

《圣经》中「上帝的话」的教义：福音应验了《圣经》
**THE GOSPEL FULFILLS SCRIPTURE:
 THE BIBLICAL DOCTRINE OF THE WORD OF GOD**
 (Edmund P. Clowney, *Preaching and Biblical Theology*, pp. 30-33 1301 译。)

重新建立当今讲道的权威
Renewing the Authority of Preaching Today

当代学者们对《圣经》中所宣讲的信息 (*kerygma*) 的讨论，一般都忽视《圣经》中关于「上帝的道」教义的涵义。圣经神学所展示的，也即所有讲道权威的基础 – 笔之于书上帝的话 – 其权威常被忽视、被否定。今天教会若要重新建立讲道的权威，必须先恢复《圣经》中「话语启示」(verbal revelation) 的教义。

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, the is denied or minimized. For a genuine renewal of authority in preaching, the biblical theology of verbal revelation must be restored.

New Testament Theology: The Gospel Fulfilled the (Old Testament) Scriptures
新约圣经神学：福音应验旧约《圣经》

新约《圣经》的讲道建立在这个信念上：福音应验了旧约《圣经》。C.H. Dodd 所著的书名就很有启发性：《按照经上所说：新约圣经神学的基层架构》(*According to the Scriptures: the Sub-structure of New Testament Theology*)。该书讲论新约宣讲的信息 (*kerygma*) 与旧约的关系。

路加福音的高峰是：复活的基督为祂的门徒打开圣经，为他们讲解明白（路 24：32，45）。在以马忤斯的路上，门徒虽已听过天使在空坟墓前的话，可是心中还是忧愁又混乱，因为他们的心迟钝，还没有相信众先知所说的一切话。在他们眼睛还未被打开、认识主之前，主先开启他们的思想，明白主的话。他们心中火热，因为认识到摩西与众先知所预言的：即基督必受害，然后进入祂的荣耀里。

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 他们彼此说：「在路上，祂和我们说话，给我们讲解圣经的时候，我们的心岂不是火热的吗？」

45 于是耶稣开他们的心窍，使他们能明白圣经。

路加 24 章：基督首先解释复活：应验了旧约《圣经》

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

首先宣讲基督复活的，是主亲自对旧约的诠释。其实主耶稣的信息并不新颖。主在 44 节说：「这就是我从前与你们同在之时，所告诉你们的话，说：摩西的律法，先知的书，和诗篇上所记的，凡指着我的话，都必须应验。」可是因为基督已经复活了，这信息就成为崭新的 (renewed)；因这信息已经实现了 (realized)。门徒领受圣灵后所见证的就是这事：不只是基督复活的事实（因这事实若没有《圣经》的见证，正如门徒对妇女的报告的态度一样，只不过是传说而已），而是基督在祂复活的荣耀中已经应验了上帝的话。

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.

《使徒行传》彼得的讲道，与保罗讲道的解经架构一样：基督成就旧约《圣经》

Luke on Peter's Preaching in Acts, and Paul's Preaching Structure of Interpreting Scripture: Christ Fulfills Old Testament Scriptures

使徒行传进一步扩大了基督对门徒讲解的核心信息。路加这样作的时候，对解释《圣经》的规模完全忠实。路加在使徒行传里对使徒们见证的报导，完全被这段经文（路 24 章）的架构和词汇所塑造。彼得在五旬节那天，从约珥书和诗篇宣讲了基督的受难与荣耀。后来彼得在圣殿中医治瘸腿者之后，又宣讲了基督的受难（徒 3：18）；然后彼得宣讲基督后来的荣耀：诸天都要接受耶稣，直到万事复兴，这就是上帝在古时候借着先知们所预告的（徒 3：21）。然后彼得引用了摩西五经，指出耶稣就是那位先知，那位弥赛亚（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 spake 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

但上帝曾藉众先知的口，预言基督将要受害，就这样应验了。

徒 Acts 3: 21 , 24

21 天必留他，等到万物复兴的时候，就是上帝从创世以来、借着圣先知的口所说的。

24 从塞缪尔以来的众先知，凡说预言的，也都说到这些日子。

保罗在帖撒罗尼迦会堂众讲道中，「本着圣经与他们辩论，讲解陈明基督必须受害，从死里复活。又说：我所传与你们的这位耶稣，就是基督」（徒 17：2，3）。保罗在亚基帕王面前所讲的就是这信息：「所讲的，不外乎是众先知和摩西所说，将来必成就的事：就是基督必须受害，并且因从死里复活，要首先把光明的道传给百姓和外邦人」徒 26：22 下，23）。保罗亲自解释他所传的信息：「基督照《圣经》所说，为我们的罪死了；并且埋葬了。又照《圣经》所说，第三天复活了」（林前 15：3，4）。彼得也同样指在先知们心里「基督的灵，预先证明基督受苦，后来得荣耀」（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 hath been 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 保罗照他素常的规矩进去，一连三个安息日，本着圣经与他们辩论，

3 讲解陈明基督必须受害，从死里复活；又说：「我所传与你们的这位耶稣就是基督。」

徒 Acts 26:22b, 23

22b 所讲的并不外乎众先知和摩西所说将来必成的事，

23 就是基督必须受害，并且因从死里复活，要首先把光明的道传给百姓和外邦人。」

林前 I Cor. 15:3, 4

3 我当日所领受又传给你们的：第一，就是基督照圣经所说，为我们的罪死了，
4 而且埋葬了；又照圣经所说，第三天复活了，

彼前 I Pet. 1:11

就是考察在他们心里基督的灵，预先证明基督受苦难，后来得荣耀，是指着什么时候，并怎样的时候。

不仅「证据」派的「证据」：基督顺服《圣经》律法；《圣经》为基督作见证。
Proof Beyond Evidence (of Evidentialists):
Scriptures, Law of Christ; Scriptures Witness to Christ

使徒们宣讲上帝的话被应验，有「证据」的力量。... 可是「上帝的话被应验」的模式，不只是充当「从预言被应验来护教」的「证据」(proof)而已。福音书还见证：对耶稣来说，《圣经》是祂生命的律例。祂来，并不是要拆毁律法，而是要成全律法（太 5：17）。《圣经》必不废去（约 10：35）。《圣经》为祂作见证（约 5：39）。人子必照经上所说的去（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

「莫想我来要废掉律法和先知。我来不是要废掉，乃是要成全。」

约 John 10:35

经上的话是不能废的；若那些承受上帝道的人尚且称为上帝，

约 John 5:39

你们查考圣经，因你们以为内中有永生；给我作见证的就是这经。

太 Matt. 24:24

24 因为假基督、假先知将要起来，显大神迹、大奇事，倘若能行，连选民也就迷惑了。

令证据派失望的证据？不，更深刻的证据！

基督在十字架上的痛苦是恐怖的真：正是旧约预言弥赛亚的意义之所在！

**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**

耶稣意识地、刻意地应验了《圣经》。从理性主义的角度来看，这事实似乎削减了护教上的用处。这种理性主义（译注：指证据派护教学, evidentialism）的观念，不会觉得耶稣在各各他山上的呼叫时引用他熟识的诗篇，有什么惊人的地方。可是对福音书的作者们，特别是对耶稣自己来说，耶稣刻意应验经上一切的话，正是祂弥赛亚使命意义之所在。不错，历史上发生的外在事件都是上帝的话预定的。耶稣被咒诅的忧伤是绝对的真、恐怖的真：「我的上帝，我的上帝，为什么离弃我？」诗篇作者的呐喊，只是耶稣心声的影子和预表而已（太 27：46；诗 22：1）。可是耶稣在十字架上被丢弃的呼喊，和祂干渴的痛苦，都是为了经上的话被应验（约 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 hast thou 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;

约在申初，耶稣大声喊着说：「以利！以利！拉马撒巴各大尼？」就是说：「我的上帝！我的上帝！为什么离弃我？」

Ps. 22:1

我的上帝，我的上帝！为什么离弃我？为什么远离不救我？不听我唉哼的言语？

约 John 19:28

这事以后，耶稣知道各样的事已经成了，为要使经上的话应验，就说：「我渴了。」

对福音书的作者和耶稣来说，弥赛亚心灵经历中最深切的危机，乃是要完全应验《圣经》，甚至逐字逐句应验。这事实绝对不是偶然、不是人为的。经上所记一切的话都为基督作见证。同样，基督自己也服在《圣经》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.

《圣经》与基督的双重关系：都因基督是上帝，基督是人：两性联合在基督（一位格）

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

这里所牵涉到的双重关系，是基督两方面的工作的必然后果。耶稣基督是以马内利，上帝与我们同在。祂是主。透过先知传言的灵，乃是祂的灵。基督自己就是祂计划的创始与末了 (Alpha and Omega)，祂是自己所有的应许的「是」和「阿们」。不过，那位圣约的「主」同时也是圣约的「仆人」。基督是仆人；祂来，为要遵行那位差祂来者的旨意，成全祂的工作，应验祂的话。基督的神性与人性在祂位格中完全的联合、成为一体，在祂的作为中显明，在祂的话语中启示出来。

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.

小结：旧约是新约所宣讲的信息的根源

Conclusion: Old Testament = Roots of New Testament Message

新约所宣讲的「上帝应验了祂话语」的规模，有着深厚的旧约根源。在旧约《圣经》，上帝的话是一个基本的观念与主题。旧约里每一卷书都肯定：上帝借着祂的话语启示自己。

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."

上帝权威的话语
GOD'S SOVEREIGN WORD

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

上帝藉祂话语统治万有：从创造到护理到救赎历史中作为：

上帝说话审判，上帝说话拯救

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

「上帝在基督里应验了祂的话」的背景，乃是祂话语的威严与荣美。上帝发出祂的晓喻，藉此施行祂的统治；这乃是祂神性的无上显示。「上帝说：要有光，就有了光」（创 1：3）。上帝也藉祂话语托住祂所创造的诸世界（诗 33：6-11）。风、雨、众星都听从祂的话（诗 107：25；147：15-18；148：8；赛 40：26）。王国的兴与衰，都根据祂的晓喻（诗歌 46：6；2：5；赛 11：4）。可是旧约《圣经》强调的，不仅是上帝在自然界或在祂的护理中说话的权柄，而是在救赎历史中的权柄。上帝在大自然中，和在自然宗教界（诸神）中显明祂话语的权威，都在祂拯救祂子民的时候。上帝藉这摩西所说的话审判了埃及的众神，同时搭救了以色列民；火从天而降，大雨倾倒在迦密山上，为要再次呼召以色列民离弃敬拜暴风雨的神－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.

创 Gen. 1: 3

上帝说：「要有光」，就有了光。

诗 Ps. 33: 6-11

6 诸天藉耶和华的命而造；万象藉祂口中的气而成。

7 祂聚集海水如垒，收藏深洋在库房。

8 愿全地都敬畏耶和华！愿世上的居民都惧怕祂！

9 因为祂说有，就有，命立，就立。

10 耶和华使列国的筹算归于无有，使众民的思念无有功效。

11 耶和华的筹算永远立定；祂心中的思念万代常存。

诗 Ps. 107: 25; 147:15-18;
因祂一吩咐，狂风就起来，海中的波浪也扬起。

诗 Ps. 147:15-18
15 祂发命在地；祂的话颁行最快。
16 祂降雪如羊毛，撒霜如炉灰。
17 祂掷下冰雹如碎渣；祂发出寒冷，谁能当得起呢？
18 祂一出令，这些就都消化；祂使风刮起，水便流动。

诗 Ps.148: 8
火与冰雹，雪和雾气，成就祂命的狂风，

赛 Isa. 40: 26
你们向上举目，看谁创造这万象，按数目领出，祂一一称其名；因祂的权能，又因祂的大能大力，连一个都不缺。

诗 Ps. 46: 6
外邦喧嚷，列国动摇；上帝发声，地便溶化。

诗 Ps.2: 5
那时，祂要在怒中责备他们，在烈怒中惊吓他们，

赛 Isa. 11: 4
却要以公义审判贫穷人，以正直判断世上的谦卑人，以口中的杖击打世界，以嘴里的气杀戮恶人。

上帝说祂大能的话语：在救赎历史每一步；上帝同时启示和拯救：
上帝藉祂的话施行拯救：上帝启示，然后施行作为（拯救），然后再启示
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

在救赎历史的每一步，上帝都彰显祂话语的权能。在伊甸园里，人犯罪之后，马上可以听到上帝的声音：上帝宣告祂公义审判的咒诅，和恩典的福份。希伯来书的作者在第十一章勾画了信心的历史；他同时勾画了上帝用祂的话语救赎的历史。信心，乃是对上帝救赎的话的回应。上帝施行救赎的时候，同时赐下启示；事实上，上帝的救赎是由祂所启示的话语成就的。在创世记我们可以看见三步曲的模式：首先有事先的「应许」与「呼召」的启示；然后，「救赎作为」成全了应许；最后由启示来肯定与教导，这是救赎的「印证」。在挪亚、亚伯拉罕、雅各布身上都是如此，因此，上帝在出埃及施行伟大救赎之前，已经清楚定下这模式。

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 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.

**Is God's Act Laughable? Too Difficult? He Accomplishes It (Isaac, New Laughter)!
耶和華說的是可笑的事？難成嗎？祂親自成就祂的話（艾薩克，新的笑）！**

上帝所说救赎的话语最重要的例子之一，乃是祂对亚伯拉罕应许艾萨克的出生：「耶和華豈有難成的事嗎？」（创 18：14）。上帝应许不能生育、年纪老迈的撒拉必生一个儿子，使亚伯拉罕和他妻子惊奇到笑出来（创 17：17；18：12）。可是上帝的话在祂所订的时间必定成就奇事，必定赐下艾萨克－新的「笑」－给亚伯拉罕与撒拉。上帝宣告了祂话语的救赎大能，同时预表了祂整个的救赎计划；因为上帝对亚伯拉罕所说的话，天使加百列重复对马利亚说；上帝给她的伟大应许也是她不能担当的：「因为出于上帝的话，没有一句不带能力的」（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).

创 Gen. 18:14

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

创 Gen. 17:17;

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

创 Gen.18:12

撒拉心裡暗笑，說：「我既已衰敗，我主也老邁，豈能有這喜事呢？」

路 Lk. 1: 37

因为，出于上帝的话，没有一句不带能力的。」

上帝成就祂向列祖的应许：祂向摩西启示，然后拯救了以色列（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，先赐了应许的话；祂在燃烧的荆棘里呼召摩西（出 3：4）。而这次启示的话语，乃建立在祂对列祖所应许的话（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 耶和华上帝见他过去要看，就从荆棘里呼叫说：「摩西！摩西！」他说：「我在这里。」

6 又说：「我是你父亲的上帝，是亚伯拉罕的上帝，艾萨克的上帝，雅各布的上帝。」

摩西蒙上脸，因为怕看上帝。

上帝启示的时候，设立了先知的「中保性」职位

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

上帝对以色列的晓喻中，设立了先知作中保。摩西在燃烧的荆棘面前抱怨的时候，上帝说明了先知的职位（出 4：10-16）。先知是上帝的出口：上帝把自己的话放在他的口中，教导他说什么（「教导」与「律法」*torah* 同根）：「耶和华藉先知领以色列从埃及上来，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' demurrals 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 摩西对耶和华说：「主啊，我素日不是能言的人，就是从你对仆人说话以后，也是这样。我本是拙口笨舌的。」

11 耶和华对他说：「谁造人的口呢？谁使人口哑、耳聋、目明、眼瞎呢？岂不是我耶和华吗？」

12 现在去吧，我必赐你口才，指教你所当说的话。」

13 摩西说：「主啊，你愿意打发谁，就打发谁去吧！」

14 耶和华向摩西发怒说：「不是有你的哥哥利未人亚伦吗？我知道他是能言的；

现在他出来迎接你，他一见你，心里就欢喜。
 15 你要将当说的话传给他；我也要赐你和他口才，又要指教你们所当行的事。
 16 他要替你对百姓说话；你要以他当作口，他要以你当作上帝。

何 Hos. 12:13

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。

上帝在西乃山上启示了祂律法的话

God Reveals the Word of His Law at Sinai

上帝借着祂说的话成就救赎，「因耶和華要堅定祂向你列祖亞伯拉罕、艾薩克、雅各布、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，以指導他們在約里的服事，他們也在曠野的試煉中學習「人活着，不是單靠食物，乃是靠上帝口里所出的一切話」（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 thy 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 proceedeth out of the mouth of God” (Matt. 4:4; Deut. 8:3).

申 Deut. 9: 5

你進去得他們的地，並不是因你的義，也不是因你心里正直，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、艾薩克、雅各布起誓所應許的話。

出 Exod. 17:1

以色列全会众都遵耶和華的吩咐，按着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

耶穌却回答說：「經上記着說：人活着，不是單靠食物，乃是靠上帝口里所出的一切話。」

申 Deut. 8:3

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，人活着不是單靠食物，乃是靠耶和華口里所出的一切話。

上帝的话在仇敌面前夸胜，在以色列背叛时夸胜：祂是怜悯的上帝

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

上帝救赎的话，不只是在追赶以色列的埃及人面前夸胜，也在以色列人背叛的时候得胜。上帝的话成就祂所应许的怜悯。「上帝非人，必不致说谎，也非人子，必不致后悔。祂说话岂不照着行呢？祂发言岂不要成就呢？我奉命祝福，上帝也曾赐福，此事我不能翻转」（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: Hath he said, and will he not do it? Or hath 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，必不至说谎，也非人子，必不至后悔。祂说话岂不照着行呢？祂发言岂不要成就呢？

20 我奉命祝福；上帝也曾赐福，此事我不能翻转。

以色列后来的历史：等待上帝最后（在末世）应验祂的话

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

以色列人征服迦南地和后来在迦南地的历史，乃是上帝成就祂自己所说过的话的历史。律法的咒诅与福份都成就；先知们越来越迫切期待后来的日子，就是赐福和咒诅之后（申 30：1），上帝至终成就祂的应许的时候。

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

「我所陈明在你面前的这一切咒诅都临到你身上；你在耶和华你上帝追赶你到的万国中必心里追念祝福的话。

上帝在耶路撒冷设立祂的民，设立祂的统治：先知在宫廷里；赞美在圣殿里；

上帝藉伊莱贾，伊莱沙传言：从暴风雨到微小的声音

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

在这段时期上帝不断强调祂话语的重要性。当祂以自己的名在耶路撒冷设立祂国度时，以色列民遵守祂的律法。上帝在宫廷里设立先知的职位；在圣殿中有赞美的歌声。所罗门祝福的话见证了上帝成全祂自己的话语：「凡借着祂仆人摩西应许赐福的话，一句都没有落空」（王上 8：56）。除了应许的话和警告的话以外，赞美的话与智慧的话都充分地显明。同时，十支派的叛逆（这本身就应验了上帝审判的话）又开了一条新的路，彰显上帝全权的话语。伊莱贾和伊莱沙，（传讲）上帝话语的仆人，成为以色列的战车与骑手（王下 2：12；13：14）。上帝在何烈山上显现，告诉伊莱沙上帝主权的话不只在在于停止下雨的审判之话，也不仅仅在迦密山上大能地毁灭巴力的坛；更在于上帝在暗中掌管历史的一切，都是为了成就祂救赎的旨意。上帝并不需要在旋风中、在地震里、或在火中显现自己。祂在微小的声音中来到，以这微小的声音对先知说话：祂以这话兴起一位外邦人的王，同时毁灭拜巴力的宗教。

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 hath 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

「耶和华是应当称颂的！因为祂照着一切所应许的赐平安给祂的民以色列人，凡藉祂仆人摩西应许赐福的话，一句都没有落空。」

王下 II Kings 2:12

伊莱沙看见，就呼叫说：「我父啊！我父啊！以色列的战车马兵啊！」以后不再见他了。于是伊莱沙把自己的衣服撕为两片。

王下 II Kings 13:14

伊莱沙得了必死的病，以色列王约阿施下来看他，伏在他脸上哭泣，说：「我父啊！我父啊！以色列的战车马兵啊！」

先知为见证人；被掳开拓上帝救赎历史新局面；
列国兴衰，列国被审判；上帝的威严话语却永远被高举

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

所有的先知都见证上帝话语的绝对权能。以色列民的被掳实现了上帝的计划，同时开拓了历史新的一页：异教的外邦人成为上帝手中执行祂忿怒的工具，来审判祂的选民；这些外邦人以后自己也要承受审判；然后他们在末世要分享上帝的救恩。地上的亡国兴衰；创造主威严的话语却永远被高举。

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.

