂差遣了聖靈住在他們的心裏：「我們為這事作見證。上帝賜給順從之人的聖靈，也為這事作見證。」（徒 5:32）

Knowledge of the power and the saving purpose of his ascended Lord casts fear out of the heart of Simon Peter. The glance of the Saviour in his sufferings had moved Peter from oaths of denial to tears of penitence, but now the witness of the Spirit to the glory of that same Saviour on the throne of heaven lifts Peter to the holy boldness of a witness. We sense that just as Stephen looked up to heaven as he rendered the supreme *maturia*, and saw the glorified Christ at the right hand of God, so Peter, too, looks up with the eye of faith, recognizing that he stands in the new age, the time of fulfillment, the time of the coming in of the kingdom of God with power. The evidence of that power is all about him and within him. He stands with the twelve, the apostolic witnesses of the new Israel confront the apostate judges of the old. They have been made witnesses through the reality of Christ's exaltation. Because he is enthroned at the right hand of God, he has sent forth the Holy Spirit into their hearts. "We are witnesses of these things and so is the Holy Spirit whom God hath given to them that obey him." (Acts 5:32)

我們若要像彼得一樣，滿有膽量和迫切感講道，必須了解他講道的視角，就是整本《新約聖經》的視角。「聖經神學」為教會作了重大的貢獻。不同學派都承認，任何對《新約聖經》認真的人必須面對新約的末世論。彼得的講道催逼所有講道者省察自己的內心。人若不相信基督的升天，就不可能宣講使徒宣講的福音，也不能經歷五旬節的能力。對彼得來說，基督在天上掌權不是神話，就如基督被釘死在十字架上不是神話一樣。我們不可能一方面拒絕彼得的見證（註：即基督從死裏復活），而同時尋找隱藏在彼得的錯誤信念裏，而信念所象徵的崇高的真理。這種學術遊戲是不信，不可能讓基督徒講道者經歷迫切感。一個不相信彼得的見證（即不信《聖經》）的人講道，假裝他相信，簡直讓聽眾受罪。沒有迫切感，沒有激情的講道，是沒有《新約聖經》末世視角的講道；這種的講道者，不像彼得站在生命之君面前。他沒有體會到自己是站在升天的基督面前，他是在所有先知預言的應驗時刻，是基督在先知預言應驗的時刻作王，作救主的時刻講道。

Our preaching cannot have the boldness or the urgency of Peter's until we have understood the perspective from which his addresses are formed, the perspective of the whole New Testament. Biblical theology has here rendered a great service to the church. On all sides it is recognized that any who would take the New Testament seriously must be confronted by eschatology. Peter's witness must search the soul of every preacher. If a man cannot believe in Christ's ascension, he cannot preach the apostolic gospel or know the power of Pentecost. For Peter, Christ's heavenly rule is no more a myth than was his crucifixion. It will not do to reject Peter's witness and then to seek some noble truth unconsciously symbolized in Peter's mistaken conviction. Such sophisticated unbelief can never know the bold urgency of Christian preaching. It is painful to hear a man who does not believe Peter's gospel seeking to preach as though he did not. Preaching that has lost urgency and passion reveals a loss of the eschatological perspective of the New Testament. Such a preacher does not stand before the Prince of salvation as Peter did. He is not aware that he ministers in the time of the ascended Christ, the time of the fulfillment of all the prophets in his saving rule.

《新約聖經》清楚宣告我們是活在末世。先知的歷史觀將歷史分為先前的日子和後來的末日。分界就是彌賽亞的降臨。上帝「...在這末世藉著祂兒子曉諭我們。」（來 1:1-2）。

The New Testament recognizes that we are living in the latter days. The prophetic view of history is divided into the former days and the latter days and the point of division is the coming of the Messiah. "God ... hath *at the end of these days* spoken unto us in his Son" (Heb. 1:1-2, italics added).

基督徒講道的喜樂源於此事實。先知以賽亞宣告的好消息，就是拿撒勒人耶穌成就的福音。禧年已經來到，因此我們必須宣告被囚的人得釋放。所以彼得雖然面對死刑，也繼續傳福音；多麼奇妙！他面對那些釘基督在十字架上的人，也恐嚇要釘死彼得的人，並沒有定他們的罪，宣告審判與滅亡。他們被審判的日子必定要來臨！可是基督已經被高舉，祂是生命之主，是救主，要賜以色列人悔改與赦罪的恩典。彼得所宣講的就是全權的救主。我們講道時所犯的大罪就是信心太小了，因此我們的喜樂太小。我們忘記我們的救主是誰，祂現在在哪裏！我們甚至宣講基督論，而缺乏真正了解基督現在已經執掌王權！我們必須好像彼得那樣呼喊：「所以，你們當悔改歸正，使你們的罪得以塗抹，這樣，那安舒的日子就必從主面前來到；主也必差遣所預定給你們的基督（耶穌）降臨。天必留祂，等到萬物復興的時候，就是上帝從創世以來、藉著聖先知的口所說的。」（徒 3:19-21）

The joy of the Christian gospel stems from the recognition of this fact. The evangel of the prophet Isaiah is that which is fulfilled by Jesus of Nazareth. The year of jubilee has come, therefore we must proclaim liberty to the captive. This is the reason for the marvelous fact that Peter, on trial for his life, nevertheless evangelizes. He does not threaten the judgment and destruction of those men who crucified Christ and are threatening to crucify him. The day of their judgment will come. But Christ has been exalted as a Prince and a Saviour to give *repentance* to Israel and *remission* of sins. It is the sovereign Saviour that Peter preaches. Our great sin in preaching is our little faith and therefore our little joy. We forget who our Saviour is and where he is. We even manage to preach Christology without any real understanding of the present kingship of Christ. We need to cry with Peter, “Repent therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who has been appointed for you, *even* Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old” (Acts 3:19-21).

