



REM post 008

How to Understand Theology
Dr Gerald Bray

亞伯拉罕的上帝(二) 樓建華

愛情 姜寶陞

兩度空間的距離 李健安

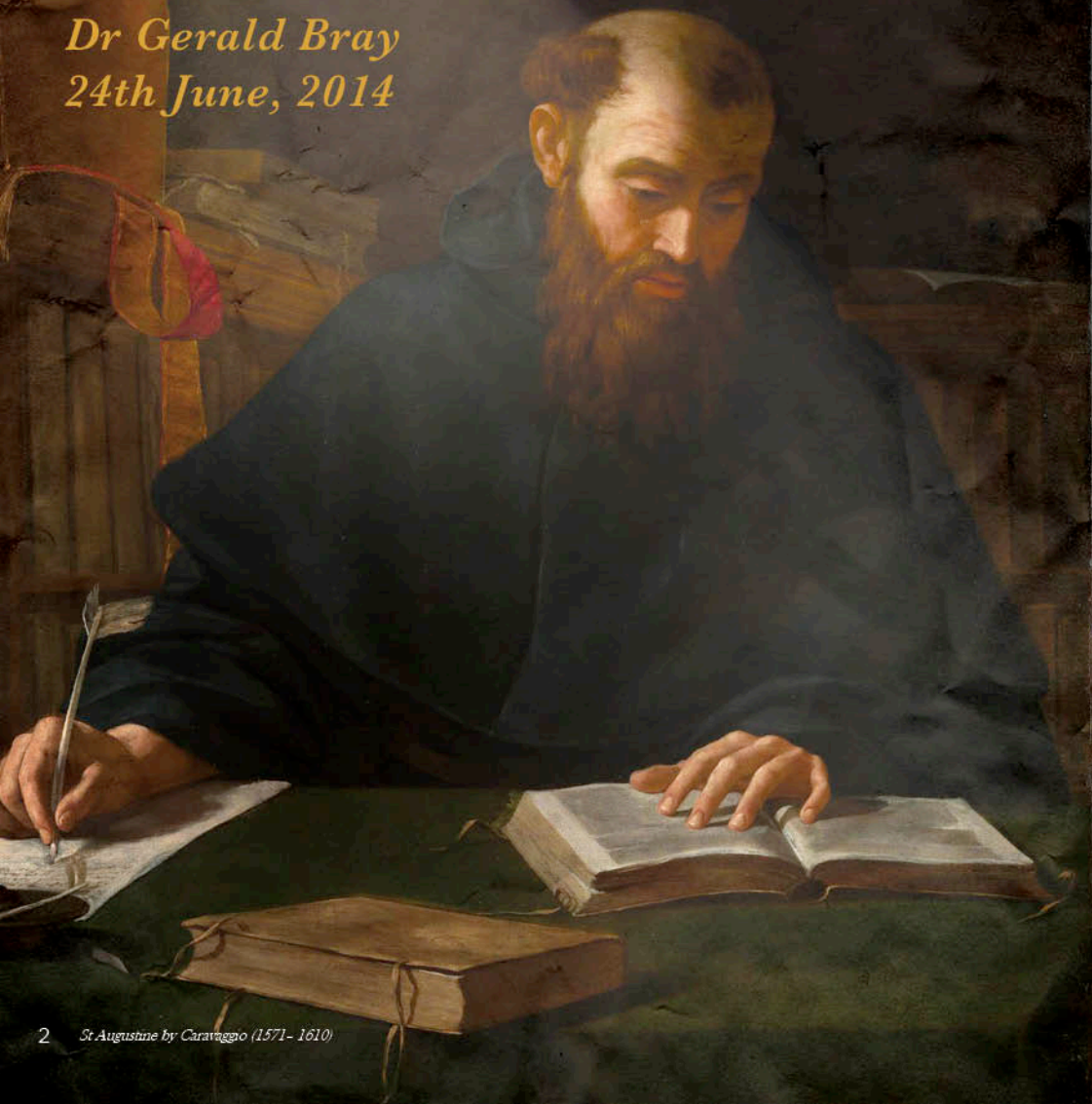
Living in the Face of Death
曾劭愷

我的心，你要稱頌耶和華！
凡在我裏面的，也要稱頌他的聖名！



HOW TO UNDERSTAND THEOLOGY *Part 3*

Dr Gerald Bray
24th June, 2014



God is one and the world He has created is also one. You see, we believe in the universe. This idea did not exist before the revelation given in the Bible. If you look at ancient cultures and civilizations, they did not really have a concept of the universe. You can take examples from classical Chinese painting. If you look at classical Chinese painting, what you see is different things being portrayed. You see different things, but they are not connected. Why are they not connected? Because those painters do not have a sense of universe. They saw events, of course. And they could describe them. But they did not see how they connected with each other. Because they did not have a picture of a one God who was the creator. But we who believe in Jesus also believe that everything is connected.

Now this does not mean that we understand how it is connected, but we know that it is. And we know that if the connection is broken, then there is no meaning in the universe. It has to fit together. And this is why modern science, for example, can only exist if you believe there is a universe. You see, there are some people, traditional people who believe that the world is held on the back of an elephant. It's a very interesting idea, but, who holds the elephant? You see, they never ask this question. But we as Christians have to have a complete picture of our universe, which means that even things that we do not understand have a purpose. Therefore my life has a meaning.

One of the saddest things in life is to meet somebody who says, "Nobody cares about me." You know, in traditional societies, old people are very highly honoured. And this is a very interesting phenomenon because in a way it is compensation, because old people are not really

good for anything. They cannot work. Young people have to take care of them. And so a reason for their existence has to be found. And so we respect them for their knowledge. We respect them for their experience. But you know, in this generation, our generation, this tradition is being lost, Bbecause we live in the first generation of human history where young people (teenagers) know more (things) than their parents.