先知宣讲上帝在创造时，向列祖所应许的：
上帝的话语必定成就祂的计划

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

先知宣告上帝救赎的话必定成就的时候，他们提到上帝在创造的大能，与拯救以色列人出埃及的权柄（参：耶 32：17-23）。他们重申上帝向亚伯拉罕应许的大能与恩典：耶和华是凡有血气的上帝，在祂没有难成的事（耶 32：17，27）。先知们不仅预先看见上帝要成就赐福的事；这件事是耶和华在祂预旨中定意要成全的：「我已经说出，也必成就，我已谋定，也必作成」（赛 46：11）。「成就的是耶和华，造作为要建立的也是耶和华。耶和华是祂的名」（耶 33：2）。「我怎样思想，必照样成就。我怎样定意，必照样成立」（赛 14：24）。耶和华的荣耀必定来到，「因为这是耶和华亲口说的」（赛 40：5），同时，「惟有我们上帝的话，必永远立定」（赛 40：8）。正如雨水降下，五谷必定结果，「我口所出的话，也必如此，决不徒然返回，却要成就我所喜悦的，在我发他去成就的事上必然亨通」（赛 55：11）。正如亚伦那开花的杏树枝是耶和华话语的印证，指派了他服事上帝，同样耶和华说：「我留意保守我的话，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 hath 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 goeth 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 「主耶和华啊，你曾用大能和伸出来的膀臂创造天地，在你没有难成的事。
 18 你施慈爱与千万人，又将父亲的罪孽报应在他后世子孙的怀中，是至大全能的上帝，万军之耶和华是你的名。
 19 谋事有大略，行事有大能，注目观看世人一切的举动，为要照各人所行的和他做事的结果报应他。
 20 在埃及地显神迹奇事，直到今日在以色列和别人中间也是如此，使自己得了名声，正如今日一样。
 21 用神迹奇事和大能的手，并伸出来的膀臂与大可畏的事，领你的百姓以色列出了埃及。
 22 将这地赐给他们，就是你向他们列祖起誓应许赐给他们流奶与蜜之地。
 23 他们进入这地得了为业，却不听从你的话，也不遵行你的律法；你一切所吩咐他们行的，他们一无所行，因此你使这一切的灾祸临到他们。

耶 Jer. 32:17, 27

- 17 「主耶和华啊，你曾用大能和伸出来的膀臂创造天地，在你没有难成的事。
 27 「我是耶和华，是凡有血气者的上帝，岂有我难成的事吗？」

赛 Isa. 46:11

我召鸚鸟从东方来，召那成就我筹算的人从远方来。我已说出，也必成就；我已谋定，也必做成。

耶 Jer. 33: 2

「成就是耶和華，造作、为要建立的也是耶和華；耶和華是祂的名。祂如此说：

赛 Isa. 14: 24

万军之耶和华起誓说：我怎样思想，必照样成就；我怎样定意，必照样成立，

赛 Isa. 40: 5

耶和华的荣耀必然显现；凡有血气的必一同看见；因为这是耶和华亲口说的。

赛 Isa. 55:11

我口所出的话也必如此，决不徒然返回，却要成就我所喜悦的，在我发他去成就的事上必然亨通。

耶 Jer. 1:12

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。」

弥赛亚，上帝应许的高潮：

弥赛亚是外邦人的光，祂向穷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

上帝所应许的救恩，在弥赛亚来临的时候达到了高潮。弥赛亚在母腹中就是耶和华的仆人，不只是为高举雅各布，复兴以色列的余民，还要作外邦人的光（赛 49：5-6）。祂的口像利剑（赛 49：2）；祂喊叫说：「主耶和华赐我受教者的舌头，使我知道怎样用言语扶助疲乏的人」（赛 50：4）。主打发祂的话与祂的律法出去，作万民的光，都由耶和华的仆人发言（赛 50：10；51：4）。「我将我的话传给你，用我的手遮蔽你，为要裁定诸天，立定地基。又对锡安说：你是你的百姓」（赛 51：16）。上帝的仆人是上帝救赎与祂（再）创造的话的仆人；摩西乃是这位仆人的预表（参：出 33：22 之用词；申 18：18）。外邦人的海岛都要等候祂律法的训诲（赛 42：4）。主的仆人被膏，要宣扬福音给卑微的人，宣告上帝末世的禧年，就是耶和华的恩年（赛 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 hath 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 thy mouth, and have covered thee in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou 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).

赛 Isa. 49: 5-6

5 耶和华从我出胎，造就我作祂的仆人，要使雅各布归向祂，使以色列到祂那里聚集。原来耶和华看我为尊贵；我的上帝也成为我的力量。

6 现在祂说：你作我的仆人，使雅各布众支派复兴，使以色列中得保全的回归尚为小

事，我还要使你作外邦人的光，叫你施行我的救恩，直到地极。

赛 Isa. 49: 2

祂使我的口如快刀，将我藏在祂手荫之下；又使我成为磨亮的箭，将我藏在祂箭袋之中；

赛 Isa. 50: 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

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

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

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

我的榮耀經過的時候，我必將你放在盤石穴中，用我的手遮掩你，等我過去，

申 Deut. 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；他將我一切所吩咐的都傳給他們。

賽 Isa. 42: 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；讚美衣代替忧伤之靈；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，找到一處寫着說：
- 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 於是把書卷起來，交還執事，就坐下。會堂里的人都定睛看祂。
- 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 虚心的人有福了！因为天国是他们的。
 4 哀恸的人有福了！因为他们必得安慰。
 5 温柔的人有福了！因为他们必承受地土。
 6 饥渴慕义的人有福了！因为他们必得饱足。
 7 怜恤人的人有福了！因为他们必蒙怜恤。
 8 清心的人有福了！因为他们必得见上帝。
 9 使人和睦的人有福了！因为他们必称为上帝的儿子。
 10 为义受逼迫的人有福了！因为天国是他们的。
 11 「人若因我辱骂你们，逼迫你们，捏造各样坏话毁谤你们，你们就有福了！
 12 应当欢喜快乐，因为你们在天上的赏赐是大的。在你们以前的先知，人也是这样逼迫他们。」

上帝的话就是祂所呼出的气；祂的思想与祂的话是同一件事；
 祂的话语启示祂的思想意念，祂的计划

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

上帝在作成创造与在救赎大工的时候，都宣告祂的话语；这是圣经一再强调的。上帝的话与祂的灵之间的关系尤其密切。有时上帝的话语被「客体化」，与上帝的气（或灵）相同，都是从祂口中所发出的。上帝的话与祂心中想的意念，是同样一件事。人在心中会自言自语的，会与自己的灵交通。同样地，上帝的心思意念由祂的话语显明，祂的话语执行祂的意念。

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.

上帝话语的活力与客观性并不矛盾：

上帝的话是奥秘，荣耀的（活力）；上帝也宣布祂的话，保存祂的话（客观）

**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)**

可是在旧约里上帝话语的活力与灵性，并不与其客观性冲突。上帝创造大工的话是可以被记念，被记录下来的。上帝话语的权能有祂荣耀的奥秘，不过奇妙的是，上帝的话不只本身有能力；上帝宣布了祂的话之后还保守它，成就所说的事。

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.

上帝的话与上帝的约

THE WORD OF GOD AND THE COVENANT

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

上帝的话是客观的话：上帝的话是立约的话

God's Word is Objective: Word is Covenant Word

上帝话语的客观性，尤其在「圣约的教义」上看出。整本旧约的「上帝的话的教义」都由「约」的架构来决定；甚至上帝向自然界说话，都以「约」来形容，也与约里的福份有关（参：何 2：21-23，耶 33：20，21，25；创 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 耶和华说：那日我必应允，我必应允天，天必应允地；

22 地必应允五谷、新酒，和油，这些必应允耶斯列民。

23 我必将他种在这地。素不蒙怜悯的，我必怜悯；本非我民的，我必对他说：你是我的民；他必说：你是我的上帝。」

耶 Jer. 33: 20, 21, 25

20 「耶和华如此说：你们若能废弃我所立白日黑夜的约，使白日黑夜不按时轮转，

21 就能废弃我与我仆人戴维所立的约，使他没有儿子在他的宝座上为王，并能废弃我与事奉我的祭司、利未人所立的约。

创 Gen. 9: 9-17

9 「我与你们和你们的后裔立约，

10 并与你们这里的一切活物、就是飞鸟、牲畜、走兽，凡从方舟里出来的活物立约。

11 我与你们立约，凡有血肉的，不再被洪水灭绝，也不再有洪水毁坏地了。」

12 上帝说：「我与你们并你们这里的各样活物所立的永约是有记号的。

13 我把虹放在云彩中，这就可作我与地立约的记号了。

14 我使云彩盖地的时候，必有虹现在云彩中，

15 我便记念我与你们和各样有血肉的活物所立的约，水就再不泛滥、毁坏一切有

血肉的物了。

16 虹必现在云彩中，我看见，就要记念我与地上各样有血肉的活物所立的永约。

17 上帝对挪亚说：「这就是我与地上一切有血肉之物立约的记号了。」

立约的「约文」笔之于书（近东，赫人的盟约条文）；约文的重要部份 **Covenant is Inscripturated as “Covenant Document”; Elements (Hittites and Other Near Eastern Covenant Treaties)**

上帝在西乃山上与祂的选民立约的时候，将祂的话语笔之于书。不错，上帝呼召列祖时采用了约的形式，可是上帝的会众以色列民的被赎，需用一个正式立约的形式，包括精确、客观的盟约条文。

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.

近年来学者们研究了赫人所立的盟约，发现他们所用「约文」的形式，说明古代近东帝王立约时，「约文」的重要性。这对了解摩西五经很有启发。所用的原始资料来自赫人帝国时期，即主前 1450 – 1200 年。盟约的形式并不源于赫人，其实在巴勒斯坦，叙利亚和亚细亚一带的民族都采用约文的形式。因此不论是时间或地理方面，这些条约都来自上帝与以色列民立约的文化背景。基本上，赫人所立的约是单方面的。帝王以誓言立约，束缚他的属民。这些条文被称为王的约；条文中臣属要尽的义务乃是王的「话」。这种立约的形式，其条文中最常见的部份有：

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：首先说：「伟大君王某某如此说：」。王的名字后面加上他的称号，属性，与家谱。这位王把「约」的关系颁发给他的臣属。

(1) A preamble, beginning "Thus [saith] NN, the great king ..." and giving the titles, attributes, and genealogy of the monarch who confers the covenant relation upon his vassal.

[2] 历史序言：描述王过去与臣属的关系。里面包括一些历史的资料，为要表示王有权要求臣属感激他。这里用的是第二身：「我，你」。

(2) 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-thou" address.

[3] 王对臣属的要求：包括禁止与其他王结盟；尊重王的审判权威。

(3) Stipulations, requirements of the vassal, including the prohibition of alliances with other kings and the honoring of the king's authority as judge.

[4] 安排将约文安放在圣所里，规定在指定的时候公开诵读约文。

(4) A provision for the deposit of the written covenant in the sanctuary, and for periodic public reading. (31)

[5] 列出诸神为见证者。

(5) A list of gods as witnesses.

[6] 祝福与咒诅的话。

(6) Formulas of curses and blessings.

出埃及、乔舒亚记的「约」与近东、赫人的盟约之相似处

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

学者 Mendenhall 指出这些盟约与上帝在出埃及记和与乔舒亚所立的约之相似处。明显地，出埃及记 20 章所用的，就是这种立约形式。上帝，盟约之主，与以色列设立「约」，祂自己与以色列联系在约的关系里。祂在以色列身上的权柄，乃根据祂的救赎作为。祂是忌邪的上帝，约中禁止以色列民服从任何其他主人。

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.

约文是上帝的约，上帝的见证：表明约的真实性

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

上帝所立的约完全根据当时立约的习惯，约文笔之与书，并保存在会幕里特别订造的约柜。这「约文」是上帝的见证，见证约的特质，和约的真实性（出 32 : 15, 34 : 29）。这是上帝自己的约，乃是耶和華的话。上帝从天上说这话，以色列人都听到了。上帝把自己所讲的话记录在石版上，摩西将石版带到山下。「是上帝的工作，字是上帝写的，刻在版上」（出 32 : 16）。虽然盟主所立的约没有现代合同的平等，可是约文还是同样地重要。「耶和華吩咐摩西说：你要将这些话写上，因为我是按这话与你和以色列人立约」（出 34 : 27）。石版乃是约文，是耶和華的约（王上 8 : 21, 代下 5 : 10, 6 : 11, 参王上 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 thee 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

摩西转身下山，手里拿着两块法版。这版是两面写的，这面那面都有字，

出 Exod.34: 29

摩西手里拿着两块法版下西乃山的时候，不知道自己的面皮因耶和华和他说话就发了光。

出 Exod. 32:16

是上帝的工作，字是上帝写的，刻在版上。

出 Exod. 34: 27

耶和华吩咐摩西说：「你要将这些话写上，因为我是按这话与你和以色列人立约。」

王上 I Kings 8:21

我也在其中为约柜预备一处。约柜内有耶和华的约，就是祂领我们列祖出埃及地的时候，与他们所立的约。」

代下 II Chron. 5:10

约柜里惟有两块石版，就是以色列人出埃及后，耶和华与他们立约的时候，摩西在何烈山所放的。除此以外，并无别物。

代下 II Chron. 6:11

我将约柜安置在其中，柜内有耶和华的约，就是祂与以色列人所立的约。」

王上 I Kings 8: 9

约柜里惟有两块石版，就是以色列人出埃及地后，耶和华与他们立约的时候摩西在何烈山所放的。除此以外，并无别物。

约的石版是摩西五经的核心：摩西五经是「约的历史」

Covenant Tablet = Heart of Pentateuch: Pentateuch = Covenant History

约柜里的两块石版是摩西五经的核心。上帝在西乃山上立约时所说的「历史序言」是了解出埃及前的历史，和创世记的家谱的关键。摩西五经叙述的历史的目的不是政治性或文化性的，也不只为记录一些动人的事件。它是「约的历史」：是上帝如何对待先祖，与亚伯拉罕立约，在西乃山上再立约的记录。「约的历史」之所以动人，是因为它是历史事实，因为它的「历史性」。上面提到，赫人的盟约条文在历史序言中并不笼统的作文章，而仔细记录盟主如何恩待他下属民族的事件。

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 = 上帝在约里所吩咐的诫命；包括祝福与咒诅

Mosaic Law = Covenant Requirements, with Blessings and Curses

摩西五经的历史既然是「约的历史」，摩西的律法也是约所规定的诫命：「耶和华对摩西说：你上山到我这里来住在这里，我要将石版，并我所写的律法，和诫命，赐给你，使你可以教训百姓」（出 24：12）。律法是上帝的训诲（torah，参 horah）。上帝对祂的子民教导祂自己的道路，记录在约的书里（出 24：4，7；参：书 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 thee the tables of stone, and the law and the commandment, which I have written, that thou mayest 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

耶和华对摩西说：「你上山到我这里来，住在这里，我要将石版并我所写的律法和诫命赐给你，使你可以教训百姓。」

出 Exod. 24: 4, 7

4 摩西将耶和华的命令都写上。清早起来，在山下筑一座坛，按以色列十二支派立十二根柱子，

7 又将约书念给百姓听。他们说：「耶和华所吩咐的，我们都必遵行。」

书 Josh. 24:26

乔舒亚将这些话都写在上帝的律法书上，又将一块大石头立在橡树下耶和华的圣所旁边。

约里的祝福与咒诅也写在石版上，在申命记 27-28 章更详细说明。

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

上帝的约文放在子民当中：子民成为上帝的会众 **God's Covenant-Document In Midst of His People: His People Formed as His Covenant Assembly**

整本「约书」由摩西写成，放在见证约的约柜里（申 31：24-26）。上帝把祂的话放在祂子民当中，与他们同在（申 30：11-14）。上帝的约与以色列民同在，因而成立了约民的会众。所以，约的结构需要客观、仔细的条文：约文本身包括所有的规定；盟约之主的身份，和属民的来历（家谱）；上帝在过去如何恩待约民的历史：以此鼓励领受约的民众感谢主；约里服事的记录，为见证守约或背约；对咒诅的警告，和赐福的应许。

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 摩西将这律法的话写在书上，及至写完了，

25 就吩咐抬耶和华约柜的利未人说：

26 「将这律法书放在耶和华你们上帝的约柜旁，可以在那里见证以色列人的不是；

申 Deut. 30:11-14

11 「我今日所吩咐你的诫命不是你难行的，也不是离你远的；

12 不是在天上，使你说：『谁替我们上天取下来，使我们听见可以遵行呢？』

13 也不是在海外，使你说：『谁替我们过海取了来，使我们听见可以遵行呢？』

14 这话却离你甚近，就在你口中，在你心里，使你可以遵行。

上帝的话是正式的，法律性的；同时充满活力，创意，大有能力 **God's Word is Formal, Legal; Every Bit Dynamic, Creative, Powerful**

上帝对祂约民所说的话是正式的，在律法上生效；可是这并没有减削上帝晓

喻的活力与创意。诗篇 147 : 15-20 是一个很美的例子，说明这两者之间的和谐：上帝的话语与诫命发到全地，带来冬天，春天；然后诗人宣告：「祂将祂的道指示雅各布，将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 showeth his word unto Jacob, his statutes and his ordinances unto Israel."