這段經文展示彼得如何強調他的視角。末日已經來到，就是主被榮耀的日子；祂已經澆灌聖靈在人身上。可是萬事復興的時候還沒有來到。被榮耀的主也是將要回來的主。現在是末世，可是這「末世」是暫時過渡的時代：就是祂第一次來和第二次再來之間的時代。

The force of Peter’s perspective is revealed in that passage. The latter days have come, the days in which the Lord is glorified, and he has poured out his Spirit upon men. But it is not yet the time of the restoration of all things. The glorified Lord is also a coming Lord. It is the end time but it is also the interim time – the days between his first and second coming.

基督復活帶來的喜樂，祂聖靈的能力，盼望祂的再來：從這角度講道乃是榮耀基督的講道。

The joy of his resurrection, the power of his Spirit, the hope of his coming – preaching oriented in this perspective honors Christ.

## 我們講道的處境：什麼地方

### THE PLACE IN WHICH WE PREACH

(Edmund P. Clowney, *Preaching and Biblical Theology*, pp. 68-83.)

我們講道的處境還有另一層面，可以說，不只在什麼時候講道，而是在什麼地方講道。我們的主耶穌已進入祂的榮耀。可是我們並沒有與祂在天上一同作王，我們仍然在地上，作祂的見證人。巴文克的《宣教學概論》充份使用了「聖經神學」的成果；書中一處形容主差遣教會從事普世宣教事工，雖然教會軟弱。今天我們有《聖經》，特別是《使徒行傳》，因此若忘記宣教的使命，真是說不過去。當然這方面的忽略，無疑是因為君士坦丁時代政教合一所致。這種看法是對「聖經神學」的誤解。他們假設，向全世界傳福音的使命只給使徒們，而使徒職份結束之後，宣教使命也自然消失。從《馬太福音》末了的偉大經文來看，這實在是非常差勁的神學。基督應許教會，當教會從事宣教事工時，祂必與教會同在，直到這時代的末了；這明顯的意味著，宣教的使命不可能只給了使徒幾個人。《新約聖經》定義的福音，是宣教的信息，關乎全世界。看不見傳福音的需要的人，實在不明白福音本身。

There is another aspect to the perspective of our preaching. We might say that it is not merely the time in which we preach but the place in which we preach. Our Lord has gone to glory, but we are not with him in his victorious rule. We are in the world as his witnesses, and we are in the world so that we may be his witnesses. In J.H. Bavinck's *An Introduction to the Science of Missions*, a book which makes excellent use of the insights of biblical theology, there is a vivid page which describes how the Lord launched the church almost in spite of itself on its world-wide mission. It now seems almost incredible that with the book of Acts in the Scriptures the church could ever have lost sight of its mission. No doubt this came about through the confusion of the church and the state which began in the age of Constantine. It was justified theologically by a misconstruction of biblical theology. It was assumed that the task of carrying the gospel to the world had been given to the apostles alone, and that with the end of the apostolic office this aspect of the church's calling disappeared. That this is poor theology should be evident from the great passage at the close of Matthew's gospel. Christ's promise that he will be with the church to the end of the age in the discharge of its task plainly shows that the work cannot be limited to the apostles. The gospel message as it is defined in the New Testament is a missionary message which concerns the whole world. He who does not see the need of proclaiming it does not understand it.

所以，福音要在哪裏宣講？在全世界講。同時教會也是宣講福音的所在。

「聖經神學」近年來的研究，幫助我們重新體會教會在耶穌教導裏的重要地位。保

羅也不只是在雅典鬧市宣講福音；他也與在多亞斯樓上聚會的基督徒討論《聖經》。

The whole world, then, is the place where the gospel must be preached. It is also true that the place of preaching is in the church. Biblical-theological studies have brought a fresh recognition of the position the church occupies in the teaching of Jesus. Paul not only preached in the market place at Athens, he also engaged in familiar discourse with the Christians assembled in the upper room at Troas.

「聖經神學」幫助我們將講道視角的兩方面聯結起來。我們看到 C.H. Dodd 把所謂原先的信息 *kerygma*，和所謂後來的教義 *didache* 徹底分割。有人說，教會裏的講道根本不是 *kerygma*。Dahl 提議「使人記念」(putting in remembrance) 是比較合宜的說法。當然，福音傳到從未聽過的人，宣講的方法肯定與對從小在真道上學習的信徒的講法截然不同。就算是向給基督徒傳，也要分辨對嬰孩要喂奶，而對有屬靈操練的人就應準備乾糧（林前 3:1,2；來 5:11-14）。保羅對那些完全成熟的信徒傳講上帝的智慧，可是不能向不成熟的人傳講（林前 2:6）。

Biblical theology will aid us in relating these two areas of the perspective of preaching. As we have seen, C.H. Dodd separates radically the original *kerygma* from the secondary *didache*. It has been said that preaching in the church is not strictly *kerygma* at all. Dahl has suggested that “putting in remembrance” is a better term. Now it cannot be denied that when the gospel is being made known to those who have never heard it, it is presented differently than when it is being preached to those who have been instructed in the truth from childhood. Even in preaching to Christians there is milk for the babes in Christ and strong meat for those who have their spiritual faculties exercised (I Cor. 3:1, 2; Heb. 5:11-14). The wisdom of God which Paul proclaimed among the full-grown could not be presented to the spiritually immature (I Cor. 2:6).