When I was eighteen or nineteen, I was useless to my father. Because I did not know anything that he did not know. I could not do anything that he could not do. And as far as he was concerned, I was just somebody who cost him money. I mean, he gave the money. He was happy to do that. But I could not really give him anything in return. But you see, in this generation now, this modern generation, this has all changed because of technology. You see, when I have a computer or a phone, to me, these things are a mystery, because they didn't exist when I was young. So when they go wrong, I don't know what to do. The only solution is to find the child because the child has learnt in school what to do with this. And it's very humbling for me to realize that somebody who is twelve years old knows more about computers than I do. But I am glad about this in a way, because we have discovered a use for children.

Children are important. Of course, they have always been important, just as old people have always been important. But now, we as older people are forced to recognize this. And I think this is a good thing because it shows us that in the purpose and plan of God, there is a place for everyone. And this is the meaning of the universe. You see? You are important. You have a place in the plan of God. And you cannot say to God, "I am too young." You cannot say to God, "I am too old." You

cannot say to God, "I have not got a PhD." You see? Those things, it's fine. It's good to have them. But you have a place in the plan of God whether you have them or not.

This is why we preach the gospel to everybody. If we did not believe this, we would go around and we would find the best people for our church. We would say, "This person has lots of money. We want him." Or, "This person has a lot of education. We want him." And we would build a church on this basis. But what does the apostle Paul say when he writes to his churches? He says, "Look around you. There are not many rich. There are not many intelligent people. But God has chosen the foolish things of this world to shame the wise." Why? Because everything and everybody is important to God. You are not an accident in the universe. You are not a mistake. God made you for a purpose. And you and I have to know this. Because it is living that purpose which is the basis of our life. I don't know what God wants to do with you in your life. God is not going to tell me this. Why should he tell me when he can tell you what you should be doing in your life? But that God wants something from you I am certain, because God did not make you without reason.