诗 Psalm 147:15-20

15 祂发命在地；祂话颁行最快。

16 祂降雪如羊毛，撒霜如炉灰。

17 祂掷下冰雹如碎渣；祂发出寒冷，谁能当得起呢？

18 祂一出令，这些就都消化；祂使风刮起，水便流动。

19 祂将祂的道指示雅各布，将祂的律例典章指示以色列。

20 别国祂都没有这样待过；至于祂的典章，他们向来没有知道。你们要赞美耶和
华！

圣经批判学者的谬论：上帝的话被僵化的过程

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

学者们往往指出旧约里的一种「僵化的过程」：上帝充满活力、先知性的话被僵化为拘谨的律法主义。这种理论并无事实根据！就算接受批判理论对旧约书卷和「来源」的写作日期（译着注：日期往后推），这种说法也不成立。这些学者认为申命记是主前第七世纪才写成的，其中「律法」与「先知预言」之结合被认为是后期的手法。但其实「约」的观念，即上帝在旧约启示的核心，在摩西时期的文化背景里就可以看出；而这立约的模式是需要约文的客观性的，甚至需要笔之于书。

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.

上帝的话：「自由奔放的灵」与「死成不变的字句」并不对立

人要使上帝的话客观化，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**

上帝在旧约里的话语中，并不存在「自由奔放的灵」与「死成不变的字句」之间的对立。「上帝的话」的观念本身就说明，这种对立是不可能的。从天上的王—上帝口中发出的话既不可能被更改，也不可能失败，我们就有保证相信祂的话永远坚立，全然客观。从最早时期我们就看出「上帝的话」是一个客观的观念。人总想使上帝的话「非位格化」，成为一种魔术的咒语；埃及人就是这样作。可是耶和与祂话语之间有着密切的关系，因此这类的误用在以色列中似乎没有发生。是的，敬拜会逐渐形式化，可是「上帝借着祂的话语启示自己」的观念却留存。

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.

上帝的话是约的话，应许的话：同时保证话语的客观性与活力；
律法非律法主义，而是约的关系中的训诲

**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**

「约」的形式强调上帝话语的客观性；同时提供话语的活力的背景。这是因为「约」与上帝的「应许」是不可分开的。约的关系是一种生命的关系。上帝说：我要作你们的上帝，你们要作我的子民（利 26：11-12）。立约的耶和与祂住在祂子民的中间。约里的「律法」层面不是一种抽象的规条，好像用一种律法主义使以色列人避免与永活的上帝接触似的。相反地，律法是 torah，是训诲；它指示人认识耶和的道路。律法向人启示耶和所喜悦的事，好叫祂住在祂子民的中间，他们也与祂同住（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 我要在你们中间立我的帐幕；我的心也不厌恶你们。

12 我要在你们中间行走；我要作你们的上帝，你们要作我的子民。

申 Deut. 4:1-14

1 「以色列人哪，现在我所教训你们的律例典章，你们要听从遵行，好叫你们存

- 活，得以进入耶和华你们列祖之上帝所赐给你们的地，承受为业。
- 2 所吩咐你们的话，你们不可加添，也不可删减，好叫你们遵守我所吩咐的，就是耶和华你们上帝的命令。
 - 3 耶和华因巴力毗珥的事所行的，你们亲眼看见了。凡随从巴力毗珥的人，耶和华你们的上帝都从你们中间除灭了。
 - 4 惟有你们专靠耶和华你们上帝的人，今日全都存活。
 - 5 我照着耶和华我上帝所吩咐的将律例典章教训你们，使你们在所要去得为业的地上遵行。
 - 6 所以你们要谨守遵行；这就是你们在万民眼前的智慧、聪明。他们听见这一切律例，必说：『这大国的人真是有智慧，有聪明！』
 - 7 那一大国的人有上帝与他们相近，像耶和华我们的上帝、在我们求告祂的时候与我们相近呢？
 - 8 又那一大国有这样公义的律例典章、像我今日在你们面前所陈明的这一切律法呢？
 - 9 「你只要谨慎，殷勤保守你的心灵，免得忘记你亲眼所看见的事，又免得你一生、这事离开你的心；总要传给你的子子孙孙。
 - 10 你在何烈山站在耶和华你上帝面前的那日，耶和华对我说：『你为我招聚百姓，我要叫他们听见我的话，使他们存活在世的日子，可以学习敬畏我，又可以教训儿女这样行。』
 - 11 那时你们近前来，站在山下；山上有火焰冲天，并有昏黑、密云、幽暗。
 - 12 耶和华从火焰中对你们说话，你们只听见声音，却没有看见形像。
 - 13 祂将所吩咐你们当守的约指示你们，就是十条诫，并将这诫写在两块石版上。

得福，应许更得福：上帝在锡安山上设立祂的名

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

「约」的关系本身就是一种得福的关系，可是它指向更大的福份。从亚伯拉罕被召以来，上帝就强调祂的约里「应许」的层面。上帝将要使万事复兴，都借着约的关系：好叫地上的万族都在亚伯拉罕里蒙福（创 12：3；18：17-19）。上帝在约里成就的救赎，保证约里最伟大的应许必然成就。在西乃山上所立的约包含了世界万国：以色列民在万国中要作圣洁的国度，君尊的祭司（出 19：5-6）。上帝在西乃山上的显现 (theophany) 并不是祂最后、至终向祂子民的自我启示；它指向有一天祂的子民要领取应许之地，且在锡安山上祂的圣所里设立耶和华的名。

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.

创 Gen. 12:3

为你祝福的，我必赐福与他；那咒诅你的，我必咒诅他。地上的万族都要因你得福。」

创 Gen. 18:17-19

17 耶和华说：「我所要做的事岂可瞒着亚伯拉罕呢？」

18 亚伯拉罕必要成为强大的国；地上的万国都必因他得福。

19 我眷顾他，为要叫他吩咐他的众子和他的眷属遵守我的道，秉公行义，使我所应许亚伯拉罕的话都成就了。」

出 Exod. 19: 5, 6

5 如今你们若实在听从我的话，遵守我的约，就要在万民中作属我的子民，因为全地都是我的。

6 你们要归我作祭司的国度，为圣洁的国民。」这些话你要告诉以色列人。」

末世的福份：上帝恩典的话语必定获胜；上帝的恩年（禧年）必定来临
Eschatological Blessing: God's Covenant Word of Grace Will Triumph;
God's Year of Jubilee (His Favor) Will Come

约里的福分乃是末世的福份。我们在上面注意到，《申命记》不仅处理目前约里福份的成就，或上帝所倾倒的忿怒。《申命记》期待上帝有一天藉祂恩典要完全胜利，大大赐福给祂的子民。这乃是以以后所有「约的历史」的蓝图。约的仪式根据安息日，安息年和所有的节期；有一天禧年，即耶和华喜悦的恩年要来到，那时，约里所有的应许都必成就。

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「约」与上帝「约里的信实」（守约）的真实性
God Announces His Acts Beforehand: Covenant and Covenant Faithfulness = Real!

上帝在没有成就祂旨意之前宣告了祂的计划，这表明祂在「约的信实」。上帝显明祂话语的大能，这使约的关系特别真实。「耶和华说：我所作的事，岂可瞒着亚伯拉罕呢？」（创 18：17）。出埃及的拯救大工，成就了向列祖的应许（出 3：4），同时启示了上帝守约的信实与恩典，这些都与「纪念」有关：这都是耶和华，上帝立约用的名字的意义。上帝呼召摩西的时候，祂预告了祂要搭救以色列人：在事情发生之前预先宣告了这事，因此，上帝在西乃山召聚以色列人，本身就是

约里应许的成就，本身就是一个「记号」。被赎的以色列族「在这山上」敬拜耶和华（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).

创 Gen. 18:17

耶和华说：「我所要做的事岂可瞒着亚伯拉罕呢？」

出 Exod. 3: 4

耶和华上帝见他过去要看，就从荆棘里呼叫说：「摩西！摩西！」他说：「我在这里。」

出 Exod. 3:12

上帝说：「我必与你同在。你将百姓从埃及领出来之后，你们必在这山上事奉我；这就是我打发你去的证据。」

上帝的恩典是信实的；祂记念！旧事成为新的

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

整个「约的神学」围绕着上帝信实的恩典。上帝记念祂所立的约，不只是临到祂背约的子民中间审判他们，也更胜过人的背叛，竖立上帝拣选约民的旨意。旷野中留下背叛的名字：Marah, Sin, Massah, Meribah – 至终成为上帝恩典与守约的信实的见证。上帝的话就是祂所发的誓；祂发誓，必定成就。先知的记号就是约的记号：上帝的话语至终成就。就算以色列人最大的背叛，以致上帝让他们被掳，也不是救赎历史的终点。旧事已经成为过去：「现在我将新事说明，这事未发以先，我就说给你们听」（赛 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 finale 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.

赛 Isa. 42:9

看哪，先前的事已经成就，现在我将新事说明，这事未发以先，我就说给你们听。

耶 Jer. 33: 3

你求告我，我就应允你，并将你所不知道、又大又难的事指示你。

学者：希伯来人不懂分辨 **Dabar** 「作为」与「话语」的双重意义？胡说八道！
约中「应许」与「成就」都建立在「话语」与「作为」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!**

就是在这点上，现代学者们说错了圣经中上帝的「话语」与讲道及其权威的关系。若说从 *dabar* 一字作出结论说：希伯来人不懂得分辨「话语」与「作为」（事件），是非常愚蠢的。约中整个「应许的架构」，与上帝子民信心的取向，都建立在这「话语」与「事件」的分辨上。亚伯拉罕相信上帝。他领受了上帝的话语，可是还没有领受上帝的作为（事件）。当上帝的作为应验祂的话语的时候，上帝的应许便成就了，人以信心欢喜快乐，因为上帝约中的应许成全了。亚伯拉罕的信心在艾萨克出生的时候「实现」了；这事成为上帝信实的记号，使亚伯拉罕的信心更加坚固，叫他看见最后所应许的后裔 – 基督 – 的日子而快乐。

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)

因此先知面临两种的考验：对立约的上帝效忠（申 13：1-5）；和先知预言的应验：都是上帝话语权能的记号（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 「你们中间若有先知或是做梦的起来，向你显个神迹奇事，
- 2 对你说：『我们去随从你素来所不认识的别神，事奉他吧。』他所显的神迹奇事虽有应验，
- 3 你也不可听那先知或是那做梦之人的话；因为这是耶和华你们的上帝试验你们，要知道你们是尽心尽性爱耶和华你们的上帝不是。

- 4 你们要顺从耶和华你们的上帝，敬畏祂，谨守祂的诫命，听从祂的话，事奉祂，专靠祂。
- 5 那先知或是那做梦的既用言语叛逆那领你们出埃及地、救赎你脱离为奴之家的耶和华你们的上帝，要勾引你离开耶和华你上帝所吩咐你行的道，你便要将他治死。这样，就把那恶从你们中间除掉。

申 Deut. 18:21, 22

21 你心里若说：『耶和华所未曾吩咐的话，我们怎能知道呢？』

22 先知托耶和华的名说话，所说的若不成就，也无效验，这就是耶和华所未曾吩咐的，是那先知擅自说的，你不要怕他。」

上帝的话语有效，大有能力，因此不是话语：学者们的谬论不合《圣经》
Efficacious, Powerful Word = Act, Thus Not Word (Critics' Unbiblical Argument)

学者们喜欢这样推论：上帝的话是大有功效的 (efficacious)，是祂作为的彰显 (active)（这是合乎圣经的说法）；因此作出一项相反的结论：上帝的话是作为 (act)，而不是话语 (word)。这种说法实在令人费解；在圣经里找不倒任何的支持！相反地：圣经中「上帝的话」的教义，乃根据上帝对祂子民所说的话：不论在伊甸园，或从焚烧的荆棘，或从西乃山上。

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.

上帝的作为启示，祂的话语也同样地启示！

学者的谬论：上帝只建立关系 (**Commune**) 而不作出话语的启示（传递内容）

God's Act Reveals, His Word Also Reveals;

Critics = Wrong: God Communes, Does Not Communicate (Unbiblical)

在「大会」的大日子，上帝从山顶云与火中向祂山下聚集的，祂所救赎的子民讲说立约的话。不错，这肯定是「启示的作为」 (revelation in act)，可是，也是「启示的话语」 (revelation in word)。上帝大而可畏的话，宣告了约中的话。因此，我们可以看出很多学者们的看法实在是谬论：他们认为上帝在启示中只显现了自己，而没有给我们任何数据（命题）；祂用的方式不是话语的传播 (communication)，而是位格之间的交通 (communion)。

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/上帝记念祂的约：「约志」(Memorials) 强调约的客观性

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

因此，「约」的形式强调上帝写下的话的客观性；正如启示的形式一样，约的形式强调上帝写下的话语的客观性。不仅如此，这意味各种不同的文字。约包括了历史、家谱、祝福、和咒诅的话，并各样律法与个案规条。我们要这样来理解摩西五经里不同文字的多元性与统一性。古代皇帝「记念」所立之约的记录，不只限于重新立约的条文本身，也包括皇室的记录 (annals, 志)，记录臣属的上贡，和顺服或叛逆的事迹。这又更加说明上帝，天上的王，祂的「约书」的文体：不论这约书是在天上的，或是透过祂的仆人，先知们，赐给祂的属民的。

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.

约是充满活力的：上帝与子民同在；子民以服事回应上帝的约

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

可是约的活力并没有因古代立约的形式与皇室的记录而削减。约的本质对上帝启示所用的形式有莫大的涵义。上帝住在祂子民的中间！上帝同在，要求祂的子民服事祂，响应祂的约。领受约的仪式就是一次敬拜聚会（出 3：12；8：1）。凡有血气的都须在约里服事耶和华。正如先祖是耶和华的仆人，以色列全国被上帝呼召作祂的儿子，服事祂。上帝在《申命记》设立「约的宪法」时特别规定，以色列民必须服事耶和华，不可服事他神（申 6：13；10：12；11：13）。这是向上帝的服事，从敬畏的心发出。敬畏上帝的人对祂应有、恰当的反应乃是服事祂：不像作奴隶在祂面前恐惧，而是爱祂、敬畏祂（申：10；6：13；10：20）。上帝要求人全心事奉祂（申 10：12；11：13），以喜乐的心敬拜（申 28：47）。人的服事有伦理方面：要有一颗正直的心。敬拜的仪式表现「宗教性」关系；敬拜是「约」里的敬拜，特别因为敬拜表达了上帝是灵（申 4：15-24；12：39；参 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

上帝说：「我必与你同在。你将百姓从埃及领出来之后，你们必在这山上事奉我；这就是我打发你去的证据。」

出 Exod. 8:1

耶和华吩咐摩西说：「你进去见法老，对他说：『耶和华这样说：容我的百姓去，好事奉我。』」

申 Deut. 6:13

你要敬畏耶和华你的上帝，事奉祂，指着祂的名起誓。

申 Deut. 10:12

「以色列啊，现在耶和华你上帝向你所要的是什么呢？只要你敬畏耶和华你的上帝，遵行祂的道，爱祂，尽心尽性事奉祂，

申 Deut. 11:13

「你们若留意听从我今日所吩咐的诫命，爱耶和华你们的上帝，尽心尽性事奉祂，

申 Deut. 28: 47

「因为你富有的时候，不欢心乐意地事奉耶和华你的上帝，

申 Deut. 4:15-24

15 「所以，你们要分外谨慎；因为耶和华在何烈山、从火中对你们说话的那日，你们没有看见什么形像。

16 惟恐你们败坏自己，雕刻偶像，彷彿什么男像女像，

17 或地上走兽的像，或空中飞鸟的像，

18 或地上爬物的像，或地底下水中鱼的像。

19 又恐怕你向天举目观看，见耶和华你的上帝为天下万民所摆列的日月星，就是天上的万象，自己便被勾引敬拜事奉祂。

20 耶和华将你们从埃及领出来，脱离铁炉，要特作自己产业的子民，像今日一样。

21 耶和华又因你们的缘故向我发怒，起誓必不容我过约但河，也不容我进入耶和

华你上帝所赐你为业的那美地。

22 我只得死在这地，不能过约但河；但你们必过去得那美地。

23 你们要谨慎，免得忘记耶和华你们上帝与你们所立的约，为自己雕刻偶像，就是耶和华你上帝所禁止你做的偶像；

24 因为耶和华你的上帝乃是烈火，是忌邪的上帝。

申 Deut. 12:30

那时就要谨慎，不可在他们除灭之后随从他们的恶俗，陷入网罗，也不可访问他们的神说：『这些国民怎样事奉他们的神，我也要照样行。』

敬拜：对约的回应，都因上帝与约民同在；

上帝客观的话激发仆人们的回应

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

这种对约的回应，都因上帝与祂子民同在，是祂「同在」的必然结果。这是对约的吩咐和应许的响应话语的根据。敬拜的话从约里的仆人口中发出，都因圣灵的同在。这让我们认识旧约里上帝权威的话语的另一方面。上帝的话客观的临到人，祂的话被人记念；同时，上帝话语所激发的响应，可能是圣灵默示的话，不论是先祖为祭坛命名（因耶和华曾在那里显现），或摩西的诗歌，或戴维的诗篇。

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)

「约」与「敬拜」有密切的关系：可是，切勿冲淡「话语启示」的重要性！

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

现代学者强调盟约与敬拜的关系；这反映他们对盟约模式重要性的体会。可是我们必须指出一项相反的结论：敬拜的处境，不但没有冲淡《圣经》所强调的「逐字启示」(verbal revelation)；反而更突出其重要性。约的荣耀，在于上帝向祂的子民说话。救赎的高峰在于上帝子民对救赎的回应。上帝晓喻的属灵话语，激发上帝子民响应的属灵话语：他们高举上帝的圣名，赞美祂。往往圣灵是使敬拜的话成形的那位。先知们不仅宣告上帝的话。他们也祷告，也被圣灵充满赞美上帝（出 15：1；申 31：19, 30, 31；撒下 23：1, 2；参：民 11：26-29）。上帝起初将祂自己生命的气吹进人；祂也要从人接受被圣灵（上帝的气）充满的嘴唇所发出的赞

美。上帝从天上颁发的话语，乃是立约的根基，也是圣经中「启示的教义」的根据。圣灵充满人，叫上帝的仆人回应祂；这就是「约」的成全，彰显出上帝话语的丰富：上帝的话同时是呼召，也是响应。

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

那时，摩西和以色列人向耶和华唱歌说：我要向耶和华歌唱，因祂大大战胜，将马和骑马的投在海中。

申 Deut. 31: 19, 30

19 现在你要写一篇歌，教导以色列人，传给他们，使这歌见证他们的不是；
30 摩西将这一篇歌的话都说与以色列全会众听。

撒下 II Sam. 23: 1, 2

1 以下是戴维末了的话。耶西的儿子戴维得居高位，是雅各布上帝所膏的，作以色列

的美歌者，说：

2 耶和华的灵借着我说：祂的话在我口中。

民 Num. 11: 26-29

26 但有两个人仍在营里，一个名叫伊利达，一个名叫米达。他们本是在那些被录的人中，却没有到会幕那里去。灵停在他们身上，他们就在营里说预言。

27 有个少年人跑来告诉摩西说：「伊利达、米达在营里说预言。」

28 摩西的帮手，嫩的儿子乔舒亚，就是摩西所拣选的一个，说：「请我主摩西禁止他们。」

29 摩西对他说：「你为我的缘故嫉妒人吗？惟愿耶和华的百姓都受感说话！愿耶和华把祂的灵降在他们身上！」

旧约时期上帝话语的事奉（传道事工）
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话语

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

上帝丰富的启示引发的话语事奉有两方面：先知中保性的事工，将上帝的话传给子民。百姓不能承受上帝从西乃山雷电中所说的话，因此摩西被召领取启示，然后传给人民（出 20：19；申 5：27-33）。这种事工包括将上帝的话笔之于书。摩西把约写下来，继续上帝用指头把约写在石版的工作。摩西作中保的功能，成为先知职位的模样。《申命记》18：15-22 先知的律法清楚提到西乃山下以色列民的请求和摩西作先知中保的工作。犯罪的子民不能承受上帝的声音，或面对那象征祂同在的烈火，因此上帝兴起先知，最后还兴起最伟大的先知弥赛亚：「我要将我当说的话传给祂，祂要将我一切所吩咐的，都传给他们」（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