林前 I Cor. 3:1, 2

- 1 弟兄們，我從前對你們說話，不能把你們當作屬靈的，只得把你們當作屬肉體，在基督裏為嬰孩的。
- 2 我是用奶餵你們，沒有用飯餵你們。那時你們不能吃，就是如今還是不能。

來 Heb. 5:11-14

- 11 論到麥基洗德，我們有好些話，並且難以解明，因為你們聽不進去。
- 12 看你們學習的工夫，本該作師傅，誰知還得有人將神聖言小學的開端另教導你們，並且成了那必須吃奶，不能吃乾糧的人。
- 13 凡只能吃奶的都不熟練仁義的道理，因為他是嬰孩；
- 14 惟獨長大成人的才能吃乾糧；他們的心竅習練得通達，就能分辨好歹了。

林前 I Cor. 2:6

6 然而，在完全的人中，我們也講智慧。但不是這世上的智慧，也不是這世上有權有位、將要敗亡之人的智慧。

不過，忽略講道視角兩個層面的其中一方面，是很危險的。福音一定要在教會裏宣講，也要在世界宣講。信息，福音，教義，見證：這些和其它關於福音內容的名詞，在新約《聖經》的用法是很有彈性的。信息 (*kerygma*) 的範圍很廣，不只限於宣教士的傳講。保羅囑咐提摩太的時候（提後 4:2），所用的 *kerygma* 一字就有很廣的意義。宣講上帝的道與責備、勸勉、各方面的忍耐和教導都有關。提摩太須教導正統的教義，以此成全宣教士的工作。《羅馬書》的結論清楚表示，保羅認為所宣講的信息 (*kerygma*) 包括上帝全部的計劃（whole counsel of God，羅 16:25-27）。《羅馬書》開卷就說明，保羅對他的讀者們傳福音（*evangelize*，羅 1:15）《使徒行傳》5:42 說，每天在聖殿或在家中，使徒們「不住的教訓人，傳耶穌是基督」。

However, there is great danger in losing sight of either aspect of the perspective of the place of preaching. The gospel must always be preached in the church and in the world. *Kerygma*, *evangelion*, *didache*, *marturia*: all these and other terms for the content of the gospel are used with great flexibility in the New Testament. *Kerygma* is used as an inclusive term and not merely for missionary preaching. Paul's use of it in his charge to Timothy (II Tim. 4:2) is very broad. Heralding the Word is linked with reproving, rebuking, and exhorting with all longsuffering and teaching. Timothy fulfills the work of an *evangelist* by teaching sound doctrine. The conclusion of the Epistle to the Romans is a grand illustration of the way in which Paul regards the *kerygma* as including the proclamation of the whole counsel of God (Rom. 16:25-27). At the beginning of the same epistle Paul speaks of evangelizing those to whom he writes (Rom. 1:15). In Acts 5:42 we read that "every day, in the temple and at home," the apostles "ceased not to teach and to preach Jesus as the Christ." Both teaching and preaching are involved in winning men to Christ and in building up believers.

提後 II Tim. 4:2

2 務要傳道，無論得時不得時，總要專心；並用百般的忍耐，各樣的教訓，責備人、警戒人、勸勉人。

羅 Rom. 16:25-27

25 惟有上帝能照我所傳的福音和所講的耶穌基督，並照永古隱藏不言的奧秘，堅固你們的心。  
26 這奧秘如今顯明出來，而且按著永生上帝的命，藉眾先知的書指示萬國的民，使他們信服真道。  
27 願榮耀因耶穌基督歸與獨一全智的上帝，直到永遠。阿們！

羅 Rom. 1:15

15 所以情願盡我的力量，將福音也傳給你們在羅馬的人。

不錯，新約教會裏分別有教師和傳福音的（宣教士）。可是這些都是福音的同工，都是傳上帝話語的僕人（ministers of the Word）。Ridderbos 指出，保羅在《哥林多前書》第二章討論「知識」（gnosis）時，講到「智慧」是以十字架為中心的。一位不從事教導的宣教士，按《新約聖經》的定義，不是一位真正的宣教士。這類的所謂「宣教士」完全不像提摩太和腓利。另一方面，一位教師若忘記他所教導的就是永恆的福音（*evangel*，好消息），則不可能造就教會認識基督，認識祂復活的大能，甚至與祂的受苦有份。教會裏的教師必須裝備上帝的兒女，好叫他們「無可指責，誠實無偽，在這彎曲悖謬的世代作神無瑕疵的兒女，...在這世代中，好像明光照耀，將生命的道表明出來」（腓2:15下，16上）。

It is true that there were both teachers and evangelists in the New Testament church. Yet these are co-laborers in the gospel and ministers of the Word. As Ridderbos has pointed out in discussing the alleged “gnosis” passage in I Corinthians 2, Paul’s teaching of wisdom was centered in the cross. An evangelist who did not teach would be no evangelist in the New Testament pattern. He would have no resemblance to Timothy or Philip. On the other hand, a teacher who forgot that his message is the eternal *evangel* could never build up the church in knowing Christ, the power of his resurrection, and the fellowship of his suffering. The teacher of the church must prepare “children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, holding forth the word of life” (Phil. 2:15b, 16a).