This I believe. And this is what I am trying to find out, "What is the reason, why God made you?" And I ask this question because I believe that God made everybody for a purpose. And so you are important to me because you are important to God. So I cannot say to you, "Oh, I'm not talking to you. You don't matter. You're not important." Because you belong to somebody who thinks you are important. In fact, he thinks you're so important that He sent His son into the world to die for you. You see? This is the heart of our theology. And why we have to think

this way? In order to live with each other in the right way. What I think about you comes directly from what I know about God. It is because I know that God loves you and made you for a reason, that I'm commanded to love you also and respect that reason. And this is the foundation of our life as a church. We need each other because we are important to God. You see, this is the practical application of our belief that God created the world.

Now, God also made you and me in His image and likeness. What does that mean? Well, of course, I don't look like God. And you don't look like God, either. We are limited human beings. So the connection between God and me or God and you is not at this level. The link is a spiritual one. And when we talk about having a personal relationship with God, this is what we are talking about.

About ten years ago, I was bitten by dog on my leg. And six weeks later, I was bitten again by the same dog on the other leg. This is what happens when you don't kill the owner. Because, of course, the dog was just doing what dog do. I said to you, everything has a purpose. So I said, "What is the purpose? What is God teaching me in this?" So I suppose God was giving me an example I can use in preaching. Because, you know, there are a lot of people today who say that human beings are just highly evolved animals, that really there is no big difference between a dog, a horse or a man. We have just evolved in a different way. I even heard one person say that Chimpanzees are superior to human beings. Why? Because they can pick things up with their feet. I can't do that. You know? So, therefore, the chimpanzee is superior to me.

Now, what is wrong with this? And I thought to myself, “the dogs.” “The dog.” And I said to my students, I said, “I’m going to give you a choice. Either you can be bitten on the leg by a dog, or you can be bitten on the leg by me.” Of course everybody laughs. And I said, “Why do you laugh? If you are thinking purely physically, the choice is clear. I have a small mouth. My teeth are not very strong. I could bite you but it wouldn’t hurt very much. You would hardly feel it. Whereas the dog has a much bigger mouth, the dog has sharper teeth, and you will suffer from the dog. So of course you were going to choose me and not the dog.” And everybody says, “But that’s crazy.” Well, I said, “Yes, of course it is crazy, but why is it crazy?” And the reason it is crazy is because I’m supposed to know better. If a dog bites you, the dog is doing what dogs do. But if I bite you, I’m doing something that I know is wrong. Now, what is wrong with it? Because I am made in the image and likeness of God, and so I am supposed to understand that this is not the way to behave when you are dealing with another person.

Now, you see, when you put it like this, the whole question of evolution finds its own answer. Because even the most highly developed animals do not have this thing in them. They are not made in the image and likeness of God. But it is a wonderful thing to be made in God’s image, because we have a connection with God. God made us in order that we would have a relationship with Him. But then we sinned against God. And you see, when a being who is that high goes wrong, then the result is much worse. Because if a dog does something that God does not want, nobody really thinks much about this. You know, you just kill the

dog. And that's the end of the story. But if a human being does something that God does not want, then this is a tragedy, because this is not supposed to happen. And it means, of course, that our relationship with God is broken because of this.