对摩西说：「求你和我们说话，我们必听；不要上帝和我们说话，恐怕我们死亡。」

申 Deut. 5:27-33

27 求你近前去，听耶和华我们上帝所要说的一切话，将祂对你说的话都传给我们，我们就听从遵行。」

28 「你们对我说的话，耶和华都听见了。耶和华对我说：『这百姓的话，我听见了；他们所说的都是。」

29 惟愿他们存这样的心敬畏我，常遵守我的一切诫命，使他们和他们的子孙永远得福。」

- 30 你去对他们说：你们回帐棚去吧！
- 31 至于你，可以站在我这里，我要将一切诫命、律例、典章传给你；你要教训他们，使他们在我要赐他们为业的地上遵行。』
- 32 所以，你们要照耶和华你们上帝所吩咐的谨守遵行，不可偏离左右。
- 33 耶和华你们上帝所吩咐你们行的，你们都要去行，使你们可以存活得福，并使你们的日子在所要承受的地上得以长久。」

申 Deut. 18:15-22

- 15 耶和华你的上帝要从你们弟兄中间给你兴起一位先知，像我，你们要听从他。
- 16 正如你在何烈山大会的日子求耶和华你上帝一切的话，说：『求你不再叫我听见耶和华我上帝的声音，也不再叫我看见这大火，免得我死亡。』
- 17 耶和华就对我说：『他们所说的是。
- 18 我必在他们弟兄中间给他们兴起一位先知，像你。我要将当说的话传给他；他要将我一切所吩咐的都传给他们。
- 19 谁不听他奉我名所说的话，我必讨谁的罪。
- 20 若有先知擅敢托我的名说我所未曾吩咐他说的话，或是奉别神的名说话，那先知就必治死。』
- 21 你心里若说：『耶和华所未曾吩咐的话，我们怎能知道呢？』
- 22 先知托耶和华的名说话，所说的若不成就，也无效验，这就是耶和华所未曾吩咐的，是那先知擅自说的，你不要怕他。」

申 Deut. 18:18

我必在他们弟兄中间给他们兴起一位先知，像你。我要将当说的话传给他；他要将我一切所吩咐的都传给他们。

先知事工第二方面：教导上帝所启示的话语

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

传道事工的第二方面就是教导上帝所启示的话语。上文说过，*torah* 一字指这意思。上帝启示的内容就是「约」：上帝将祂的话借着启示带到祂子民面前，也笔之于书；因此必须有人教导这话，让上帝的子民和他们的子孙明白（出 4：14-16；24：12；申 5：31）。上帝从天上赐下祂的教导，并笔之于书，叫摩西、众祭司、先知、士师和君王能教导（参：利 10：11；申 31：10；33：10；17：8-13，18-20；尼 8 章；撒上 12：23；代下 17：7-19；耶 18：18；玛 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 耶和华向摩西发怒说：「不是有你的哥哥利未人亚伦吗？我知道他是能言的；现在他出来迎接你，他一见你，心里就欢喜。
- 15 你要将当说的话传给他；我也要赐你和他口才，又要指教你们所当行的事。
- 16 他要替你对百姓说话；你要以他当作口，他要以你当作上帝。」

出 Exod. 24:12

耶和华对摩西说：「你上山到我这里来，住在这里，我要将石版并我所写的律法和诫命赐给你，使你可以教训百姓。」

申 Deut. 5:31

至于你，可以站在我这里，我要将一切诫命、律例、典章传给你；你要教训他们，使他们在他们为业的地上遵行。」

利 Lev. 10:11

又使你们可以将耶和华藉摩西晓谕以色列人的一切律例教训他们。」

申 Deut. 31:10

摩西吩咐他们说：「每逢七年的末一年，就在豁免年的定期住棚节的时候，

申 Deut. 33:10

他们要将你的典章教训雅各布，将你的律法教训以色列。他们要把香焚在你面前，把全牲的燔祭献在你的坛上。」

申 Deut. 17:8-13

- 8 「你城中若起了争讼的事，或因流血，或因争竞，或因殴打，是你难断的案件，你就当起来，往耶和华你上帝所选择的地方
- 9 去见祭司利未人，并当时的审判官，求问他们，他们必将判语指示你。
- 10 他们在耶和华所选择的地方指示你的判语，你必照着他们所指教你的话谨守遵行。
- 11 要按他们所指教你的律法，照他们所断定的去行；他们所指示你的判语，你不可偏离左右。
- 12 若有人擅敢不听从那侍立在耶和华你上帝面前的祭司，或不听从审判官，那人就必治死；这样，便将那恶从以色列中除掉。
- 13 众百姓都要听见害怕，不再擅敢行事。」

申 Deut. 17:18-20

- 18 他登了国位，就要将祭司利未人面前的这律法书，为自己抄录一本，
- 19 存在他那里，要平生诵读，好学习敬畏耶和华他的上帝，谨守遵行这律法书上的一切言语和这些律例，
- 20 免得他向弟兄心高气傲，偏左偏右，离了这诫命。这样，他和他的子孙便可在以色列中，在国位上年长日久。」

尼 Nehemiah chapter 8 章

- 1 到了七月，以色列人住在自己的城里。那时，他们如同一人聚集在水门前的宽阔处，请文士以斯拉将耶和華藉摩西传给以色列人的律法书带来。
- 2 七月初一日，祭司以斯拉将律法书带到听了能明白的男女会众面前。
- 3 在水门前的宽阔处，从清早到晌午，在众男女、一切听了能明白的人面前读这律法书。众民侧耳而听。
- 4 文士以斯拉站在为这事特备的木台上。玛他提雅、示玛、亚奈雅、乌利亚、希勒家，和玛西雅站在他的右边；毗大雅、米沙利、玛基雅、哈顺、哈拔大拿、撒迦利亚，和米书兰站在他的左边。
- 5 以斯拉站在众民以上，在众民眼前展开这书。他一展开，众民就都站起来。
- 6 以斯拉称颂耶和華至大的上帝；众民都举手应声说：「阿们！阿们！」就低头，面伏于地，敬拜耶和華。
- 7 耶书亚、巴尼、示利比、雅悯、亚谷、沙比太、荷第雅、玛西雅、基利他、亚撒利雅、约撒拔、哈难、毗莱雅，和利未人使百姓明白律法；百姓都站在自己的地方。
- 8 他们清清楚楚地念上帝的律法书，讲明意思，使百姓明白所念的。
- 9 省长尼赫迈亚和作祭司的文士以斯拉，并教训百姓的利未人，对众民说：「今日是耶和華你们上帝的圣日，不要悲哀哭泣。」这是因为众民听见律法书上的话都哭了；
- 10 又对他们说：「你们去吃肥美的，喝甘甜的，有不能预备的就分给他，因为今日是我们主的圣日。你们不要忧愁，因靠耶和華而得的喜乐是你们的力量。」
- 11 于是利未人使众民静默，说：「今日是圣日；不要作声，也不要忧愁。」
- 12 众民都去吃喝，也分给人，大大快乐，因为他们明白所教训他们的话。
- 13 次日，众民的族长、祭司，和利未人都聚集到文士以斯拉那里，要留心听律法上的话。
- 14 他们见律法上写着，耶和華藉摩西吩咐以色列人要在七月节住棚，
- 15 并要在各城和耶路撒冷宣传报告说：「你们当上山，将橄榄树、野橄榄树、番石榴树、棕树，和各样茂密树的枝子取来，照着所写的搭棚。」
- 16 于是百姓出去，取了树枝来，各人在自己的房顶上，或院内，或神殿的院内，或水门的宽阔处，或以法莲门的宽阔处搭棚。
- 17 从掳到之地归回的全会众就搭棚，住在棚里。从嫩的儿子乔舒亚的时候直到这日，以色列人没有这样行。于是众人大大喜乐。
- 18 从头一天直到末一天，以斯拉每日念上帝的律法书。众人守节七日，第八日照例有严肃会。

撒上 I Sam. 12:23

至于我，断不停止为你们祷告，以致得罪耶和華。我必以善道正路指教你们。

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、拿坦业、米该亚往犹大各城去教训百姓。
- 8 同着他们有利未人示玛雅、尼探雅、西巴第雅、亚撒黑、示米拉末、乔纳单、亚多尼雅、多比雅、驼巴多尼雅，又有祭司伊莱沙玛、约兰同着他们。
- 9 他们带着耶和华的律法书，走遍犹大各城教训百姓。
- 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 有些非利士人与约沙法送礼物，纳贡银。亚拉伯人也送他公绵羊七千七百只，公山羊七千七百只。
- 12 约沙法日渐强大，在犹大建造营寨和积货城。
- 13 他在犹大城邑中有许多工程，又在耶路撒冷有战士，就是大能的勇士。
- 14 他们的数目，按着宗族，记在下面：犹大族的，千夫长押拿为首率领大能的勇士三十万；
- 15 其次是，千夫长约哈难率领大能的勇士二十八万；
- 16 其次是，细基利的儿子亚玛斯雅（他为耶和華牺牲自己）率领大能的勇士二十万。
- 17 便雅悯族，是大能的勇士以利雅大率领，拿弓箭和盾牌的二十万；
- 18 其次是，约萨拔率领预备打仗的十八万。
- 19 这都是伺候王的，还有王在犹大全地坚固城所安置的不在其内。

耶 Jer. 18:18

他们就说：「来吧！我们可以设计谋害杰里迈亚；因为我们有祭司讲律法，智慧人设谋略，先知说预言，都不能断绝。来吧！我们可以用舌头击打他，不要理会他的一切话。」

玛 Mal. 2: 7

祭司的嘴里当存知识，人也当由他口中寻求律法，因为他是万军之耶和華的使者。

「明显的事，是永远属我们和我们的子孙的，好叫我们遵行这律法上的一切话」（申 29：29）。当上帝的仆人忠心教导祂所启示的话语的时候，上帝的话就刻在以色列人－父与子－的心版上，好叫他们顺服（申 30：11-13，参申 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

「隐秘的事是属耶和華我们上帝的；惟有明显的事是永远属我们和我们子孙的，好叫我们遵行这律法上的一切话。」

申 Deut. 30:11-13

- 11 「我今日所吩咐你的诫命不是你难行的，也不是离你远的；
 12 不是在天上，使你说：『谁替我们上天取下来，使我们听见可以遵行呢？』
 13 也不是在海外，使你说：『谁替我们过海取了来，使我们听见可以遵行呢？』
 申 Deut. 6:6-9
 6 我今日所吩咐你的话都要记在心上，
 7 也要殷勤教训你的儿女。无论你坐在家里，行在路上，躺下，起来，都要谈论。
 8 也要系在手上为记号，戴在额上为经文；
 9 又要写在你房屋的门框上，并你的城门上。」

先知一方面教导上帝的话，一方面领受更多的启示

Prophets Teach God's Word, And Receive Further Revelation

教导上帝启示的话与领受新的启示，有密切的关系。教导上帝律法的祭司须用乌陵和土明求问上帝（民 27：21）。先知一方面领受上帝的话，另一方面传讲所领受的话语。先知的责备、审判，乃针对违背上帝的律法的人；不论是祂在旷野中所赐的，或是摩西之后藉先知所颁布的律法（耶 9：12，13；16：11；26：2-6；32：20-23；44：10；何 8：1，12；4：1-6；摩 2：4；赛 42：24；亚 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

他要站在祭司伊莱贾撒面前；伊莱贾撒要凭乌陵的判断，在耶和华面前为他求问。他和以色列全会众都要遵伊莱贾撒的命出入。」

耶 Jer. 9:12, 13

- 12 谁是智慧人，可以明白这事？耶和华的口向谁说过，使他可以传说？遍地为何灭亡，干焦好像旷野，甚至无人经过呢？
 13 耶和华说：「因为这百姓离弃我，在他们面前所设立的律法没有遵行，也没有听从我的话；

耶 Jer. 16:11

你就对他们说：『耶和华说：因为你们列祖离弃我，随从别神，事奉敬拜，不遵守我的律法，

耶 Jer. 26: 2-6

- 2 「耶和华如此说：你站在耶和华殿的院内，对犹大众城邑的人，就是到耶和华殿来礼拜的，说我所吩咐你的一切话，一字不可删减。

3 或者他们肯听从，各人回头离开恶道，使我后悔不将我因他们所行的恶，想要施行的灾祸降与他们。

4 你要对他们说，耶和华如此说：『你们若不听从我，不遵行我设立在你们面前的律法，

5 不听我从早起来差遣到你们那里去我仆人众先知的的话，

6 我就必使这殿如示罗，使这城为地上万国所咒诅的。』」

耶 Jer. 32: 20-23

20 在埃及地显神迹奇事，直到今日在以色列和别人中间也是如此，使自己得了名声，正如今日一样。

21 用神迹奇事和大能的手，并伸出来的膀臂与大可畏的事，领你的百姓以色列出了埃及。

22 将这地赐给他们，就是你向他们列祖起誓应许赐给他们流奶与蜜之地。

23 他们进入这地得了为业，却不听从你的话，也不遵行你的律法；你一切所吩咐他们行的，他们一无所行，因此你使这一切的灾祸临到他们。

耶 Jer. 44:10

到如今还没有懊悔，没有惧怕，没有遵行我在你们和你们列祖面前所设立的法度律例。

何 Hos. 8:1

你用口吹角吧！敌人如鹰来攻打耶和华的家；因为这民违背我的约，干犯我的律法。

何 Hos. 8:12

我为他写了律法万条，他却以为与他毫无关涉。

何 Hos. 4:1-6

1 以色列人哪，你们当听耶和华的话。耶和华与这地的居民争辩，因这地上无诚实，无良善，无人认识上帝。

2 但起假誓，不践前言，杀害，偷盗，奸淫，行强暴，杀人流血，接连不断。

3 因此，这地悲哀，其上的民、田野的兽、空中的鸟必都衰微，海中的鱼也必消灭。

4 然而，人都不必争辩，也不必指责，因为这民与抗拒祭司的人一样。

5 你这祭司必日间跌倒；先知也必夜间与你一同跌倒；我必灭绝你的母亲。

6 我的民因无知识而灭亡。你弃掉知识，我也必弃掉你，使你不再给我作祭司。你既忘了你上帝的律法，我也必忘记你的儿女。

摩 Amos 2: 4

耶和华如此说：犹大人三番四次的犯罪，我必不免去他们的刑罚；因为他们厌弃耶和华的训诲，不遵守祂的律例。他们列祖所随从虚假的偶像使他们走迷了。

赛 Isa. 42:24

谁将雅各布交出当作掳物，将以色列交给抢夺的呢？岂不是耶和华吗？就是我们所得罪的那位。他们不肯遵行祂的道，也不听从祂的训诲。

亚 Zech. 7: 9-12

9 「万军之耶和华曾对你们的列祖如此说：『要按至理判断，各人以慈爱怜悯弟兄。」

10 不可欺压寡妇、孤儿、寄居的，和贫穷人。谁都不可心里谋害弟兄。』」

11 他们却不肯听从，扭转肩头，塞耳不听，

12 使心硬如金刚石，不听律法和万军之耶和华用灵藉从前的先知所说的话。故此，万军之耶和华大发烈怒。

上帝保存祂已经启示的话：教导事工的必须性

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

不过在旧约历史中，上帝的子民认识祂赐下并保存的启示，这话必须有人教导上帝的子民。耶和华的话会临到以色列民，而这话往往是审判的话；有时启示会中断，不过上帝已赐的话则常与子民同在。亚伦的工作是向以色列民宣告上帝已经向摩西启示的话（出 4：14-16），这工作必须持续下去，虽然以色列人常常忽略、甚至误用这话。后来以色列人重新发现、尊重律法书（王下 22：8），重新教导它（代下 17：7-19），这给上帝的子民带来复兴。其实负责教导上帝的话的不仅是以色列的先知，祭司，和君王。每一位当父亲的犹太人都须负起这责任。

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 耶和华向摩西发怒说：「不是有你的哥哥利未人亚伦吗？我知道他是能言的；现在他出来迎接你，他一见你，心里就欢喜。」

15 你要将当说的话传给他；我也要赐你和他口才，又要指教你们所当行的事。

16 他要替你对百姓说话；你要以他当作口，他要以你当作上帝。」

王下 II Kings 22:8

大祭司希勒家对书记沙番说：「我在耶和华殿里得了律法书。」希勒家将书递给沙番，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、拿坦业、米该亚往犹大各城去教训百姓。
- 8 同着他们有利未人示玛雅、尼探雅、西巴第雅、亚撒黑、示米拉末、乔纳单、亚多尼雅、多比雅、驼巴多尼雅，又有祭司伊莱沙玛、约兰同着他们。
- 9 他们带着耶和华的律法书，走遍犹大各城教训百姓。
- 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 有些非利士人与约沙法送礼物，纳贡银。亚拉伯人也送他公绵羊七千七百只，公山羊七千七百只。
- 12 约沙法日渐强大，在犹大建造营寨和积货城。
- 13 他在犹大城邑中有许多工程，又在耶路撒冷有战士，就是大能的勇士。
- 14 他们的数目，按着宗族，记在下面：犹大族的，千夫长押拿为首率领大能的勇士三十万；
- 15 其次是，千夫长约哈难率领大能的勇士二十八万；
- 16 其次是，细基利的儿子亚玛斯雅（他为耶和華牺牲自己）率领大能的勇士二十万。
- 17 便雅悯族，是大能的勇士以利雅大率领，拿弓箭和盾牌的二十万；
- 18 其次是，约萨拔率领预备打仗的十八万。
- 19 这都是伺候王的，还有王在犹大全地坚固城所安置的不在其内。

以斯拉与会堂：教导上帝话语事工的模式，直到基督的到来 **Ezra and Synagogue: Models of Teaching Ministry until Christ**

从上帝启示祂话语的背景，我们可以了解「智慧之士」和「文士」的意义。祭司以斯拉的教导（尼 8 章）是旧约中从事这教导事工的最佳例子。以斯拉的教导成为会堂的模式，而主耶稣在拿撒勒也循着这模式在会堂教导；祂宣告：以赛亚对祂的预言已经应验（路 4：16-21）。上帝的启示在基督的福音显明时已经完成；因此教导上帝话语的责任，成为上帝子民中唯一的传道事工。先知的呼召已在使徒时代结束，可是牧师与教师的工作却不断持续。

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 耶稣来到拿撒勒，就是祂长大的地方。在安息日，照祂平常的规矩进了会堂，站起来要念圣经。
- 17 有人把先知以赛亚的书交给祂，祂就打开，找到一处写着说：
- 18 主的灵在我身上，因为祂用膏膏我，叫我传福音给贫穷的人；差遣我报告：被

掳的得释放，瞎眼的得看见，叫那受压制的得自由，
 19 报告上帝悦纳人的禧年。
 20 于是把书卷起来，交还执事，就坐下。会堂里的人都定睛看祂。
 21 耶稣对他们说：「今天这经应验在你们耳中了。」

基督，上帝的道 **CHRIST THE WORD**

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

耶稣基督与上帝「话语的启示」 (**Verbal Revelation**) : 上帝的道是位格 (**person**) **Verbal Revelation in Jesus Christ: Word of God as Person**

基督道成肉身，并无废除旧约「客观启示」与「权威性教导」的模式，反倒成全了。弥赛亚的事工完全没有压抑或投射上帝话语的启示。耶稣基督道成肉身，不是孤存事件(没有被解释的事件)。上帝的道是一个位格！耶稣有祂的作为；可是耶稣也说话。基督是上帝的道，祂所说的和祂所作的都是上帝完满、和最后的启示（徒 1 : 1）。耶稣成全了上帝在申命记 18 : 18 关于「那先知」的应许。

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

提阿非罗啊，我已经作了前书，论到耶稣开头一切所行所教训的，

申 Deut. 18:18

我必在他们弟兄中间给他们兴起一位先知，像你。我要将当说的话传给他；他要将我一切所吩咐的都传给他们。

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

耶稣的先知职份：摩西，伊莱贾，与基督

四福音都显明基督作先知的职份。符类福音记载主登山变相，耶稣的先知身份在此特别明显。有声音从云中宣告：「这是我的爱子，你们要听祂」（路 9 : 35）。从上下文来看，这次吩咐大有能力，有深远的意义。摩西是先知职份的创始人；伊莱贾是先知职份的恢复者；他们与荣耀的基督在山上一同显现。只有耶稣 – 祂的话，祂的作为 – 存留。可是耶稣必须成就的工作、必须颁布的启示，并不废除律法与先知（旧约《圣经》）；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.