林前 1Cor. 2:1-16

- 1 弟兄們，從前我到你們那裏去，並沒有用高言大智對你們宣傳上帝的奧秘。
- 2 因為我曾定了主意，在你們中間不知道別的，只知道耶穌基督並祂釘十字架。
- 3 我在你們那裏，又軟弱又懼怕，又甚戰兢。
- 4 我說的話、講的道，不是用智慧委婉的言語，乃是用聖靈和大能的明證，
- 5 叫你們的信不在乎人的智慧，只在乎上帝的大能。
- 6 然而，在完全的人中，我們也講智慧。但不是這世上的智慧，也不是這世上有權有位、將要敗亡之人的智慧。
- 7 我們講的，乃是從前所隱藏、上帝奧秘的智慧，就是上帝在萬世以前預定使我們得榮耀的。
- 8 這智慧世上有權有位的人沒有一個知道的、他們若知道，就不把榮耀的主釘在十字架上了。
- 9 如經上所記：上帝為愛祂的人所預備的是眼睛未曾看見，耳朵未曾聽見，人心也未曾想到的。
- 10 只有上帝藉著聖靈向我們顯明了，因為聖靈參透萬事，就是上帝深奧的事也參透了。



- 11 除了在人裏頭的靈，誰知道人的事；像這樣，除了上帝的靈，也沒有人知道上帝的事。
- 12 我們所領受的，並不是世上的靈，乃是從上帝來的靈，叫我們能知道上帝開恩賜給我們的事。
- 13 並且我們講說這些事，不是用人智慧所指教的言語，乃是用聖靈所指教的言語，將屬靈的話解釋屬靈的事。
- 14 然而，屬血氣的人不領會上帝聖靈的事，反倒以為愚拙，並且不能知道，因為這些事惟有屬靈的人才能看透。
- 15 屬靈的人能看透萬事，卻沒有一人能看透了祂。
- 16 誰曾知道主的心去教導祂呢？但我們是有基督的心了。

聖靈住在順服祂的人裏面，聖靈就是為基督作見證的。隨從聖靈行事的人，必定在世界中發光。基督的見證，乃是先知的靈。整本《聖經》都為基督作見證。上帝賜《聖經》給我們，好叫我們好好的廣傳。教會不是上帝至終的國度，不過教會邁向至終的榮耀前進。教會必須是寄居的旅客，快步走向歷史的終點，走向地極。當然，宣教事工不應該被視為教會唯一的事工；教會的定義不是根據宣教使命 (apostolate) 的。這種對教會的理解，其實誤解了宣教使命，也否認救恩針對個人的獨特性 (particularism)。不過我們雖然反對這樣的看法，可必須謹慎，不要否定教會宣教使命的本質 (apostolicity of the church)。因為教會是建立在使徒和先知的根基上。從使徒和先知所領受的信息，就是對基督被釘十字架、復活、升天的見證。教會的敬拜本身就是目標，不只是傳福音的手段。教會必須在主的恩典上長進，在基督裏受造就，這本身就是教會目標，叫上帝得榮耀。可是教會若忘記或忽略她的宣教使命，不可能只靠造就 (教育) 來成長的；而教會的敬拜也不討上帝的喜悅，因為上帝願意萬國，萬族，萬民來聚集，在大會中稱頌祂！

The Holy Spirit who indwells those who have obeyed him is a witness to Christ. They who walk in the Spirit therefore must shine as lights in the world. The witness of Jesus is the spirit of prophecy. The whole Bible testifies of him. We have been given that Word in order that we might make it known. The church is not the consummation kingdom but it presses toward the consummation. The church must always be a pilgrim church hastening on toward the end of time and the ends of the earth. To be sure, missions cannot be made the only function of the church, so that the church is defined by its "apostolate." This view misunderstands the character of the apostolate and it also denies in effect the particularism of salvation. However, in rejecting such a view, we must be most careful that we do not deny the apostolicity of the church. For the church is founded upon the apostles and the prophets. The message which it has received from them is the witness to Christ crucified, risen, and ascended. The worship of the church is an end in itself, not simply a means to evangelism. The growth in grace of the church in which it is built up in Christ is also an end in itself to the glory of God. But if the witness

of the church is forgotten or muffled there can be no growth through true edification, and our worship will not be pleasing to our God who is to be adored by that vast company from every kindred and tongue and people and nation.