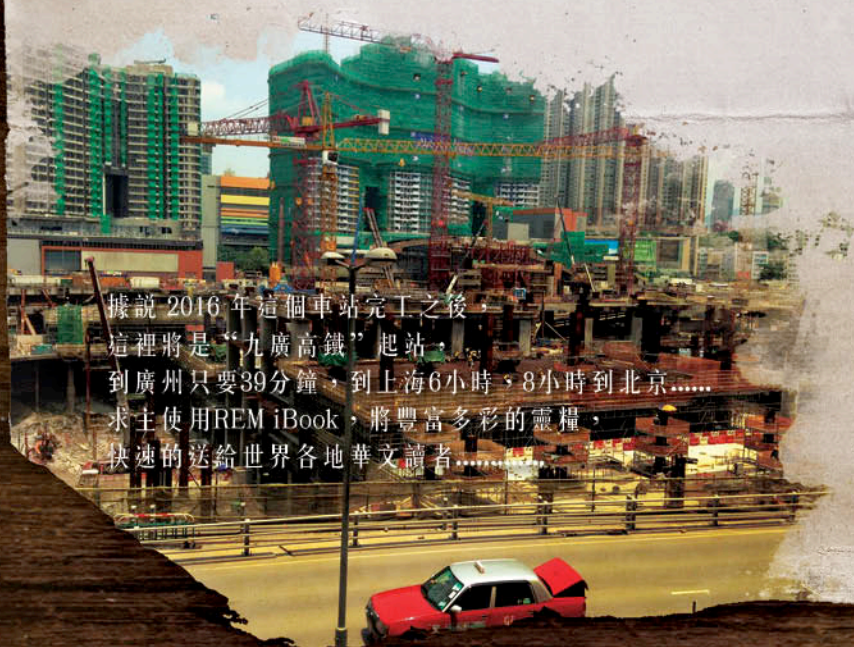
In your relationships with other people, if something goes wrong, it can be very hard to put it right. Sometimes it goes through many generations. You will find people in one village who are fighting people in the next village. Nobody knows why. But probably two hundred, three hundred, four hundred years ago, something went wrong. And ever since then, they have been fighting each other. And we see this sometimes in families. You know, sometimes we see brothers or sisters, they don't talk to each other, because something has gone wrong in the past. And as the years go by, we forget it. We don't remember why we're not talking to them, but we're still not talking to them, because the relationship has been broken, and trying to put that back together is very difficult. Because once it is broken, you cannot really put it back together again.

(to be continued...)



今日起，世界各地的朋友可以從REM書架上自由下載
REM IBOOKS

請即登入IOS/ANDROID系統，搜索“REM”就可以找到REM書架



據說2016年這個車站完工之後，這裡將是“九廣高鐵”起站，到廣州只要39分鐘，到上海6小時，8小時到北京……求主使用REM iBook，將豐富多彩的靈糧，快速的送給世界各地華文讀者……

樓建華博士

亞伯拉罕的上帝(二)