约 17 : 8 – 子领受，父的话，传递父的话

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

《约翰福音》17 : 8 基督的祷告也指向摩西的先知职份，不过没有那么明显。耶稣说父给祂的道 (*rhemata*) 祂照样给祂的门徒。摩西怎样在西乃山领受律法的话；同样在创世以前与父共享荣耀的子领受父的话，子传递给祂的子民。

Another and slightly less direct 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.

约 John 17 : 8

因为你所赐给我的道，我已经赐给他们，他们也领受了，又确实知道，我是从你出来的，并且信你差了我来。

从旧约看耶稣的权柄与信息：施洗约翰与耶稣宣告的信息相同

Jesus’ Authority and Message in Old Testament Context:

John the Baptist and Jesus Proclaim Same Message

要明白主基督的权柄，须了解旧约背景。这是为什么主耶稣在地上早期所宣告的信息与施洗约翰的信息完全相同。约翰是旧约式的先知，他来宣告：经上记的事成就日子已近了。耶稣担起同样的先知工作，宣告同样的信息。不过耶稣不仅是一位先知：祂是所有预言的应验。因此祂宣告的信息：「上帝的国近了」有更广的意义。祂在拿撒勒会堂宣布：「今天这经应验在你们耳中了」（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).

耶稣（儿子）超越摩西（仆人）

Christ the Son Surpasses Moses the Servant

基督的权柄超越摩西的权柄，正如儿子的权柄超越仆人的权柄。上帝直接在西乃山上从云中晓喻，然后将详细的律法颁布给摩西。可是耶稣登山变相的时候，上帝在云中颁布的不是十条诫命，而是一条：「这是我的爱子，你们要听祂。」上帝的儿子亲自临到人间，因此祂的信息不须从云中宣告。弥赛亚在加利利山上坐在位上，以君王的绝对权柄颁布祂的律法 (*torah*)：「可是，我告诉你们...」。

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..."

永恒先存的基督是上帝的儿子 ->基督是弥赛亚 - 先知

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

见到子的人就见到父；听到子话语的人就听到上帝的话。基督是「弥赛亚 - 先知」。要了解祂的职份，必须了解祂本质上乃是上帝的儿子。圣子领受的信息不像摩西在山上领受。基督的信息是父在永恒里交付祂的；祂在永恒里与父一样是上帝；父与子共永、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.

基督启示的权柄与旧约启示的权柄之间有连贯性；同时基督启示的权柄超越一切，是宇宙终极的启示权柄。希伯来书的作者清楚宣告这两方面的事实：「上帝既在古时借着众先知多次多方的晓谕列祖，就在这末世借着祂儿子晓谕我们；又早已立祂为承受万有的，也曾借着祂创造诸世界。祂是上帝荣耀所发的光辉，是上帝本体的真像，常用祂权能的命令托住万有。祂洗净了人的罪，就坐在高天至大者的右边。祂所承受的名，既比天使的名更尊贵，就远超过天使。」（来 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 hath inherited a more excellent name than they" (Heb. 1:1-4).

《圣经》中启示的权柄的架构：基督是至终的启示

Biblical Structure of Authority in Revelation

这就是《圣经》中启示权柄的架构：上帝藉先知传言后，在末世藉祂的儿子晓喻。上帝藉祂众仆人所传递的信息，都指向祂儿子宣告的终极信息。不过所有信息的权柄都是上帝的权柄。我们不需要用红字版的《圣经》。（注：意即《圣经》所有的信息都是基督的话。）同时，每一次上帝具体启示时都用话语传讲。上帝的话不是历史中不能衡量的「点」，即祁克果以来不少思想家想象的。上帝儿子晓喻像先知说话一样；「藉众先知」和「藉祂的儿子」是平衡观念。希伯来书继续形容上帝藉祂儿子的晓喻，是救赎的信息：「我们若忽略这么大的救恩，怎能逃罪呢？这救恩起先是主亲自讲的，后来是听见的人给我们证实了。上帝又按自己的旨意，用神迹、奇事和百般的异能，并圣灵的恩赐，与他们作见证」（来 2：3-4）。

This is the biblical structure of authority in revelation: having spoken in the prophets, God hath 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" (2:3, 4).

这段经文给了我们讲道权柄之钥。这就是至高先知的权柄：祂不仅是先知，祂是上帝的儿子。上帝以基督的权柄赐下救恩的信息。主耶稣所宣讲的信息，由那些听见的人肯定，而他们的见证，又由上帝给他们行神迹的能力作见证。

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.

主耶稣的话不仅是能犯错谬的凡人对上帝话语的见证：「叫人活着的乃是灵，肉体是无益的。我对你们所说的话就是灵，就是生命。」（约 6：63）。旧约并没有把上帝在创造、救赎中所说大能的话，和祂在约中教导的律法对立起来。同样，耶稣在福音里也宣讲了赐生命的话：不仅：「拉撒路，起来！」，还有：「复活在我，生命在我」（约 11：43，25）。祂有力的宣告「你的罪被赦免了」，又吩咐：「起来，拿你的褥子行走！」（可 2：9）。复活的主不只解释《圣经》，开启门徒的思想；祂也吩咐门徒「叫万国作我的门徒 ... 凡我所吩咐你们的，都要教导他们遵守」（太 28：19，20）。人若不降服在弥赛亚律法的训诲 (*torah*) 之下，就不是耶稣基督的门徒。

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, “Thy 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.

约 John 6:63

叫人活着的乃是灵，肉体是无益的。我对你们所说的话就是灵，就是生命。

约 John 11:43

43 说了这话，就大声呼叫说：「拉撒路出来！」

约 John 11:25

25 耶稣对他说：「复活在我，生命也在我。信我的人虽然死了，也必复活，

可 Mark 2:9

9 或对瘫子说『你的罪赦了』，或说『起来！拿你的褥子行走』；那一样容易呢？

太 Matt. 28:19, 20

19 所以，你们要去，使万民作我的门徒，奉父、子、圣灵的名给他们施洗。
20 凡我所吩咐你们的，都教训他们遵守，我就常与你们同在，直到世界的末了。」

福音是有内容的。福音以权威宣讲：上帝约里的应许都成就了，立约的主也同时颁布新的诫命。

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

从新约圣经关于「讲道」的用词看讲道的权柄
AUTHORITY IN NEW TESTAMENT TERMS FOR PREACHING
 (Edmund P. Clowney, *Preaching and Biblical Theology*, pp. 54-59.)

新约有关讲道的名词，都带权威意义；宣讲的信息带有权柄

New Testament Terms for Preaching All Carry Meaning of “Authority”;
Kerygma = Authoritative Message

新约中有关讲道的词汇：*keryma*（信息），*evangelion*（福音），*marturia*（见证），*didache*（教导/教义），都有「权柄」的意思。*Kerygma*，所宣讲的信息就是 *keryx* – 先锋 – 所传递的信息。新约提到乔纳、施洗约翰、耶稣、与使徒的讲道时（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；提后 1：11）都用这字。每次都有上帝的差派，而耶稣乃是这任命的主角。耶稣比乔纳伟大；施洗约翰连耶稣的鞋带都不配解开；耶稣更是使徒的主！所宣告的伟大信息是：天国已来临；因为国度来临，上帝先对祂子民有所要求，然后对全世界有所要求。信息的内容以上帝为中心；因此需要正式的文体。上帝的使者直接宣告祂的救赎大工。

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

当审判的时候，尼尼微人要起来定这世代的罪，因为尼尼微人听了乔纳所传的就悔改了。看哪，在这里有一人比乔纳更大！

路 Luke 11:32

当审判的时候，尼尼微人要起来定这世代的罪，因为尼尼微人听了乔纳所传的就悔改了。看哪！在这里有一人比乔纳更大。

太 Matt. 3:1

1 那时，有施洗的约翰出来，在犹太的旷野传道，说：

可 Mark 1:4, 7

4 照这话，约翰来了，在旷野施洗，传悔改的洗礼，使罪得赦。

7 他传道说：「有一位在我以后来的，能力比我更大，我就是弯腰给祂解鞋带也是不配的。

路 Luke 3:3

祂就来到约但河一带地方，宣讲悔改的洗礼，使罪得赦。

路 Luke 4:18, 19

18 主的灵在我身上，因为祂用膏膏我，叫我传福音给贫穷的人；差遣我报告：被掳的得释放，瞎眼的得看见，叫那受压制的得自由，

19 报告上帝悦纳人的禧年。

路 Luke 8:1

过了不多日，耶稣周游各城各乡传道，宣讲神国的福音。和祂同去的有十二门徒。

太 Matt.10:7

随走随传，说『天国近了！』

太 Matt. 10:27

我在暗中告诉你们的，你们要在明处说出来；你们耳中所听的，要在房上宣扬出来。

提前 I Tim. 2:7

我为此奉派作传道的，作使徒，作外邦人的师傅，教导他们相信，学习真道。我说的是真话，并不是谎言。

提后 II Tim. 1:11

我为这福音奉派作传道的，作使徒，作师傅。

「福音」带有权柄

Gospel: An Authoritative Term

同样，「福音」也满有权柄。马太与马可用名词；路加则用动词，这非常有意义。我们提过路加福音第四章：福音就是以赛亚预言（61：1，2）之应验；这是福音的定义。在拿撒勒人耳中成就的是禧年的来临：上帝的子民从束缚中被拯救的高峰时刻，就是选民被复兴、承受恩典产业的时候（利 25：8-17）。这是为什么在路加福音，福音先从天使的口中宣告。「大好的消息」就是先知们所期待，最好

的消息！天国已来到，因为国度的王已来临。救恩已被显明，因为救主基督已诞生。路加说「传天国的福音」(evangelizing the Kingdom)，其它的福音书说「宣讲(herald)天国」；两个字是同义的，从路加福音第四章可以看出。先锋的号角，像古代的祭司的号角一样，宣告禧年来临的好消息（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).

赛 Isa. 61:1, 2

- 1 主耶和华的灵在我身上；因为耶和华用膏膏我，叫我传好信息给谦卑的人，差遣我医好伤心的人，报告被掳的得释放，被囚的出监牢；
- 2 报告耶和华的恩年，和我们上帝报仇的日子；安慰一切悲哀的人，

利 Lev. 25:8-17

- 8 「你要计算七个安息年，就是七七年。这便为你成了七个安息年，共是四十年。
- 9 当年七月初十日，你要大发角声；这日就是赎罪日，要在遍地发出角声。
- 10 第五十年，你们要当作圣年，在遍地给一切的居民宣告自由。这年必为你们的禧年，各人要归自己的产业，各归本家。
- 11 第五十年要作为你们的禧年。这年不可耕种；地中自长的，不可收割；没有修理的葡萄树也不可摘取葡萄。
- 12 因为这是禧年，你们要当作圣年，吃地中自出的土产。
- 13 「这禧年，你们各人要归自己的地业。
- 14 你若卖什么给邻舍，或是从邻舍的手中买什么，彼此不可亏负。
- 15 你要按禧年以后的年数向邻舍买；他也要按年数的收成卖给你。
- 16 年岁若多，要照数加添价值；年岁若少，要照数减去价值，因为他照收成的数目卖给你。
- 17 你们彼此不可亏负，只要敬畏你们的上帝，因为我是耶和华你们的上帝。」

利 Lev. 25:9

- 9 当年七月初十日，你要大发角声；这日就是赎罪日，要在遍地发出角声。

「见证」带有权柄

Witness Is Authoritative

「见证」一词 (*matureo, maturia*) 同样强调「权威」的意思；旧约提供这方面的背景。今天不论是基要主义者或是新正统主义者，都忽略「见证」这个因素。基要主义者承继了敬虔主义很多的优点和弱点；他们持一种主观的见证观念。一个人的「见证」就是复述自己的宗教经验。而新正统主义则发展出另类「主观」的见证观念：见证是「指向基督事件」的「指标」。

In the use of *matureo* and *marturia* 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.

「见证」主要的意义是客观性的 Primary Meaning of “Witness” is Objective

可是《圣经》中「见证」一词的用法，主要是客观的。「见证」严格来说是法律程序中的「证人」（出 20 : 16；申 7 : 6, 7；19 : 15-18；太 18 : 16），也是历史事件的见证人所目睹、听见、或知道的事。（约 4 : 39；参：约 15 : 27；约壹 1 : 1；徒 1 : 22；徒 10 : 41；徒； 3；徒 10 : 22；徒 16 : 2；提前 5 : 10；约三节。参：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

不可作假见证陷害人。

申 Deut. 17:6, 7

6 要凭两三个人的口作见证将那当死的人治死；不可凭一个人的口作见证将他治死。

7 见证人要先下手，然后众民也下手将他治死。这样，就把那恶从你们中间除掉。

申 Deut. 19:15-18

15 「人无论犯什么罪，作什么恶，不可凭一个人的口作见证，总要凭两三个人的口作见证才可定案。

16 若有凶恶的见证人起来，见证某人作恶，

17 这两个争讼的人就要站在耶和華面前，和当时的祭司，并审判官面前，
18 审判官要细细地查究，若见证人果然是作假见证的，以假见证陷害弟兄。

太 Matt. 18:16

他若不听，你就另外带一两个人同去，要凭两三个人的口作见证，句句都可定准。

约 John 4:39

那城里有好些撒玛利亚人信了耶稣，因为那妇人作见证说：「祂将我素来所行的一切事都给我说出来了。」

约 John 15:27

你们也要作见证，因为你们从起头就与我同在。

约壹 I John 1:1

论到从起初原有的生命之道，就是我们所听见、所看见、亲眼看过、亲手摸过的。

徒 Acts 1:22

就是从约翰施洗起，直到主离开我们被接上升的日子为止，必须从那常与我们作伴的人中立一位与我们同作耶稣复活的见证。」

徒 Acts 10:41

不是显现给众人看，乃是显现给上帝预先所拣选为祂作见证的人看，就是我们这些在祂从死里复活以后和祂同吃同喝的人。

徒 Acts 6:3

所以弟兄们，当从你们中间选出七个有好名声、被圣灵充满、智慧充足的人，我们就派他们管理这事。

徒 Acts 10:22

他们说：「百夫长哥尼流是个义人，敬畏上帝，为犹太通国所称赞。他蒙一位圣天使指示，叫他请你到他家里去，听你的话。」

徒 Acts 16:2

路司得和以哥念的弟兄都称赞他。

提前 I Tim. 5:10

又有行善的名声，就如养育儿女，接待远人，洗圣徒的脚，救济遭难的人，竭力行各样善事。

约三 III John 6

他们在教会面前证明了你的爱；你若配得过上帝的帮助，帮助他们往前行，这就好了。

徒 Acts 26:5

他们若肯作见证就晓得，我从起初是按着我们教中最严紧的教门作了法利赛人。

可 Mark 14:55-59

55 祭司长和全公会寻找见证控告耶稣，要治死祂，却寻不着。

56 因为有好些人做见证告祂，只是他们的见证各不相合。

57 又有几个人站起来做假见证告祂，说：

58 「我们听见祂说：『我要拆毁这人手所造的殿，三日内就另造一座不是人手所造的。』」

59 他们就是这么做见证，也是各不相合。

路 Luke 22:71

他们说：「何必再用见证呢？祂亲口所说的，我们都亲自听见了。」

「见证」用在宗教方面的意义乃根据法庭中的见证。虽然宗教的「见证」是喻意的，可是法律的背景叫人难忘。「约」的见证在《圣经》中特别重要。立约时须有证人，为约里定下的条件的合法性作证；好避免将来任何误会或失责。赫人立约时呼吁诸神祇作证；同样，雅各布与拉班立约时，呼吁上帝作见证（创31：50；

参：撒上12：5）。耶和華与以色列立约时，天和地作见证，虽然是喻意的（申4：26）。以色列民也见证自己所立的约（书24：24）。为要证明、记念立约事件的真实性，有时会用石头，柱子等（创31：48；参：创28：18；出24：4；书24：27）。而「约」最重要的见证乃是「约文」本身。约的典章是「见证」；约柜和会幕都被称为「见证」，约的证物摆放在它们里面（出25：21，22；出32：15；出38：21等）。上帝藉祂书写下来的话，不断为自己所立的约作见证。

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.