林前 I Cor. 14:23-25

- 23 所以，全教會聚在一處的時候，若都說方言，偶然有不通方言的，或是不信的人進來，豈不你們癡狂了嗎？
- 24 若都作先知講道，偶然有不信的，或是不通方言的人進來，就被眾人勸醒，被眾人審明，
- 25 他心裏的隱情顯露出來，就必將臉伏地，敬拜上帝，說：「上帝真是在你們中間了。」

我的看法是，把講道法 (homiletics) 和佈道講道法 (halieutics) 分開為兩種學問，是嚴重的錯誤。在荷蘭 Hoekstra 和 Dijk 都嘗試這樣作，他們跟著凱柏的神學百科 (*Encyclopaedie*) 進路。當然，要指出向未聽過福音的蠻族傳福音，和對熟識教義的教會講道之間的差異是非常容易的。可是，這樣把兩種講道分開，會使青年牧師們自認為是講道者，與佈道和佈道家完全無關。有時教會給人們一種印象：牧師只需埋頭鑽研講道學，而佈道家則需學習佈道學則可。而在改革宗的教會，「宣教士」是教會裏非常的職份 (extraordinary office)，使徒時代之後業已消失；因此我們很容易理解，佈道學為什麼不如講道學，前者往往被忽略。比較穩妥的作法乃是，看見《聖經》用各樣不同的名詞來形容福音，表明福音是那麼的豐富；因此承認我們宣講福音的時候，必須宣講福音的每一方面：從非常廣闊的角度理解「福音」。保羅討論教會裏說方言的時候，他的論調是：外面來的敬拜者會得到怎樣的印象？(林前 14:23-25)。站講台的傳道者不只是在教會裏，也在世界裏。他必須宣講這多姿多彩的福音。

In my judgment, it is a mistake to divide between homiletics and evangelistic preaching ("halieutics") as two distinct areas of study. In the Netherlands both Hoekstra and Dijk have done this, following Abraham Kuyper's *Encyclopaedie*. It is easy, of course, to point to extreme differences in technique in preaching to tribesmen who have never heard the gospel on the one hand, and to a well-indoctrinated church on the other. But the result of the division has been that many young preachers have come to think of themselves as homileticians who have nothing to do with missions. One sometimes gets the impression that a pastor should study homiletics and that an evangelist should study halieutics. Since in the traditional Reformed position the evangelist is an extraordinary officer in the church who disappeared from the scene with the apostolic age, it is perhaps easy to understand why the science of halieutics has not had a comparable development to homiletics. A better course is to see the riches of the gospel in the wide diversity of terms that are used, and to recognize that when we preach that gospel we must preach it in all of its aspects: to *salvation* in the broadest sense of that term. In discussing the problem of tongues in the church at Corinth, Paul argues from the impression made on

the outsider who is in attendance at the meeting of the church (I Cor. 14:23-25). The preacher in the pulpit is in the world as well as in the church. He must proclaim the gospel in its fullness.

## 講道的豐富

### THE RICHNESS OF PREACHING

(Edmund P. Clowney, *Preaching and Biblical Theology*, pp. 73-74.)

福音的豐盛不只是從聽眾的多元化看出；也可以從講道的豐富來看。我們上面看到，從《聖經》的意義來看，講道不只是單調的「宣告」而已。講道同時也是教導，包含了各種應用經文的形式，從最嚴厲的責備到最溫柔的勸勉與安慰。講道既是宣告上帝的名，因此不只是向人說的，同時是向上帝說的。講道，是敬拜的行動。我們的講道，往往缺少讚美的驚嘆詞！我們的講道太不像《聖經》，太以人為中心，因而忽略稱頌上帝。保羅常在他的解經教導中情不自禁地發出讚美的頌詞；我們在講台所作的文章呢？是否有時像死水的水池？

This fullness of the gospel is evident not only in the variety of those to whom it is addressed but in the richness of preaching itself. As we have already seen, preaching in the biblical sense cannot be limited to bare proclamation. It is also teaching and it embraces every mode of application from the sternest rebuke to the tenderest entreaty and comfort. Since it is the declaration of God's name it is addressed not only to men, but also to God. It is an act of worship. Our preaching often lacks the punctuation of the exclamation point of praise. Unlike the Scriptures, our sermons are so centered on men that they neglect to bless God. The doxologies that burst from Paul in the midst of his expositions never trouble our placid pools of prose.

多年來有人認為，要避免講道單調，應該用經文講道法 (textual preaching)。可是，若不認識「聖經神學」，就算在解經講道中用上五花八門的經文，也可能因為講道者自己帶著的黑眼鏡而顯得暗淡。我們須認識講道在救贖歷史中的地位，就能體會講道的事奉是何等豐富，又有何等的權柄。能欣賞《聖經》如何復述約的歷史，以詩歌的讚美來回應，加上智慧者的默想、先知痛責的話語、使徒的書信——欣賞這一切的形式與內容，能幫助我們更豐富的傳出上帝的話語。我們越能從救贖歷史的處境的角度進入一段的經文，就越能準備一篇講章：不只是勸導會眾如何作人，不只是教導經文內容，不只是發揮屬靈情操：而是一篇反映出上帝話語榮耀的講章。

Textual preaching has long been advocated as a strong remedy for monochromatic sermons. Without an appreciation of biblical theology, however, even the riot of color in the profusion of Scriptural texts may be tamed by the dark glasses of the preacher. Understanding the place of preaching in the history of redemption will itself bring to the foreground the richness as well as the authority of this service of God. To appreciate the recital of covenant history, the response of the hymn of praise, the reflection of the wise

man, the denunciations of the prophet, the epistles of an apostle in the significance of their form as well as their content is to gain a new appreciation of the richness of setting forth God's Word. The more fully a text is approached in the context of its own setting in redemptive history, the better is the preparation for preaching that is not uniformly hortatory, or didactic, or even sentimental, but rather reflects the glory of the Word.