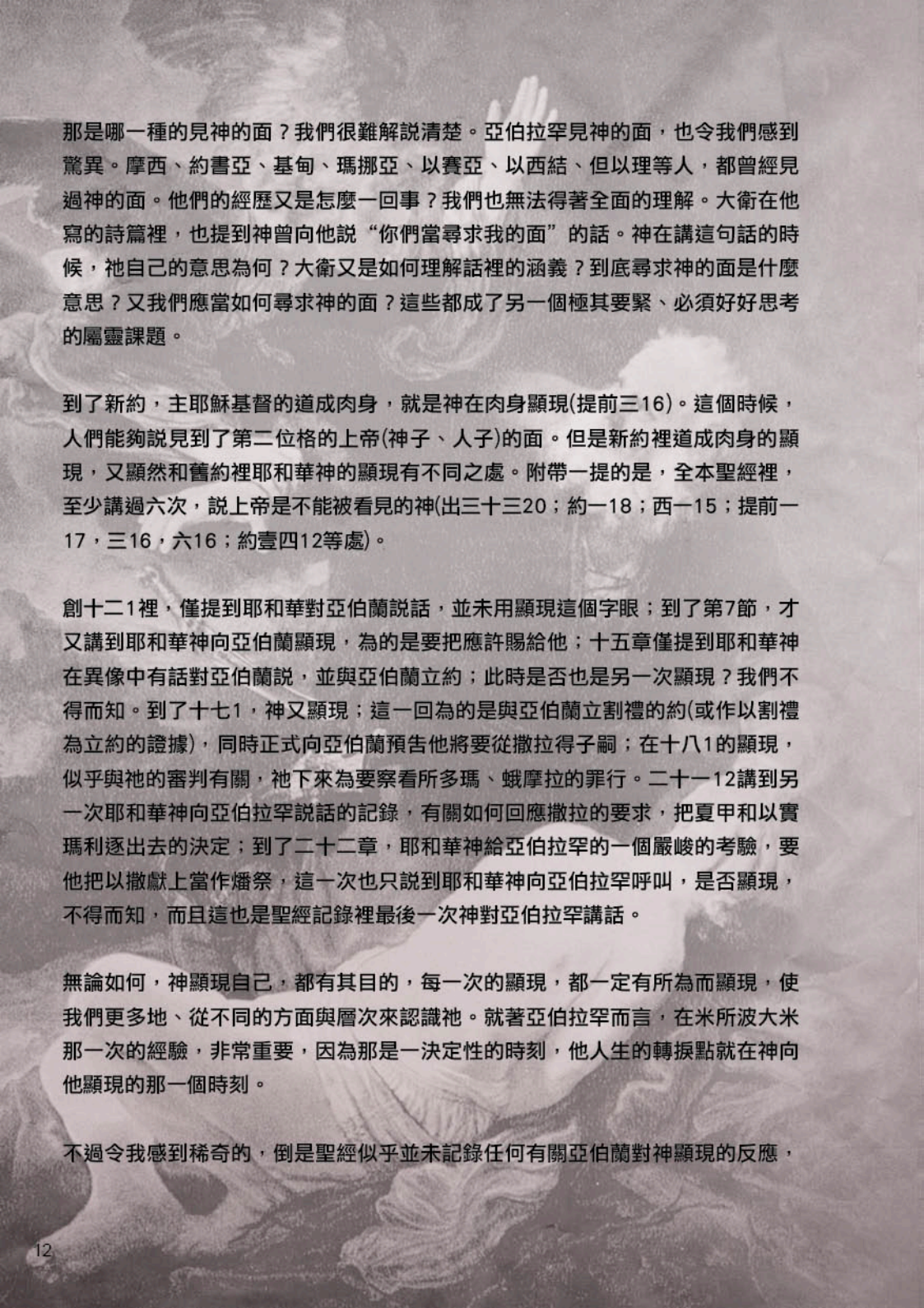
神顯現、神呼召

在使徒行傳第七章2到4節裡，提到榮耀的神向住在米所波大米的亞伯拉罕顯現，呼召他往神所要指示他的地方去。從這兩節經文的內容上看，它們應當夾在創十一30與31兩節之間。在這樣的安排之下，神在米所波大米向亞伯拉罕顯現一事，就成了整本聖經裡提到「顯現」這個詞的頭一個例子(參考創十二7，十七1，十八1，二十六2，24，三十五1，7，9，四十八3，出六3)。我相信神乃是以祂自己的顯現，來為祂向亞伯蘭的呼召打下印記，加以證明。到底神如何向亞伯拉罕顯現，我們無從知曉。不過從舊約裡諸多的例子來參照比較，我們可以推論那是道成肉身之前的基督，以人形現身到世上來的情形(theophany)。就著亞伯拉罕本人來講，他一定是見著了神的榮耀，那是這麼真實的經歷，改變了他一生的際遇。

在吾珥的亞伯蘭過的是什麼樣的生活，我們無從查考。從約書亞記裡頭的話來看，他的家族與拜偶像一事也牽扯在一塊(書二十四14-15)。為什麼耶和華上帝會選上他呢？這是每一個讀到創世記第十二章的人都想要問、也都想要得著答案的問題。無論如何，我們都應該把“神是一主權的上帝”這一點牢記在心。惟有祂才有資格憑著祂自己的意旨行事。神憐憫誰，就憐憫誰。在被揀選、蒙召這種事上，完全不在乎人的定意或奔跑，只在乎發憐憫的上帝(羅九14-16)。換句話說，亞伯拉罕蒙了上帝的恩典，就如同挪亞在耶和華神面前蒙恩一樣(創六8)，聖經並未加以解說，為何挪亞能夠在神面前蒙神的恩？根據整本聖經的教訓，我們有理由相信，挪亞和亞伯拉罕他們在神的面前蒙恩，都是出於上帝自己的意思，因為人憑著自身的努力和功勞，根本無法進到神的面前，也根本無法得著上帝的眷顧。