创 Gen. 31:50

你若苦待我的女儿，又在我的女儿以外另娶妻，虽没有人知道，却有上帝在你我中间作见证。」

撒上 I Sam. 12:5

塞缪尔对他们说：「你们在我手里没有找着什么，有耶和华和祂的受膏者今日为证。」他们说：「愿他为证。」

申 Deut. 4:26

我今日呼天唤地向你们作见证，你们必在过约但河得为业的地上速速灭尽！你们不能在那地上长久，必尽行除灭。

书 Josh. 24:24

百姓回答乔舒亚说：「我们必事奉耶和华我们的上帝，听从祂的话。」

创 Gen. 31:48

拉班说：「今日这石堆作你我中间的证据。」因此这地方名叫迦累得。

创 Gen. 28:18

雅各布清早起来，把所枕的石头立作柱子，浇油在上面。

出 Exod. 24:4

你要往我本地本族去，为我的儿子艾萨克娶一个妻子。

书 Josh. 24:27

乔舒亚对百姓说：「看哪，这石头可以向我们作见证；因为是听见了耶和华所吩咐我们的一切话，倘或你们背弃你们的上帝，这石头就可以向你们作见证。」

申 Deut. 31:26

「你和祭司伊莱贾撒，并会众的各族长，要计算所掳来的人口和牲畜的总数。」

出 Exod. 25:21, 22

21 要将施恩座安在柜的上边，又将我所要赐给你的法版放在柜里。

22 我要在那里与你相会，又要从法柜施恩座上二基路伯中间，和你说我所要吩咐你传给以色列人的一切事。」

出 Exod. 32:15

摩西转身下山，手里拿着两块法版。这版是两面写的，这面那面都有字，

出 Exod. 38:21

21 这是法柜的帐幕中利未人所用物件的总数，是照摩西的吩咐，经祭司亚伦的儿子以他玛的手数点的。

上帝，忠实的见证者，在约里控诉以色列 **God, Faithful Witness in Covenant-Suit**

耶和华在先知书控诉以色列民背约时（赛 1 : 2, 3; 赛 3 : 13-15; 耶 2 : 12; 耶 25 : 31; 何 4 : 1; 何 12 : 2; 弥 6 : 1-8），耶和华见证他们的不是（耶 29 : 33; 弥 1 : 2）。而同时被赎之民在万民中是上帝信实、守约的见证（赛 43 : 10, 12; 赛 44 : 8）。耶和华的仆人是证人中的证人（赛 43 : 10; 赛 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. 29:23; 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).

赛 Isa. 1:2, 3

- 2 天哪，要听！地啊，侧耳而听！因为耶和华说：我养育儿女，将他们养大，他们竟悖逆我。
- 3 牛认识主人，驴认识主人的槽，以色列却不认识；我的民却不留意。

赛 Isa. 3:13-15

- 13 耶和华起来辩论，站着审判众民。
- 14 耶和华必审问祂民中的长老和首领，说：吃尽葡萄园果子的就是你们；向贫穷人所夺的都在你们家中。
- 15 主万军之耶和华说：你们为何压制我的百姓，搓磨贫穷人的脸呢？

耶 Jer.2:12

诸天哪，要因此惊奇，极其恐慌，甚为凄凉！这是耶和华说的。

耶 Jer. 25:31

必有响声达到地极，因为耶和华与列国相争；凡有血气的，祂必审问；至于恶人，祂必交给刀剑。这是耶和华说的。

何 Hos. 4:1

以色列人哪，你们当听耶和华的话。耶和华与这地的居民争辩，因这地上无诚实，无良善，无人认识上帝。

何 Hos.12:2

耶和华与犹大争辩，必照雅各布所行的惩罚他，按他所做的报应他。

弥 Mic. 6:1-8

- 1 以色列人哪，当听耶和华的话！要起来向山岭争辩，使冈陵听你的话。
- 2 山岭和地永久的根基啊，要听耶和华争辩的话！因为耶和华要与祂的百姓争辩，与以色列争论。

- 3 我的百姓啊，我向你做了什么呢？我在什么事上使你厌烦？你可以对我证明。
- 4 我曾将你从埃及地领出来，从作奴仆之家救赎你；我也差遣摩西、亚伦，和米利暗在你前面行。
- 5 我的百姓啊，你们当追念摩押王巴勒所设的谋和比珥的儿子巴兰回答他的话，并你们从什亭到吉甲所遇见的事，好使你们知道耶和华公义的作为。
- 6 我朝见耶和华，在至高上帝面前跪拜，当献上什么呢？岂可献一岁的牛犊为燔祭吗？
- 7 耶和华岂喜悦千千的公羊，或是万万的油河吗？我岂可为自己的罪过献我的长子吗？为心中的罪恶献我身所生的吗？
- 8 世人哪，耶和华已指示你何为善。祂向你所要的是什么呢？只要你行公义，好怜悯，存谦卑的心，与你的上帝同行。

耶 Jer.29:23

这二人是在以色列中行了丑事，与邻舍的妻行淫，又假托我名说我未曾吩咐他们的话。知道的是我，作见证的也是我。这是耶和华说的。」

弥 Mic. 1:2

2 万民哪，你们都要听！地和其上所有的，也都要侧耳而听！主耶和华从祂的圣殿要见证你们的不是。

赛 Isa. 43:10, 12

耶和华说：你们是我的见证，我所拣选的仆人。既是这样，便可以知道，且信服我，又明白我就是耶和华。在我以前没有真上帝（真：原文作造作的）；在我以后也必没有。

赛 Isa. 44:8

你们不要恐惧，也不要害怕。我岂不是从上古就说明指示你们吗？并且你们是我的见证！除我以外，岂有真上帝吗？诚然没有盘石，我不知道一个！

赛 Isa. 43:10

耶和华说：你们是我的见证，我所拣选的仆人。既是这样，便可以知道，且信服我，又明白我就是耶和华。在我以前没有真上帝（真：原文作造作的）；在我以后也必没有。

赛 Isa. 55:4

我已立祂作万民的见证，为万民的君王和司令。

福音是见证

The Gospel as Witness

福音成就了上帝约里的应许，这就是「见证」的内容。上帝自己是最伟大的见证者。父在《圣经》中为子作见证（约 5：37-39）；这见证有圣灵和从天上来的话作证（路 3：21，22；路 9：35；约 12：28），又有父赐给子要说的话、要作的事作的见证（约 5：36）。基督自己是「忠心的见证者」（启 1：5）。正如基督宣告福音，成就福音（成就约的应许），同样祂保证约的见证；祂是约的印证。基督的见证是真实可信的，因为祂宣告祂所知道、所看见的天上的事（约 3：11，12；约 8：14，26；约 18：37）。圣灵为基督作见证（约壹 5：7；约 15：26）。《圣经》记载了五旬节的事，大能有力地说明使徒的见证完全依靠圣灵。

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.

约 John 5:37-39

- 37 差我来的父也为我作过见证。你们从来没有听见祂的声音，也没有看见祂的形象。
- 38 你们并没有祂的道存在心里；因为祂所差来的，你们不信。
- 39 你们查考圣经，因你们以为内中有永生；给我作见证的就是这经。

路 Luke 3:21, 22

- 21 众百姓都受了洗，耶稣也受了洗。正祷告的时候，天就开了，
- 22 圣灵降临在祂身上，形状仿佛鸽子；又有声音从天上来，说：「你是我的爱子，我喜悦你。」

路 Luke 9:35

有声音从云彩里出来，说：「这是我的儿子，我所拣选的，你们要听祂。」

约 John 12:28

父啊，愿你荣耀你的名！」当时就有声音从天上来，说：「我已经荣耀了我的名，还要再荣耀。」

启 Rev. 1:5

并那诚实作见证的、从死里首先复活、为世上君王元首的耶稣基督，有恩惠、平安归与你们！祂爱我们，用自己的血使我们脱离（有古卷：洗去）罪恶。

约 John 3:11, 12

11 我实实在在的告诉你，我们所说的是我们知道的；我们所见证的是我们见过

的；你们却不领受我们的见证。

12 我对你们说地上的事，你们尚且不信，若说天上的事，如何能信呢？

约 John 8:14

耶稣说：「我虽然为自己作见证，我的见证还是真的；因我知道我从那里来，往那里去；你们却不知道我从那里来，往那里去。」

约 John 8:26

我有许多事讲论你们，判断你们；但那差我来的是真的，我在祂那里所听见的，我就传给世人。」

约 John 18:37

彼拉多就对他说：「这样，你是王吗？」耶稣回答说：「你说我是王。我为此而生，也为此来到世间，特为给真理作见证。凡属真理的人就听我的话。」

约壹 I John 5:7

并且有圣灵作见证，因为圣灵就是真理。

约 John 15:26

但我要从父那里差保惠师来，就是从父出来真理的圣灵；祂来了，就要为我作见证。

上帝的自我见证与使徒们的见证

God's Self-Testimony and the Apostles' Witness

若要理解使徒的见证，必须看见他们与父为子、父借着子作的见证的关系。使徒作什么见证？他们为基督的事工、神迹作见证，他们见证基督的死和复活：这一切都成就了上帝的约。圣灵必须光照他们，使他们了解《圣经》为基督作的见证，和基督为父作的见证。因此使徒所作的见证不仅是复述一件救赎事件：他们的见证既广又深，展示上帝整全的计划 (whole counsel of God)。约翰说耶稣应许圣灵要来，不只使门徒记起基督说过的一切话；还要教导他们一切的事（约14：26），引导他们进入一切的真理（约16：13）。使徒深广的教导不是次等的；不是因为见证一些伟大事件而作的神学猜测。他们的教导是他们的「见证」的一部份。他们是基督差遣的「文士」，从他们被光照而认识的宝藏里，拿出新与旧的事（太13：52；太3：34）。路加与约翰都强调这事实。路加归纳了耶稣复活之后的教导（路24：44-49），他不只记载了耶稣与使徒们同在时对祂所说的话；耶稣将这些话与旧约联结，说明祂成就了旧约。耶稣教导他们：「这就是我从前与你们同在之时所告诉你们的话说：摩西的律法、先知的书，和诗篇上所记的，凡指着我的话都必须应验。于是耶稣开他们的心窍，使他们能明白《圣经》」（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).

约 John 14:26

但保惠师，就是父因我的名所要差来的圣灵，祂要将一切的事指教你们，并且要叫你们想起我对你们所说的一切话。

约 John 16:13

只等真理的圣灵来了，祂要引导你们明白（原文作进入）一切的真理；因为祂不是凭自己说的，乃是把祂所听见的都说出来，并要把将来的事告诉你们。

太 Matt. 13:52

祂说：「凡文士受教作天国的门徒，就像一个家主从他库里拿出新旧的东西来。」

太 Matt. 23:34

所以我差遣先知和智慧人并文士到你们这里来，有的你们要杀害，要钉十字架；有的你们要在会堂里鞭打，从这城追逼到那城。

路 Luke 24:44-49

44 耶稣对他们说：「这就是我从前与你们同在之时所告诉你们的话说：摩西的律法、先知的书，和诗篇上所记的，凡指着我的话都必须应验。」

45 于是耶稣开他们的心窍，使他们能明白圣经，

46 又对他们说：「照经上所写的，基督必受害，第三日从死里复活，

47 并且人要奉祂的名传悔改、赦罪的道，从耶路撒冷起直传到万邦。

48 你们就是这些事的见证。

49 我要将我父所应许的降在你们身上，你们要在城里等候，直到你们领受从上头来的能力。」

这段经文的结论是：「你们就是这些事的见证。」基督吩咐使徒们要留在耶

路撒冷，直到他们领受了从上头来的能力。《使徒行传》所描述的使徒们的见证，充份反映出这段经文的应许。

This passage concludes, “Ye 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」的权柄 **Authority in the Great Commission**

马太记载耶稣的复活之后以「大使命」结束他的福音书：基督授权给门徒，使万民作门徒，都因祂复活的权柄：「教导他们遵守我所吩咐你们的一切话」。

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).

「见证」，「信息」与「教导」之间的关系 **Relationship between Witness, Message (Kerygma) and Teaching (Didache)**

因此我们在新约《圣经》看见，约里的律法、应许、教导与见证乃是新约启示的规范。不单「见证」与「信息」之间有密切的关系；「见证」与「教导」也密切相关。耶稣以权柄教导众人，不像文士；门徒所宣告的就是基督的教导（祂的教导与旧约的启示联结，成就了旧约的启示），和基督救赎的作为。使徒被圣灵充满，满有能力的成全耶稣所开始的事工与教导；同时展示他们事工的意义。

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.

教义不可从宣讲分开 **Teaching Not Separable from Message**

像 C.H. Dodd 一样，把新约所宣讲的信息 (*kerygma*) 和教导 (*didache*) 分割，是严重的错误。耶稣在拿撒勒会堂中是教师；同时是上帝话语的宣告者 (*herald*)，也是传福音的宣教士 (*evangelist*)。所宣告的信息的内容，就是上帝全部的计划。

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.

上帝来临，要教导祂的子民

God Comes to Teach His People

正如上帝从西乃山上用号角宣告祂的话，要教导以色列人；同样耶稣在拿撒勒宣告上帝的禧年来临，要教导万国万民。上帝救赎的作为以祂的启示作印证。先锋喊叫：为主预备道路；同时宣布上帝的仆人来到，祂的律法是外邦人的光（赛 42：4；赛 50：10；赛 51：4，16）。教导的内容不是次等的，教导是上帝要宣告的信息的一部份。「教导主的话；传主的好消息」是《使徒行传》最常见的词汇（徒 15：35；参徒 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).

赛 Isa. 42:4

祂不灰心，也不丧胆，直到祂在地上设立公理；海岛都等候祂的训诲。

赛 Isa. 50:10

你们中间谁是敬畏耶和华、听从祂仆人之话的？这人行在暗中，没有亮光。当倚靠耶和华的名，仗赖自己的上帝。

赛 Isa. 51:4

我的百姓啊，要向我留心；我的国民哪，要向我侧耳；因为训诲必从我而出；我必坚定我的公理为万民之光。

赛 Isa. 51:16

我将我的话传给你，用我的手影遮蔽你，为要裁定诸天，立定地基，又对锡安说：你是我的百姓。

徒 Acts 15:35

但保罗和巴拿巴仍住在安提阿，和许多别人一同教训人，传主的道。

徒 Acts 13:16-41

16 保罗就站起来，举手，说：「以色列人和一切敬畏上帝的人，请听。

17 这以色列民的上帝拣选了我的祖宗，当民寄居埃及的时候抬举他们，用大能的手领他们出来；

18 又在旷野容忍（或作：抚养）他们，约有四十年。

- 19 既灭了迦南地七族的人，就把那地分给他们为业；
- 20 此后给他们设立士师，约有四百五十年，直到先知塞缪尔的时候。
- 21 后来他们求一个王，上帝就将便雅悯支派中基士的儿子扫罗，给他们作王四十年。
- 22 既废了扫罗，就选立戴维作他们的王，又为他作见证说：『我寻得耶西的儿子戴维，他是合我心意的人，凡事要遵行我的旨意。』
- 23 从这人的后裔中，上帝已经照着所应许的，为以色列人立了一位救主，就是耶稣。
- 24 在祂没有出来以先，约翰向以色列众民宣讲悔改的洗礼。
- 25 约翰将行尽祂的程途说：『你们以为我是谁？我不是基督；只是有一位在我以后来的，我解祂脚上的鞋带也是不配的。』
- 26 弟兄们，亚伯拉罕的子孙和你们中间敬畏上帝的人哪，这救世的道是传给我们的。
- 27 耶路撒冷居住的人和他们的官长，因为不认识基督，也不明白每安息日所读众先知的书，就把基督定了死罪，正应了先知的预言；
- 28 虽然查不出祂有当死的罪来，还是求彼拉多杀祂；
- 29 既成就了经上指着祂所记的一切话，就把祂从木头上取下来，放在坟墓里。
- 30 神却叫祂从死里复活。
- 31 那从加利利同祂上耶路撒冷的人多日看见祂，这些人如今在民间是祂的见证。
- 32 我们也报好信息给你们，就是那应许祖宗的话，
- 33 上帝已经向我们这作儿女的应验，叫耶稣复活了。正如诗篇第二篇上记着说：你是我的儿子，我今日生你。
- 34 论到上帝叫祂从死里复活，不再归于朽坏，就这样说：我必将所应许戴维那圣洁、可靠的恩典赐给你们。
- 35 又有一篇上说：你必不叫你的圣者见朽坏。
- 36 「戴维在世的时候遵行了上帝的旨意，就睡了（或作：戴维按上帝的旨意服事了他那一世的人，就睡了），归到他祖宗那里，已见朽坏；
- 37 惟独上帝所复活的，祂并未见朽坏。
- 38 所以，弟兄们，你们当晓得：赦罪的道是由这人传给你们的。
- 39 你们靠摩西的律法，在一切不得称义的事上信靠这人，就都得称义了。
- 40 所以，你们务要小心，免得先知书上所说的临到你们。
- 41 主说：你们这轻慢的人要观看，要惊奇，要灭亡；因为在你们的时候，我行一件事，虽有人告诉你们，你们总是不信。

徒 Acts 19:8

保罗进会堂，放胆讲道，一连三个月，辩论上帝国的事，劝化众人。

徒 Acts 19:13

那时，有几个游行各处、念咒赶鬼的犹太人，向那被恶鬼附的人擅自称主耶稣的名，说：「我奉保罗所传的耶稣敕令你们出来！」

徒 Acts 20:24-25

- 24 我却不以性命为念，也不看为宝贵，只要行完我的路程，成就我从主耶稣所领受的职事，证明上帝恩惠的福音。
- 25 「我素常在你们中间来往，传讲上帝国的道；如今我晓得，你们以后都不得再见我的面了。」

徒 Acts 28:21, 23

- 21 他们说：「我们并没有接着从犹太来论你的信，也没有弟兄到这里来报给我们说你有什么不好处。」
- 23 他们和保罗约定了日子，就有许多人到他的寓处来。保罗从早到晚，对他们讲论这事，证明上帝国的道，引摩西的律法和先知的书，以耶稣的事劝勉他们。

Herman Ridderbos（荷兰新约神学教授）指出，新约圣经里的信息是教义，是信仰，也是知识、智能。他说：「把信仰基督为真理，和持守一套教义」对立起来，像说「信心」与「教义」是两码事，是一种虚假的对立。」

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."