## 宣講基督

### PREACHING CHRIST

(Edmund P. Clowney, *Preaching and Biblical Theology*, pp. 74-77.)

最重要的是，「聖經神學」使講道集於核心的信息：耶穌基督。講道必須以上帝為中心 (theological)。救恩出自耶和華，而福音的信息是以上帝為中心的，就是上帝怎樣展示耶穌基督裏救恩的計劃。要宣講上帝的人，必須宣講基督。可是就在這一點上，雖然很多人承認這原則，實際上我們的講道離理想還有一段路。「原諒我這樣說，往往講道流於歪曲，我們把事情攪亂了。有時候我們聽到一篇講道，根本沒有提主基督的名字，除了在結束的應用一段裏。又有一些講道，從頭到末了都講基督，因為講道者認為經文沒有提到主，所以需要自行作主，把基督納入講章裏。」在這點上，《聖經》的進路能幫助我們解決困難。《聖經》從始到終的總原則，就是救贖歷史的結構。《聖經》不像教科書的形式；經上對基督所作的見證，是循著啟示的時期展示出來的；啟示的時期，又按根據救贖的時期。「聖經神學」承認救贖歷史的統一性，和歷史的漸進性（「時期」乃是救贖歷史的架構）。我們逐步地研究每一段時期的處境和「神學水平線」(theological horizon) 的時候，我們會發覺，每一段時期有一致的、有機的架構；同時，從一段到另一段時期，上帝啟示祂的計劃的時候，進展是有機的 (organic progression)。

Most important of all, biblical theology serves to center preaching on its essential message: Jesus Christ. Preaching must be theological. Salvation is of the Lord, and the message of the gospel is the theocentric message of the unfolding of the plan of God for our salvation in Jesus Christ. He who would preach the Word must preach Christ. Yet even where this principle has long been acknowledged, the practice of preaching often falls far short of this ideal. "There is still so much, forgive me the words, twisted and bungled [preaching]. One hears sermons in which the name of Christ is not named except toward the end in an applicatory conclusion. Another preacher feels burdened from the beginning to set the work of Christ in the center because he actually thinks that the text says nothing of it." It is here that the biblical approach will open the way to resolving our difficulties. The unifying structure of Scripture is the structure of redemptive history. The Bible does not have the form of a textbook, and the witness to Christ unfolds with the progressive epochs of revelation which in turn are grounded in the successive periods of redemption. Biblical theology recognizes both the unity and epochal structure of redemptive history. As we progress in our study of each period in its own context and "theological horizon," if we may so speak, we discover that each epoch has a coherent and organic structure and also that there is organic progression from period to period as the plan of God is revealed.

我們只可用這種方法使我們的講道真以上帝為中心、以基督為中心。我們若看不到每段時期的「神學水平線」，我們的講道會流於「道德化」，這種道德的勸勉錯過救贖歷史的進展，也看不見救贖歷史中的基督。亞伯拉罕獻以撒，就僅被視為一位信心偉人的考驗。或者我們試圖避免「道德化的錯誤」，而用靈意解經法，隨意抓著一個關連，把基督讀進經文裏。俄利根，和比他平凡的牧師都作過這種事；走投無路時就抓住喇合的紅線，當是基督寶血的預表。

In no other way can we make our preaching genuinely theological and christocentric. Without insight into the theological horizon of the period concerned, we will fall into thin moralizing which misses the progress of redemptive history and fails to see Christ in the midst. Abraham's sacrifice of Isaac will be only the supreme testing of a great man's faith. Or, in avoiding that error, we may seize upon an artificial connection and introduce Christ into the passage by sheer force of allegory. Lesser preachers than Origen have attempted that solution, and have desperately clutched at the red cord hanging from Rahab's window as a type of the blood of Christ.

但另一方面，我們若充分掌握經文的時代背景，但不把這些觀念與整個救贖歷史的架構連起來，就可能忽略上帝的手在救贖歷史的整體中的作為，和祂在啟示歷史的整體中的曉諭。基督徒宣告舊約《聖經》，不僅僅講一篇舊約講章而已！

If, on the other hand, we develop the most thorough knowledge of the period without relating its conceptions to the whole structure of redemptive history, we may risk the mistake of the history of religions school, failing to recognize, in the organic development of the whole, the hand of God in redemption and his voice in revelation. The Christian proclamation of an Old Testament text is not the preaching of an Old Testament sermon.

很多出埃及記第三章（上帝立約的名字）的講道完全缺乏「聖經神學」的深度。講道者作了 YHWH 的字根研究，加上系統神學「上帝的本性」的解說，甚至作一點哲學與神學的反省。可是他可能完全沒有意識到這段經文在上帝救贖歷史中的地位。上帝啟示的「我就是」（自有的上帝），只視為是抽象的「永恆性」；沒有看見那位自決、充滿恩典的上帝，主動來救贖祂的子民，而祂必不背負祂的應許。

Many sermons on the revelation of the covenant name of God in Exodus 3 have lacked biblical-theological depth altogether. The preacher has fortified himself with studies of the etymology of the *tetragrammaton* and has studied carefully the locus of theology proper with respect to the divine being. He may even have indulged in some philosophical and theological reflection. But of the setting in God's redemptive history he seems altogether unaware. The "I am" God he preaches simply as "l'Eternel," not as the God of self-determined grace who takes the sovereign initiative in redeeming his people and who cannot be moved from his faithfulness to his promises.