神的顯現具有幾方面的用意：最主要的是祂藉著顯現把自己啓示出來。就著整本創世記的內容來說，它除了提供給我們人類起源、發展等歷史記錄外，其實真正的用意在於把神對人的啓示表明出來。所啓示的範圍和內容包括：神的律例典章，祂的計劃與心意，以及祂的主權與帶領等。而在神的啓示中，最常見、也是最重要的途徑，就是透過揀選人、帶領人的方式。

「顯現」的方式常出現在舊約裡。亞當、夏娃在伊甸園裡，面對面的見著神，



那是哪一種的見神的面？我們很難解說清楚。亞伯拉罕見神的面，也令我們感到驚異。摩西、約書亞、基甸、瑪挪亞、以賽亞、以西結、但以理等人，都曾經見過神的面。他們的經歷又是怎麼一回事？我們也無法得著全面的理解。大衛在他寫的詩篇裡，也提到神曾向他說“你們當尋求我的面”的話。神在講這句話的時候，祂自己的意思為何？大衛又是如何理解話裡的涵義？到底尋求神的面是什麼意思？又我們應當如何尋求神的面？這些都成了另一個極其要緊、必須好好思考的屬靈課題。

到了新約，主耶穌基督的道成肉身，就是神在肉身顯現(提前三16)。這個時候，人們能夠說見到了第二位格的上帝(神子、人子)的面。但是新約裡道成肉身的顯現，又顯然和舊約裡耶和華神的顯現有不同之處。附帶一提的是，全本聖經裡，至少講過六次，說上帝是不能被看見的神(出三十三20；約一18；西一15；提前一17，三16，六16；約壹四12等處)。

創十二1裡，僅提到耶和華對亞伯蘭說話，並未用顯現這個字眼；到了第7節，才又講到耶和華神向亞伯蘭顯現，為的是要把應許賜給他；十五章僅提到耶和華神在異像中有話對亞伯蘭說，並與亞伯蘭立約；此時是否也是另一次顯現？我們不得而知。到了十七1，神又顯現；這一回為的是與亞伯蘭立割禮的約(或作以割禮為立約的證據)，同時正式向亞伯蘭預告他將要從撒拉得子嗣；在十八1的顯現，似乎與祂的審判有關，祂下來為要察看所多瑪、蛾摩拉的罪行。二十一12講到另一次耶和華神向亞伯拉罕說話的記錄，有關如何回應撒拉的要求，把夏甲和以實瑪利逐出去的決定；到了二十二章，耶和華神給亞伯拉罕的一個嚴峻的考驗，要他把以撒獻上當作燔祭，這一次也只說到耶和華神向亞伯拉罕呼叫，是否顯現，不得而知，而且這也是聖經記錄裡最後一次神對亞伯拉罕講話。

無論如何，神顯現自己，都有其目的，每一次的顯現，都一定有所為而顯現，使我們更多地、從不同的方面與層次來認識祂。就著亞伯拉罕而言，在米所波大米那一次的經驗，非常重要，因為那是一決定性的時刻，他人生的轉捩點就在神向他顯現的那一個時刻。

不過令我感到稀奇的，倒是聖經似乎並未記錄任何有關亞伯蘭對神顯現的反應，

我指的是他在言詞上的反應。當然他立即以行動來表達他對神的回應，亦即他“就照著耶和華的吩咐去了”。但是好像亞伯蘭並沒有追問下去：為什麼向我顯現？向我顯現為了什麼目的？為什麼一定得離開自己的本族、本家呢？神啊！禰又要帶我往哪裡去呢？這些都是一個人很正常、很自然會發的問題，可是亞伯蘭卻一點都沒提起，實在有點令人費解。現在就讓我們問問自己，試想：如果神向我們顯現，吩咐我們做一番事情，我們會怎樣應對？（當然，我們也應當要先弄清楚，目前這個新約的世代，是不是仍會有神向人顯現的事件發生？我們是否應該盼望神向我們顯現，就如同舊約時期那些見到神顯現的人物一樣？大衛說過“要尋求耶和華神的面和祂的能力”這樣的話。尋求神的面一事與神向我們顯現之間有何異同？）