Jesus, the Wise Man 耶稣，智慧之子

《圣经》里「知识」、「真理」、「道」、「智慧」等名词都与上帝宣告的信息 (*kerygma*) 和「教义」有关。《圣经》称十二岁的耶稣为智慧者（路 2：40，52）：祂在圣殿中研究《圣经》。主的教导充满智慧，叫人惊讶（太 13：4；参：可 6：2）。耶稣也应许要赐智慧给将要作见证的使徒（路 21：15）。我们从司提反的讲道看到这种智慧：祂被圣灵充满，满有智慧（徒 6：3，10；参徒 7 章）。保罗把属灵的和福音联结起来：我们都熟识哥林多前书 2：6-16。Ridderbos 在他对保罗宣告基督的论文中分析了这段经文，尤为宝贵。他指出：保罗在这里并无勾画一种「基督教诺斯底主义」；须要强调的乃是，保罗所讲的「智慧」不是什么抽象的猜测或秘密知识 (*gnosis*)，而是认识基督十字架的意义。

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

孩子渐渐长大，强健起来，充满智慧，又有上帝的恩在他身上。

路 Luke 2:52

耶稣的智慧和身量（或作：年纪），并上帝和人喜爱祂的心，都一齐增长。

太 Matt. 13:4

撒的时候，有落在路旁的，飞鸟来吃尽了。

可 Mark 6:2

到了安息日，祂在会堂里教训人。众人听见，就甚希奇，说：「这人从那里有这些事呢？所赐给祂的是什么智慧？祂手所做的是何等的异能呢？」

路 Luke 21:15

因为我必赐你们口才、智慧，是你们一切敌人所敌不住、驳不倒的。

徒 Acts 6:3

所以弟兄们，当从你们中间选出七个有好名声、被圣灵充满、智慧充足的人，我们就派他们管理这事。

徒 Acts 6:10

司提反是以智慧和圣灵说话，众人敌挡不住。

林前 I Cor. 2:6-16

- 6 然而，在完全的人中，我们也讲智慧。但不是这世上的智慧，也不是这世上有权有位、将要败亡之人的智慧。
- 7 我们讲的，乃是从前所隐藏、上帝奥秘的智慧，就是上帝在万世以前预定使我们得荣耀的。
- 8 这智慧世上有权有位的人没有一个知道的、他们若知道，就不把荣耀的主钉在十字架上了。
- 9 如经上所记：上帝为爱祂的人所预备的是眼睛未曾看见，耳朵未曾听见，人心也未曾想到的。
- 10 只有上帝借着圣灵向我们显明了，因为圣灵参透万事，就是上帝深奥的事也参透了。
- 11 除了在人里头的灵，谁知道人的事；像这样，除了上帝的灵，也没有人知道上帝的事。
- 12 我们所领受的，并不是世上的灵，乃是从上帝来的灵，叫我们能知道上帝开恩赐给我们的事。
- 13 并且我们讲说这些事，不是用人智慧所指教的言语，乃是用圣灵所指教的言

语，将属灵的话解释属灵的事。

- 14 然而，属血气的人不领会收纳高低圣灵的事，反倒以为愚拙，并且不能知道，因为这些事惟有属灵的人才能看透。
- 15 属灵的人能看透万事，却没有一人能看透了祂。
- 16 谁曾知道主的心去教导他呢？但我们是有了基督的心了。

使徒的权柄与《圣经》

APOSTOLIC AUTHORITY AND SCRIPTURE

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

耶稣基督赐权柄给使徒，见证祂的话

Christ Grants Apostles Authority to Witness to His Word

主耶稣登山变相的荣耀展示了新约福音的权柄。云中的声音见证：道成肉身的神子拥有绝对的权柄。摩西在书上论到祂；伊莱贾在祂面前预备道路；他们与耶稣谈论到祂将要在耶路撒冷离世。他们的工作业已完成；可是在天上的住棚节的时候还未到。他们乘云回天去了。我们有他们的见证；我们若不接受，也不会听主自己的话（约 5：45-47）。可是彼得、雅各布、约翰留在地上。他们的使徒工作成为新约教会权柄的基础；因基督是藉他们的见证将自己的话赐给教会。正如摩西和先知见证将要来的救主，同样，新约的使徒与先知见证耶稣已完成的工作。他们的地位是独特的。耶稣不仅亲自执行天上地下所有的权柄；祂呼召、建立了教会；从那时候开始，福音的宣讲都从教会这团体开始；教会也提供宣讲福音者的准则。使徒的职份乃是基督与教会之间的连接点；他们在救赎历史中占至重要的地位。

彼得宣告：上帝使耶稣从死里复活的时候显明了基督，「不是显现给众人看，乃是显现给上帝预先所拣选为祂作见证的人看，就是我们这些在祂从死里复活以后和祂同吃同喝的人」（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, speak 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：领受启示者，也是启示的管道

Apostles: Recipients and Agents of Revelation

在上帝伟大救赎的大工，拣选使徒是非常重要的部份。基督拣选他们，要圣灵默示他们，为教会作基础性的见证。使徒不仅领受启示；上帝藉他们启示。圣灵使他们记起听过的话，教导他们一切的事。圣灵赐恩赐给其他的人与使徒分担工作，包括作启示的工作（新约时期的先知也被圣灵默示），不过惟有使徒是基督亲自拣选的，要宣讲全部的信息给教会，并领导这信息如何传递至众教会。因此五旬节时期的情景是所有教会应效法的：他们「恒心遵守使徒的教训，彼此交接，擘饼，祈祷」（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).

使徒借口传，笔传，行使了他们的权柄：《圣经》被写成

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

不论是使徒的口传，或是将权威性的信息正式写成《圣经》，他们的权威是众目可睹的。Ridderbos 指出，哥林多前书 15 章说的就是以使徒的权威，定意将他们宣讲的传统写成经书 (inscripturation)。因此福音藉被保存的经书交托了给教会。主救赎的话由那些听见的见证人向我们确定。新旧约《圣经》都一致坚持「《圣经》的教义」。从《圣经》的「启示观」来看，这一点都不随意，甚至是必须的。救赎历史中必须的一部份，就是把上帝的话写成经书。

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.

讲道的权柄

THE AUTHORITY OF PREACHING

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

《圣经》：讲道者的权柄

Scripture: Authority for the Minister of the Word

今天我们宣讲上帝话语的时候，并没有穿戴使徒的权柄。我们不能像他们一样，作基督复活的目睹证人。可是上帝赐我们恩典作「忠心的人」；使徒留存的真理交托在我们手中。像提摩太一样，我们必须靠住在我们里面的圣灵，看守、护卫这留存的话语（提后 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).

讲道者若不降服在《圣经》之下，不可能增加自己的权柄，反倒失去权柄。上帝呼召我们，我们是属基督的；可是我们不是「小基督」；我们不是主！「道成肉身」并没有在我们身上持续下去；因此我们不可以效法主说：「只是我告诉你们...」。我们不是使徒，不是先知；他们是被圣灵默示的，在新时代的开端为教会奠定新的根基。我们是上帝话语的仆人 (ministers of the Word)；靠祂的恩典作基督差遣的智慧之子、文士（太 23：34）。我们要作传福音者，牧者，教师；属上帝的人，《圣经》装备我们去作我们被召要完成的一切善工。有人攻击福音派，说我们敬拜《圣经》是什么「纸墨教皇」(paper pope)。我们恰当的回答是：我们必须更深入查考上帝的话语，《圣经》；这样更有效显出《圣经》大而可畏的权柄。我们手上的和摩西手上石版上的话一样；上帝与祂的天使在西乃山上显现，是多么可畏的事；摩西在雷电中把上帝的话带下山给以色列民。我们手上的《圣经》比这石版更伟大！我们领受的是父对子所作的全部见证：包括摩西律法上、众先知、和《诗篇》对祂作的所有见证。我们手上的《圣经》是圣灵默示的信息 (*kerygma*) 和教义 (*didache*)；是所有见证人为基督所作的见证。

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

所以我差遣先知和智慧人并文士到你们这里来，有的你们要杀害，要钉十字架；有的你们要在会堂里鞭打，从这城追逼到那城。

「那借着天使所传的话既是确定的；凡干犯悖逆的都受了该受的报应。我们若忽略这么大的救恩，怎能逃罪呢？这救恩起先是主亲自讲的，后来是听见的人给我们证实了。上帝又按自己的旨意，用神迹、奇事和百般的异能，并圣灵的恩赐，同他们作见证。」（来 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).

上帝奥秘的执事：要忠心

Stewards of God's Mystery: Faithfulness a Must

因为我们手上不只是一本《圣经》。我们被召作上帝奥秘的执事。作执事的必须忠心；这是上帝要求的条件。上帝呼召了我们，祂是信实的；祂赐圣灵给所有向祂求的人。我们被分别为圣，从事被召的事工，都因圣灵的工作。我们必须切切祷告，求圣灵赐下这恩赐：求圣灵开启我们的心思，明白《圣经》。

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.

这样，我们的言语、我们的讲道就不仅是委婉的智慧之言，而是圣灵和能力的彰显；因为圣灵要这样用我们宣告上帝的见证。

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.

圣经神学与讲道的本质：讲道的处境

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

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

没有权柄的讲道等于失去讲道的本质；不过讲道的全部（从圣经神学的角度来理解）不只是权柄。我们若重新了解救赎历史，就会了解传道事工的其它层面。

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.

其中一方面是讲道的视角。我们在一个新的处境宣告福音全备的权能；而圣经神学的研究，能帮助我们理解这处境。

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.

彼得讲道的新处境

The New Context of Peter's Preaching

我们看见西门彼得站在犹太人公会面前。渔夫彼得，现在面对的不再是使女的嘲笑、或夜里在火炉旁取暖的奴隶和士兵；而是犹太人最高学者和统治者。

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.

当天晚上彼得在院子里没有胆量，可是今天他站在法庭面前：亚那，大祭司该亚法，穿华丽衣服的撒都该人，藐视门徒的法利赛人，满有学问的迦玛列：彼得看着他们坐在当权者的位上。大祭司的声调充满仇恨：「我们不是严严的禁止你

们，不可奉这名教训人么？你们倒把你们的道理充满了耶路撒冷，想要叫这人的血归到我们身上！」

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, ye have filled Jerusalem with your teaching, and intend to bring this man’s blood upon us!”

彼得是否这样回答他们：「啊，不是的，牧师大人！我们并没有这样的意图；我们完全没有如此控告你们。我们没有看到事情的严重性。我们完全承认你们法律上的权柄。我们只要被允许退到加利利... 我们可以向你们保证，以后再不会作任何非法的事...」

“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 ...”

彼得胆量的来源：新处境

Source of Peter’s Boldness: New Context

为什么彼得没有这样回答？他的胆量从哪里来？请听：「顺从上帝，不顺从人，是应当的。你们挂在木头上杀害的耶稣，我们祖宗的上帝已经叫祂复活。上帝且用右手将祂高举，叫祂君王，作救主，将悔改的心和赦罪的恩赐给以色列人。我们为这事作见证；上帝赐给顺从之人的圣灵也为这事作见证。」（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 hath given to them that obey him” (Acts 5:29b-32).

如何解释彼得的勇敢？很多说法都不足够解释。彼得肯定不是表明，人若有第二次机会，会怎样发挥「更佳表现」的潜能；也不是因为鸡叫之后的忏悔，又被复活的基督赦免，所以如此放胆讲道。

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.

我们讲道的处境：什么时候

THE TIME IN WHICH WE PREACH

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

彼得亲自说明他的胆量从哪里来：彼得每一句话都宣告新的视角。他现站在新的处境。事情不只是彼得这个人改变了。事情的真相是：万事都改变了！彼得作的见证乃是：三一上帝的救赎计划，因祂的受膏者复活、升天，完全成就了。

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.

《诗篇》第 110 篇与彼得的见证

Psalm 110 and Peter's Witness

彼得首先为父上帝作见证：圣父高举了耶稣。上帝彰显了祂全权的能力。撒都该人和全公会的敌挡完全枉然。他们举基督在十字架上，可是上帝高举起基督到天上的宝座上。这里我们看见《诗篇》第110篇的思想：耶稣自己提到；在使徒宣告的信息里也占重要的地位。父上帝的能力竖立子的国度。「耶和华对我主说：你坐在我的右边，等我使你仇敌作你的脚凳。」（诗110：1）这里的用词特别强调上帝的权能。上帝的右手成就了这事。诗篇第118篇是进耶路撒冷城的凯旋诗歌，已经应验了：「耶和华的右手施展大能。耶和华的右手高举...。」（诗118:15-16）。「匠人所弃的石头已成了房角的头块石头。这是耶和华所做的，在我们眼中看为希奇。这是耶和华所定的日子，我们在其中要高兴欢喜！」（22-25节）。

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 thou at my right hand, until I make thine enemies thy 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 doeth 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).

新处境：上帝大能的作为

New Context: God's Mighty Work

彼得的新视角不只是对上帝的权能有新体会，也不只是向上帝负责。这次上帝彰显祂的权能是崭新的事。我们必须顺从上帝，因我们看见祂右手已成就大事。

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.

彼得不单意识到父高举基督的权能；他明白上帝高举基督背后的救赎计划。我们不可能想象他们的震撼：耶稣基督被钉在十字架上时，他们的失意和无助感。对彼得来说，这是极深刻的经验。我们必须记得，彼得和耶稣之间的关系不仅是友谊的相爱；他与他救主之间是属灵的关系。众人都离弃救主时，西们彼得宣告祂是上帝的儿子。生命之主怎可能被谋杀？上帝的儿子怎可能死？可是，就是这深层的绝望装备了彼得，使他重新了解上帝救赎计划的完成。基督不仅胜过了死亡；彼得新的了解乃是：救主的死本身是胜利的一部份！他了解到，根据《圣经》，基督必定受害，然后进入祂的荣耀。我们在《使徒行传》多次看到彼得对上帝计划完成的理解和敬畏：「但上帝曾藉众先知的口，预言基督将要受害，就这样应验了。」（徒3：18）。基督被交在人的手中，都「按着上帝的定旨先见」（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).

彼得见证被高举的救主基督的主权的时候，也表达了这新的视角。祂看到基督被高举，祂是君王。祂是满有荣耀的上帝，弥赛亚，祂统治祂的子民，祂统治全宇宙。「主」与「救主」两个名词是多么对称！从旧约背景来看，救主乃是王的称号。「救主」至终的意义，是上帝亲自来拯救。彼得所承认、所宣告的是：坐在宝座上的基督，就是救赎之主。大能的救主上帝已经赐给以色列人弥赛亚被荣耀之恩赐：就是悔改和赦罪的恩赐。这些是上帝主权的恩典，是出于祂恩典的恩赐，也是只能来自上帝的恩赐。

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.

彼得认识到祂的主已经升天，祂是大能的主，已成就上帝的救赎计划：这样的认识消除了彼得的恐惧。彼得亲眼仰视受苦的救主，他从发誓不认主被改变，痛哭悔改；现在圣灵向他作见证，基督已被荣耀，坐在宝座上，彼得被改变，成为圣洁，满有胆量的证人。我们可以意识到，正如司提反仰天看见荣耀的基督坐在父上帝右边时，献上最后的见证（注：见证与殉道出自 *maturia* 同一字根）；同样，彼得用信心的眼睛仰望，认识到他现在处于新时代，就是「成就」的时代，上帝的国度大能临到的时代。彼得的周围和他生命里面，都充满这国度来临的证据。彼得与新以色列的十二位见证人，一同面对旧以色列的离经背道的审判官。因为基督被高举这事实，他们被差遣作见证人。因为基督坐在父上帝的右边，祂差遣了圣灵住在他们的心里：「我们为这事作见证。上帝赐给顺从之人的圣灵，也为这事作见证。」（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)

我们若要像彼得一样，满有胆量和迫切感讲道，必须了解他讲道的视角，就是整本《新约圣经》的视角。圣经神学为教会作了重大的贡献。不同学派都承认，任何对《新约圣经》认真的人必须面对新约的末世论。彼得的讲道催逼所有讲道者

省察自己的内心。人若不相信基督的升天，就不可能宣讲使徒宣讲的福音，也不能经历五旬节的能力。对彼得来说，基督在天上掌权不是神话，就如基督被钉死在十字架上不是神话一样。我们不可能一方面拒绝彼得的见证（注：即基督从死里复活），而同时寻找隐藏在彼得的错误信念里，而信念所象征的崇高的真理。这种学术游戏是不信，不可能让基督徒讲道者经历迫切感。一个不相信彼得的见证（即不信《圣经》）的人讲道，假装他相信，简直让听众受罪。没有迫切感，没有激情的讲道，是没有《新约圣经》末世视角的讲道；这种的讲道者，不像彼得站在生命之君面前。他没有体会到自己是站在升天的基督面前，他是在所有先知预言的应验时刻，是基督在先知预言应验的时刻作王，作救主的时刻讲道。

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.

《新约圣经》清楚宣告我们是活在末世。先知的历史观将历史分为先前的日子和后来的末日。分界就是弥赛亚的降临。上帝「...在这末世借着祂儿子晓谕我们。」（来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).

基督徒讲道的喜乐源于此事实。先知以赛亚宣告的好消息，就是拿撒勒人耶稣成就的福音。禧年已经来到，因此我们必须宣告被囚的人得释放。所以彼得虽然面对死刑，也继续传福音；多么奇妙！他面对那些钉基督在十字架上，也恐吓要钉死彼得的人，并没有定他们的罪，宣告审判与灭亡。他们被审判的日子必定要来临！可是基督已经被高举，祂是生命之主，是救主，要赐以色列人悔改与赦罪的恩典。彼得所宣讲的就是全权的救主。我们讲道时所犯的大罪就是信心太小了，因此我们的喜乐太小。我们忘记我们的救主是谁，祂现在在哪里！我们甚至宣讲基督论，而缺乏真正了解基督现在已经执掌王权！我们必须好像彼得那样呼喊：「所以，你们当悔改归正，使你们的罪得以涂抹，这样，那安舒的日子就必从主面前来

到；主也必差遣所预定给你们的基督（耶稣）降临。天必留祂，等到万物复兴的时候，就是上帝从创世以来、借着圣先知的口所说的。」（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 ye 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 hath 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).

这段经文展示彼得如何强调他的视角。末日已经来到，就是主被荣耀的日子；祂已经浇灌圣灵在人身上。可是万事复兴的时候还没有来到。被荣耀的主也是将要回来的主。现在是末世，可是这「末世」是暂时过渡的时代：就是祂第一次来和第二次再来之间的时代。

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.

基督复活带来的喜乐，祂圣灵的能力，盼望祂的再来：从这角度讲道乃是荣耀基督的讲道。

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

我们讲道的处境：什么地方

THE PLACE IN WHICH WE PREACH

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

我们讲道的处境还有另一层面，可以说，不只在什么时候讲道，而是在什么地方讲道。我们的主已进入祂的荣耀。可是我们并没有与祂在天上一同作王，我们仍然在地上，作祂的见证人。巴文克的《宣教学概论》充份使用了圣经神学的成果；书中一处形容主差遣教会从事普世宣教事工，虽然教会软弱。今天我们有《圣经》，特别是《使徒行传》，因此若忘记宣教的使命，真是说不过去。当然这方面的忽略，无疑是因为君士坦丁时代政教合一所致。这种看法是对圣经神学的误解。他们假设，向全世界传福音的使命只给使徒们，而使徒职份结束之后，宣教使命也自然消失。从马太福音末了的伟大经文来看，这实在是非常差劲的神学。基督应许教会，当教会从事宣教事工时，祂必与教会同在，直到这时代的末了；这明显的意味着，宣教的使命不可能只给了使徒几个人。《新约圣经》定义的福音，是宣教的信息，关乎全世界。看不见传福音的需要的人，实在不明白福音本身。

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，福音要在哪里宣讲？在全世界讲。同时教会也是宣讲福音的所在。圣经神学近年来的研究，帮助我们重新体会教会在耶稣教导里的重要地位。保罗也不只是在雅典闹市宣讲福音；他也与在多亚斯楼上聚会的基督徒讨论《圣经》。

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.