不過，就算講道者從處境理解上帝所啟示的事，還會忽略這項啟示與上帝整體的救贖大工與啟示的關係，因而可能忘記將耶和華的名字，和耶穌的名字聯結；耶穌是耶和華名字的成全。

However, even when the preacher has a clear conception of the significance of this revelation in its setting, there may be a failure to see the total relationship which it bears to God's whole work of redemption and revelation. One may thereby fail to relate the name of Jehovah to the name of Jesus in which it is fulfilled.

要在《聖經》中找到基督，不需走靈意解經的路；所需的是信心的思想。基督為以馬忤斯路上的門徒打開《聖經》的時候，使徒的心就火熱起來。他們完全沒有佩服主耶穌的聰明，只驚訝自己是多麼的遲鈍，為什麼一直看不到《聖經》清楚說出基督的受難，與要進入祂的榮耀。

To discover Christ in the Scriptures no desperate allegories are necessary, although the mind of faith is. The hearts of the disciples on the road to Emmaus burned within them as Christ opened the Scriptures. They were not in the least amazed at his cleverness, but only at their dullness in not having perceived long ago the sufferings and glory of Christ so clearly set forth.

基督的啟示符合救贖主的本性，也符合被救贖者的本相。因為基督是永恆的「道」，是神子，因此每次上帝自我啟示的時候，基督也自我啟示。我們讀到《創世記》講創造的時候，我們就讀到祂；因為「萬物都是藉著祂造的；凡是被造的，沒有一樣不是藉祂造的」（約 1:3）。約翰教導我們，不僅「這裏論到上帝」。這裏清楚論到基督！《舊約聖經》裏上帝的話的客觀化，和上帝以祂的道創造，都說明三位一體的奧秘。再者，上帝在舊約裏自我啟示的進展，都朝著基督裏的完全啟示；在這啟示的漸進過程中，同時有三位一體第二位的清楚啟示。從「約」的角度看，意思就是：基督是主（耶和華）；我們對耶和華每一方面的認識，都是對基督的認識。可是，約的主（耶和華）來到祂子民中間，在他們中間居住，並應許將施行最後的搭救；藉祂親自降臨，建立最後平安的約。這些應許既然都藉著上帝的兒子成就，因此上帝在救贖裏的自我顯現（epiphany）都是基督的自我啟示。當耶和華在西乃山降臨、在曠野中前進、上錫安山登基、領被擄者歸回的時候（參：詩 68 篇），這些救贖的顯現都表明上帝救贖的作為，而救贖的作為都在基督裏完全成就（參弗 4:8；詩 68:18）。

The revelation of Christ is in accord with the nature of the Redeemer and the redeemed. Because Christ is the eternal *Logos*, God the Son, in every revelation of God *he* also is revealed. When we read the Genesis account of creation we learn of him, for "all things were made by him, and without him was not anything made that was made."



No doubt John intends that we should understand a more pointed allusion to Christ in the record than in the mere fact that God is spoken of. The objectifying of the word of God in the Old Testament, and the act of creation by the word provides an indication of the mystery of the Trinity. So also, while the progress of God's self-revelation in the Old Testament invariably points toward the fullness of that revelation in Christ, there are in the course of that revelation more explicit indications of the Second Person of the Trinity. Expressed in terms of the covenant, this means that Christ is the Lord, and in whatever way we learn of the Lord we learn of him. But the Covenant Lord comes to his people, dwells in their midst, and promises a final deliverance, an ultimate covenant of peace to be established by his coming. Since it is the Son of God who fulfills these promises, the redemptive epiphanies of God are particular revelations of Christ. When the Lord descends on Sinai, marches through the desert, and ascends Zion, leading captivity captives (the dramatic description of Psalm 68), this redemptive appearance manifests the saving action that will find its culmination in Christ (cf. Eph. 4:8; Ps. 68:18).