圣经神学帮助我们将讲道视角的两方面联结起来。我们看到 C.H. Dodd 把所谓原先的信息 *kerygma*，和所谓后来的教义 *didache* 彻底分割。有人说，教会里的讲道根本不是 *kerygma*。Dahl 提议「使人记念」(putting in remembrance) 是比较合宜的说法。当然，福音传到从未听过的人，宣讲的方法肯定与对从小在真道上学习的信徒的讲法截然不同。就算是向给基督徒传，也要分辨对婴孩要喂奶，而对有属灵操练的人就应准备干粮（林前 3：1，2；来 5：11-14）。保罗对那些完全成熟的信徒传讲上帝的智慧，可是不能向不成熟的人传讲（林前 2：6）。

林前 I Cor. 3:1, 2

- 1 弟兄们，我从前对你们说话，不能把你们当作属灵的，只得把你们当作属肉体，在基督里为婴孩的。
- 2 我是用奶喂你们，没有用饭喂你们。那时你们不能吃，就是如今还是不能。

来 Heb. 5:11-14

- 11 论到麦基洗德，我们有好些话，并且难以解明，因为你们听不进去。
- 12 看你们学习的工夫，本该作师傅，谁知还得有人将神圣言小学的开端另教导你们，并且成了那必须吃奶，不能吃干粮的人。
- 13 凡只能吃奶的都不熟练仁义的道理，因为他是婴孩；
- 14 惟独长大成人的才能吃干粮；他们的心窍习练得通达，就能分辨好歹了。

林前 I Cor. 2:6

- 6 然而，在完全的人中，我们也讲智慧。但不是这世上的智慧，也不是这世上有权有位、将要败亡之人的智慧。

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).

不过，忽略讲道视角两个层面的其中一方面，是很危险的。福音一定要在教会里宣讲，也要在世界宣讲。信息，福音，教义，见证：这些和其它关于福音内容的名词，在新约圣经的用法是很有弹性的。信息 (*kerygma*) 的范围很广，不只限于宣教士的传讲。保罗嘱咐提摩太的时候（提后 4：2），所用的 *kerygma* 一字就有很广的意义。宣讲上帝的道与责备、劝勉、各方面的忍耐和教导都有关。提摩太须教导正统的教义，以此成全宣教士的工作。《罗马书》的结论清楚表示，保罗认为所宣讲的信息 (*kerygma*) 包括上帝全部地计划 (*whole counsel of God*, 罗 16：25-27)。《罗马书》开卷就说明，保罗对他的读者们传福音 (*evangelize*, 罗 1：15)。《使徒行传》5：42 说，每天在圣殿或在家中，使徒们「不住的教训人，传耶稣是基督」。

提后 II Tim. 4:2

2 务要传道，无论得时不得时，总要专心；并用百般的忍耐，各样的教训，责备人、警戒人、劝勉人。

罗 Rom. 16:25-27

25 惟有上帝能照我所传的福音和所讲的耶稣基督，并照永古隐藏不言的奥秘，坚固你们的心。

26 这奥秘如今显明出来，而且按着永生上帝的命，藉众先知的书指示万国的民，使他们信服真道。

27 愿荣耀因耶稣基督归与独一全智的上帝，直到永远。阿们！

罗 Rom. 1:15

15 所以情愿尽我的力量，将福音也传给你们在罗马的人。

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.

不错，新约教会里分别有教师和传福音的（宣教士）。可是这些都是福音的同工，都是传上帝话语的仆人 (ministers of the Word)。Ridderbos 指出，保罗在哥林多前书第二章讨论「知识」 (gnosis) 时，讲到「智慧」是以十字架为中心的。一位不从事教导的宣教士，按《新约圣经》的定义，不是一位真正的宣教士。这类的所谓「宣教士」完全不像提摩太和腓利。另一方面，一位教师若忘记他所教导的就是永恒的福音 (evangel, 好消息)，则不可能造就教会认识基督，认识祂复活的大能，甚至与祂的受苦有份。教会里的教师必须装备上帝的儿女，好叫他们「无可指责，诚实无伪，在这弯曲悖谬的世代作神无瑕疵的儿女，...在这世代中，好像明光照耀，将生命的道表明出来」（腓2：15下，16上）。

林前 I Corinthians 2 章 1Cor. 2:1-16

- 1 弟兄们，从前我到你们那里去，并没有用高言大智对你们宣传上帝的奥秘。
- 2 因为我曾定了主意，在你们中间不知道别的，只知道耶稣基督并祂钉十字架。
- 3 我在你们那里，又软弱又惧怕，又甚战兢。
- 4 我说的话、讲的道，不是用智慧委婉的言语，乃是用圣灵和大能的明证，
- 5 叫你们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，我们也讲智慧。但不是这世上的智慧，也不是这世上有权有位、将要败亡之人的智慧。
- 7 我们讲的，乃是从前所隐藏、上帝奥秘的智慧，就是上帝在万世以前预定使我们得荣耀的。
- 8 这智慧世上有权有位的人没有一个知道的、他们若知道，就不把荣耀的主钉在十字架上了。
- 9 如经上所记：上帝为爱祂的人所预备的是眼睛未曾看见，耳朵未曾听见，人心也未曾想到的。
- 10 只有上帝借着圣灵向我们显明了，因为圣灵参透万事，就是上帝深奥的事也参透了。
- 11 除了在人里头的灵，谁知道人的事；像这样，除了上帝的灵，也没有人知道上帝的事。
- 12 我们所领受的，并不是世上的灵，乃是从上帝来的灵，叫我们能知道上帝开恩赐给我们的事。
- 13 并且我们讲说这些事，不是用人智慧所指教的言语，乃是用圣灵所指教的言语，将属灵的话解释属灵的事。
- 14 然而，属血气的人不领会上帝圣灵的事，反倒以为愚拙，并且不能知道，因为这些事惟有属灵的人才能看透。
- 15 属灵的人能看透万事，却没有一人能看透祂了。
- 16 谁曾知道主的心去教导他呢？但我们是有基督的心了。

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).

圣灵住在顺服祂的人里面，圣灵就是为基督作见证的。随从圣灵行事的人，必定在世界中发光。基督的见证，乃是先知的灵。整本《圣经》都为基督作见证。上帝赐《圣经》给我们，好叫我们好好的广传。教会不是上帝至终的国度，不过教会迈向至终的荣耀前进。教会必须是寄居的旅客，快步走向历史的终点，走向地极。当然，宣教事工不应该被视为教会唯一的事工；教会的定义不是根据宣教使命 (apostolate) 的。这种对教会的理解，其实误解了宣教使命，也否认救恩针对个人的独特性 (particularism)。不过我们虽然反对这样的看法，可必须谨慎，不要否定教会宣教使命的本质 (apostolicity of the church)。因为教会是建立在使徒和先知的根基上。从使徒和先知所领受的信息，就是对基督被钉十字架、复活、升天的见证。教会的敬拜本身就是目标，不只是传福音的手段。教会必须在主的恩典上长进，在基督里受造就，这本身就是教会目标，叫上帝得荣耀。可是教会若忘记或忽略她的宣教使命，不可能只靠造就（教育）来成长的；而教会的敬拜也不讨上帝的喜悦，因为上帝愿意万国，万族，万民来聚集，在大会中称颂祂！

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.

我的看法是，把讲道法 (homiletics) 和布道讲道法 (halieutics) 分开为两种学问，是严重的错误。在荷兰 Hoekstra 和 Dijk 都尝试这样作，他们跟着凯柏的神学百科 (*Encyclopaedie*) 进路。当然，要指出向未听过福音的蛮族传福音，和对熟识教义的教会讲道之间的差异是非常容易的。可是，这样把两种讲道分开，会使青年牧师们自认为是讲道者，与布道和布道家完全无关。有时教会给人们一种印象：牧师只需埋头钻研讲道学，而布道家则需学习布道学则可。而在改革宗的教会，「宣教士」是教会里非常的职份 (extraordinary office)，使徒时代之后业已消失；因此我

们很容易理解，布道学为什么不如讲道学，前者往往被忽略。比较稳妥的作法乃是，看见《圣经》用各种不同的名词来形容福音，表明福音是那么的丰富；因此承认我们宣讲福音的时候，必须宣讲福音的每一方面：从非常广阔的角度理解「福音」。保罗讨论教会里说方言的时候，他的论调是：外面来的敬拜者会得到怎样的印象？（林前 14：23-25）。站讲台的传道者不只是在教会里，也在世界里。他必须宣讲这多姿多彩的福音。

林前 I Cor. 14:23-25

- 23 所以，全教会聚在一处的时候，若都说方言，偶然有不通方言的，或是不信的人进来，岂不说你们癫狂了吗？
- 24 若都作先知讲道，偶然有不信的，或是不通方言的人进来，就被众人劝醒，被众人审明，
- 25 他心里的隐情显露出来，就必将脸伏地，敬拜上帝，说：「上帝真是在你们中间了。」

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.

讲道的丰富

THE RICHNESS OF PREACHING

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

福音的丰盛不只是从听众的多元化看出；也可以从讲道的丰富来看。我们上面看到，从《圣经》的意义来看，讲道不只是单调的「宣告」而已。讲道同时也是教导，包含了各种应用经文的形式，从最严厉的责备到最温柔的劝勉与安慰。讲道既是宣告上帝的名，因此不只是向人说的，同时是向上帝说的。讲道，是敬拜的行动。我们的讲道，往往缺少赞美的惊叹词！我们的讲道太不像《圣经》，太以人为中心，因而忽略称颂上帝。保罗常在他的解经教导中情不自禁地发出赞美的颂词；我们在讲台所作的文章呢？是否有时像死水一盆？

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.

多年来有人认为，要避免讲道单调，应该用经文讲道法 (textual preaching)。可是，若不认识圣经神学，就算在解经讲道中用上五花八门的经文，也可能因为讲道者自己带着的黑眼镜而显得暗淡。我们须认识讲道在救赎历史中的地位，就能体会讲道的事奉是何等丰富，又有何等的权柄。能欣赏《圣经》如何复述约的历史，以诗歌的赞美来回应，加上智慧者的默想、先知痛责的话语、使徒的书信 – 欣赏这一切的形式与内容，能帮助我们更丰富的传出上帝的话语。我们越能从救赎历史的处境的角度进入一段的经文，就越能准备一篇讲章：不只是劝导会众如何作人，不只是教导经文内容，不只是发挥属灵情操：而是一篇反映出上帝话语荣耀的讲章。

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.

宣讲基督

PREACHING CHRIST

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

最重要的是，圣经神学使讲道集于核心的信息：耶稣基督。讲道必须以上帝为中心 (theological)。救恩出自耶和華，而福音的信息是以上帝为中心的，就是上帝怎样展示耶稣基督里救恩的计划。要宣讲上帝的人，必须宣讲基督。可是就在这一点上，虽然很多人承认这原则，实际上我们的讲道离理想还有一段路。「原谅我这样说，往往讲道流于歪曲，我们把事情搅乱了。有时候我们听到一篇讲道，根本没有提主基督的名字，除了在结束的应用一段里。又有一些讲道，从头到末了都讲基督，因为讲道者认为经文没有提到主，所以需要自行作主，把基督纳入讲章里。」在这点上，《圣经》的进路能帮助我们解决困难。《圣经》从始到终的总原则，就是救赎历史的结构。《圣经》不像教科书的形式；经上对基督所作的见证，是循着启示的时期展示出来的；启示的时期，又根据根据救赎的时期。圣经神学承认救赎历史的统一性，和历史的渐进性（「时期」乃是救赎历史的架构）。我们逐步地研究每一段时期的处境和「神学水平线」 (theological horizon) 的时候，我们会发觉，每一段时期有一致的、有机的架构；同时，从一段到另一段时期，上帝启示祂的计划的时候，进展是有机的 (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.

我们只可用这种方法使我们的讲道真以上帝为中心、以基督为中心。我们若看不到每段时期的「神学水平线」，我们的讲道会流于「道德化」，这种道德的劝勉错过救赎历史的进展，也看不见救赎历史中的基督。亚伯拉罕献艾萨克，就仅被视为一位信心伟人的考验。或者我们试图避免「道德化的错误」，而用灵意解经法，随意抓着一个关连，把基督读进经文里。俄利根，和比他平凡的牧师都作过这种事；走投无路时就抓住拉合的红线，当是基督宝血的预表。

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，我们若充分掌握经文的时代背景，但不把这些观念与整个救赎历史的架构连起来，就可能忽略上帝的手在救赎历史的整体中的作为，和祂在启示历史的整体中的晓喻。基督徒宣告旧约圣经，不仅仅讲一篇旧约讲章而已！

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.

很多出埃及记第三章（上帝立约的名字）的讲道完全缺乏圣经神学的深度。讲道者作了 YHWH 的字根研究，加上系统神学「上帝的本性」的解说，甚至作一点哲学与神学的反省。可是他可能完全没有意识到这段经文在上帝救赎历史中的地位。上帝启示的「我就是」（自有的上帝），只视为是抽象的「永恒性」；没有看见那位自决、充满恩典的上帝，主动来救赎祂的子民，而祂必不背负祂的应许。

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 “I’Eternal,” 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.

不过，就算讲道者从处境理解上帝所启示的事，还会忽略这项启示与上帝整体的救赎大工与启示的关系，因而可能忘记将耶和華的名字，和耶穌的名字联结；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《圣经》中找到基督，不需走灵意解经的路；所需的是信心的思想。基督为以马忤斯路上的门徒打开《圣经》的时候，他们的心就火热起来。他们完全没有佩服主耶穌的聪明，只惊讶自己是多么的迟钝，为什么一直看不到《圣经》清楚说出基督的受难，与要进入祂的荣耀。

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.

基督的启示符合救赎主的本性，也符合被救赎者的本相。因为基督是永恒的「道」，是神子，因此每次上帝自我启示的时候，基督也自我启示。我们读到《创世记》讲创造的时候，我们就读到祂；因为「万物都是借着祂造的；凡是被造的，没有一样不是藉祂造的」（约 1 : 3）。约翰教导我们，不仅「这里论到上帝」。这里清楚论到基督！《旧约圣经》里上帝的话的客观化，和上帝以祂的道创造，都说明三位一体的奥秘。再者，上帝在旧约里自我启示的进展，都朝着基督里的完全启示；在这启示的渐进过程中，同时有三位一体第二位的清楚启示。从「约」的角度看，意思就是：基督是主（耶和華）；我们对耶和華每一方面的认识，都是对基督的认识。可是，约的主（耶和華）来到祂子民中间，在他们中间居住，并应许将施行最后的搭救；藉祂亲自降临，建立最后平安的约。这些应许既然都借着上帝的儿子成就，因此上帝在救赎里的自我显现 (epiphany) 都是基督的自我启示。当耶和華在西乃山降临、在旷野中前进、上锡安山登基、领被掳者归回的时候（参：诗 68 篇），这些救赎的显现都表明上帝救赎的作为，而救赎的作为都在基督里完全成就（参弗 4 : 8；诗 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).

诗篇 Psalm 68:1-35

- 1 愿上帝兴起，使祂的仇敌四散，叫那恨祂的人从祂面前逃跑。
- 2 他们被驱逐，如烟被风吹散；恶人见上帝之面而消灭，如蜡被火熔化。
- 3 惟有义人必然欢喜，在上帝面前高兴快乐。
- 4 你们当向上帝唱诗，歌颂祂的名；为那坐车行过旷野的修平大路。祂的名是耶和華，要在祂面前欢乐！
- 5 上帝在祂的圣所作孤儿的父，作寡妇的伸冤者。
- 6 上帝叫孤独的有家，使被囚的出来享福；惟有悖逆的住在干燥之地。
- 7 上帝啊，你曾在你百姓前头出来，在旷野行走。
- 8 那时，地见上帝的面而震动，天也落雨；西乃山见以色列上帝的面也震动。
- 9 上帝啊，你降下大雨；你产业以色列疲乏的时候，你使他坚固。
- 10 你的会众住在其中；上帝啊，你的恩惠是为困苦人预备的。
- 11 主发命令，传好信息的妇女成了大群。
- 12 统兵的君王逃跑了，逃跑了；在家等候的妇女分受所夺的。
- 13 你们安卧在羊圈的时候，好像鸽子的翅膀镀白银，翎毛镀黄金一般。
- 14 全能者在境内赶散列王的时候，势如飘雪在撒们。
- 15 巴珊山是上帝的山；巴珊山是多峰多岭的山。
- 16 你们多峰多岭的山哪，为何斜看上帝所愿居住的山？耶和華必住这山，直到永远！
- 17 上帝的车辇累万盈千；主在其中，好像在西乃圣山一样。
- 18 你已经升上高天，掳掠仇敌；你在人间，就是在悖逆的人间，受了供献，叫耶和華上帝可以与他们同住。
- 19 天天背负我们重担的主，就是拯救我们的上帝，是应当称颂的！
- 20 上帝是为我们施行诸般救恩的上帝；人能脱离死亡是在乎主耶和華。
- 21 但神要打破他仇敌的头，就是那常犯罪之人的发顶。
- 22 主说：我要使众民从巴珊而归，使他们从深海而回，
- 23 使你打碎仇敌，你的脚踹在血中，使你狗的舌头从其中得分。
- 24 上帝啊，你是我的上帝，我的王；人已经看见你行走，进入圣所。
- 25 歌唱的行在前，作乐的随在后，都在击鼓的童女中间。
- 26 从以色列源头而来的，当在各会中称颂主上帝！
- 27 在那里，有统管他们的小便雅悯，有犹大的首领和他们的群众，有西布伦的首领，有拿弗他利的首领。
- 28 以色列的能力是上帝所赐的；上帝啊，求你坚固你为我们所成全的事！
- 29 因你耶路撒冷的殿，列王必带贡物献给你。
- 30 求你叱喝芦苇中的野兽和群公牛，并列邦中的牛犊。把银块踹在脚下；上帝已

经赶散好争战的列邦。

- 31 埃及的公侯要出来朝见上帝；古实人要急忙举手祷告。
 32 世上的列国啊，你们要向上帝歌唱；愿你们歌颂主！
 33 歌颂那自古驾行在诸天以上的主！祂发出声音，是极大的声音。
 34 你们要将能力归给上帝。祂的威荣在以色列之上；祂的能力是在穹苍。
 35 上帝啊，你从圣所显为可畏；以色列的上帝是那将力量权能赐给祂百姓的。上帝是应当称颂的！

弗 Eph. 4:8

8 所以经上说：祂升上高天的时候，掳掠了仇敌，将各样的恩赐赏给人。

诗 Ps. 68:18

18 你已经升上高天，掳掠仇敌；你在人间，就是在悖逆的人间，受了供献，叫耶和華上帝可以与他们同住。

就是因为主来到祂的子民中，祂住在他们中间，而主的临在到基督道成肉身时达到高峰，因此基督与祂的子民认同，同时是他们的上帝。祂是「主」；「主」作了服事子民的「上帝的仆人」。永恒上帝的儿子由童贞女马利亚所生，为要领上帝的众子进入荣耀里。这解释基督在《旧约》如何被显明：上帝呼召祂的子民，祂与他们同住，这都在基督里成全；因此约里的「仆人」不断见证基督。用家庭的观念来说明：基督是上帝应许要来的后裔 (Seed)；女人的后裔 (Son)；这位后裔在那段经文显明，我们就在那里看到基督。

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.

对基督的工作，有进一步的说明。中保的职位，就是代表人来到上帝面前，这个角色显明了「神人」，就是「耶和華的仆人」。摩西身为约的中保，他预表了基督，摩西也是以赛亚书关于弥赛亚预言的背景。其他上帝的仆人；先知，祭司，君王，是被膏者，都显示了弥赛亚的呼召。

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.

《旧约圣经》有各式各样预言基督的细节，它们都与这基本救赎结构有关。借着圣经神学的方法，我们能研究一段经文的启示在整个救赎计划里的地位，也同时看见，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.