## 詩篇 Psalm 68:1-35

- 1 願上帝興起，使祂的仇敵四散，叫那恨祂的人從祂面前逃跑。
- 2 他們被驅逐，如煙被風吹散；惡人見上帝之面而消滅，如蠟被火鎔化。
- 3 惟有義人必然歡喜，在上帝面前高興快樂。
- 4 你們當向上帝唱詩，歌頌祂的名；為那坐車行過曠野的修平大路。祂的名是耶和華，要在祂面前歡樂！
- 5 上帝在祂的聖所作孤兒的父，作寡婦的伸冤者。
- 6 上帝叫孤獨的有家，使被囚的出來享福；惟有悖逆的住在乾燥之地。
- 7 上帝啊，祢曾在祢百姓前頭出來，在曠野行走。
- 8 那時，地見上帝的面而震動，天也落雨；西乃山見以色列上帝的面也震動。
- 9 上帝啊，祢降下大雨；祢產業以色列疲乏的時候，祢使他堅固。
- 10 祢的會眾住在其中；上帝啊，祢的恩惠是為困苦人預備的。
- 11 主發命令，傳好信息的婦女成了大羣。
- 12 統兵的君王逃跑了，逃跑了；在家等候的婦女分受所奪的。
- 13 你們安臥在羊圈的時候，好像鴿子的翅膀鍍白銀，翎毛鍍黃金一般。
- 14 全能者在境內趕散列王的時候，勢如飄雪在撒們。
- 15 巴珊山是上帝的山；巴珊山是多峰多嶺的山。
- 16 你們多峰多嶺的山哪，為何斜看上帝所願居住的山？耶和華必住這山，直到永遠！
- 17 上帝的車輦累萬盈千；主在其中，好像在西乃聖山一樣。
- 18 祢已經升上高天，擄掠仇敵；祢在人間，就是在悖逆的人間，受了供獻，叫耶和華上帝可以與他們同住。
- 19 天天背負我們重擔的主，就是拯救我們的上帝，是應當稱頌的！
- 20 上帝是為我們施行諸般救恩的上帝；人能脫離死亡是在乎主耶和華。
- 21 但神要打破他仇敵的頭，就是那常犯罪之人的髮頂。
- 22 主說：我要使眾民從巴珊而歸，使他們從深海而回，
- 23 使你打碎仇敵，你的腳踹在血中，使你狗的舌頭從其中得分。
- 24 上帝啊，祢是我的上帝，我的王；人已經看見祢行走，進入聖所。
- 25 歌唱的行在前，作樂的隨在後，都在擊鼓的童女中間。
- 26 從以色列源頭而來的，當在各會中稱頌主上帝！
- 27 在那裏，有統管他們的小便雅憫，有猶大的首領和他們的羣眾，有西布倫的首領，有拿弗他利的首領。
- 28 以色列的能力是上帝所賜的；上帝啊，求祢堅固祢為我們所成全的事！
- 29 因祢耶路撒冷的殿，列王必帶貢物獻給祢。
- 30 求祢叱喝蘆葦中的野獸和群公牛，並列邦中的牛犢。把銀塊踹在腳下；上帝已經趕散好爭戰的列邦。
- 31 埃及的公侯要出來朝見上帝；古實人要急忙舉手禱告。

- 32 世上的列國啊，你們要向上帝歌唱；願你們歌頌主！  
 33 歌頌那自古駕行在諸天以上的主！祂發出聲音，是極大的聲音。  
 34 你們要將能力歸給上帝。祂的威榮在以色列之上；祂的能力是在穹蒼。  
 35 上帝啊，祢從聖所顯為可畏；以色列的上帝是那將力量權能賜給祂百姓的。上帝是應當稱頌的！

弗 Eph. 4:8

- 8 所以經上說：祂升上高天的時候，擄掠了仇敵，將各樣的恩賜賞給人。

詩 Ps. 68:18

- 18 祢已經升上高天，擄掠仇敵；祢在人間，就是在悖逆的人間，受了供獻，叫耶和華上帝可以與他們同住。

就是因為主來到祂的子民中，祂住在他們中間，而主的臨在到基督道成肉身時達到高峰，因此基督與祂的子民認同，同時是他們的上帝。祂是「主」；「主」作了服事子民的「上帝的僕人」。永恆上帝的兒子由童貞女馬利亞所生，為要領上帝的眾子進入榮耀裏。這解釋基督在《舊約》如何被顯明：上帝呼召祂的子民，祂與他們同住，這都在基督裏成全；因此約裏的「僕人」不斷見證基督。用家庭的觀念來說明：基督是上帝應許要來的後裔 (Seed)；女人的後裔 (Son)；這位後裔在那段經文顯明，我們就在那裏看到基督。

But precisely because the coming of the Lord to his people, his dwelling in their midst, is carried to the ultimate reach of the incarnation, Christ is identified with the people as well as with their God. He who is the Lord becomes the Servant. The eternal Son is born of Mary to bring many sons to glory. This accounts for the other principal mode by which Christ is manifested in the Old Testament. God's calling of his people, his dwelling with them, can be realized only in Christ; therefore the status and role of the covenant servant bears constant testimony to Christ. Put in filial terms, with which the covenant figure is closely associated, Christ is the promised Seed, the Son of the woman, and where that Seed is manifested, Christ is in view.

對基督的工作，有進一步的說明。中保的職位，就是代表人來到上帝面前，這個角色顯明了「神人」，就是「耶和華的僕人」。摩西身為約的中保，他預表了基督，摩西也是《以賽亞書》關於彌賽亞預言的背景。其他上帝的僕人；先知，祭司，君王，是被膏者，都顯示了彌賽亞的呼召。

Again, though in quite another way, there is a further specification of Christ's work. The mediatorial role in which men approach God on behalf of the people manifests the servant of the Lord, the man of God in a special sense. Moses as the mediator of the covenant thus prefigures Christ, and is the servant figure in the background of the

Messianic Servant prophecies in Isaiah. The other official servants of God, prophets, priests, kings, are the anointed who manifest the calling of the Messiah.

《舊約聖經》有各式各樣預言基督的細節，它們都與這基本救贖結構有關。藉著「聖經神學」的方法，我們能研究一段經文的啟示在整個救贖計劃裏的地位，也同時看見，它是如何指向基督。

All the many detailed prophecies of Christ which stud the pages of the Old Testament are related to this fundamental structure of salvation. Through the method of biblical theology the redemptive significance of a particular revelation in a particular period is studied and seen in the perspective which converges on Christ.