賜福、祝福與得福

創世記第十二章頭三節是一段了不得的經文。耶和華神對亞伯蘭說，“你要離開本地、本族、父家，往我所要指示你的地去”。緊接著在神的吩咐與應許裡，祂一連用了五個源出於「福」字字根的字眼：…我必賜「福」給你，…你也要叫別人得「福」。為你祝「福」的，我必賜「福」與他，…地上的萬族都要因你得「福」。這裡使用的「福」字方式和前面幾次的，完全大異其趣。

談到神的賜福與使人得福一事，我們應當注意在創十二之前，聖經上屢次提到賜福的話，都是指著神自己說的，祂才是賜福者。在創造偉功的過程中，祂祝福被造的生物，也對著那按照祂自己的形像、樣式所造的人，說出賜福的話，並賦予人以管理、治理的權責。以後也曾賜福給挪亞和他的一家。換句話說，到第十二章之前，都是神賜福給人，祂是真正大福的源頭，有賜福的權柄，同時賜福也是祂主動的作為。而神賜的福所涵蓋的範圍，多半環繞在“生養衆多、遍滿全地”上面。到了第十二章，一到了亞伯蘭的身上，我們讀到了神說的一段很重要的話。首先我們注意到這段話裡提到一般的人都可以祝福其他的人，也可能咒詛其他的人（參考創九25）。但這不是主要的重點。神賜福的內涵也不再集中於生養衆多那一方面，而是使亞伯蘭成為大國，叫他的名為大。不過這也還不是重點。真正的要點在於：神呼召亞伯蘭，應許賜福給他，並且要使亞伯蘭本人，也成為使人得福的媒介。在此處我們注意到神的賜福裡用了下列的公式：

神賜福→被選召的人蒙福→使更多的人得福

也就是說，神藉著揀選來呼召人跟隨祂，祂也要這批跟隨祂的人承受祂為他們所豫備的福氣，而這個福氣至終要經由這批蒙召的人，臨到天下萬族(創十二1-3)。我們仍須要強調那真正的重點，就是神才是賜福的源頭，也惟有祂才可以使某個人成為賜福的管道。就如在亞伯拉罕的身上，神要使地上萬族都因他得福。

這“地上萬族都必因你得福”的句子，到了第二十二章，亞伯拉罕按照神的吩咐，往摩利亞山上獻以撒之後，再一次出現在神祝福的應許裡。這兩處經文在字句上稍有差別。在十二章開頭裡的那幾節，神並沒有提到亞伯蘭的後裔的問題，祂所說的帶祝福的應許，都是直指著亞伯蘭本人說的。而二十二章，則說到“地上萬國都必因你的後裔得福”；我們也當注意這時神是指著自己，以起誓的方式說出那一段祝福的話。神在這一次說得比祂在第十二章裡說的更加深入了。

地上的萬族如何因亞伯拉罕的後裔，得著神所應允的福呢？我們又是如何得著神應許給亞伯拉罕的福呢？這成了一個跨越千載的曠世謎題。一直到保羅寫信給加拉太教會，論到亞伯拉罕的福的時候，我們才有了一幅完整的、符合聖經真理的描繪。保羅的闡釋包含了幾方面的論點：(所參考的經節都出自加拉太書第三章)

神算亞伯拉罕為義，是因亞伯拉罕信祂。這是聖經上提到因信稱義的真理之濫觴(參看：創十五6；徒十三39)。(不過我們也應該參考希伯來書第十一章裡的經文，特別是那些“因著信…就得了稱義的憑據”之類的經節，因為打從亞伯起，就已經是憑著信得著稱義的明證。)以信為本的，就是亞伯拉罕的子孫。

“萬國都必因你得福”是神傳給亞伯拉罕的福音，其內涵仍是環繞著因信稱義的主題上，因為神定了人稱義的惟一途徑，就是因信祂的話，如同亞伯拉罕信祂的話一般。所以，無論是誰，是猶太人或是外邦人都要因信稱義。

所以以信為本的人(不論是奉割禮的猶太人或不守割禮的外邦人)，都必和亞伯拉罕一同得福。

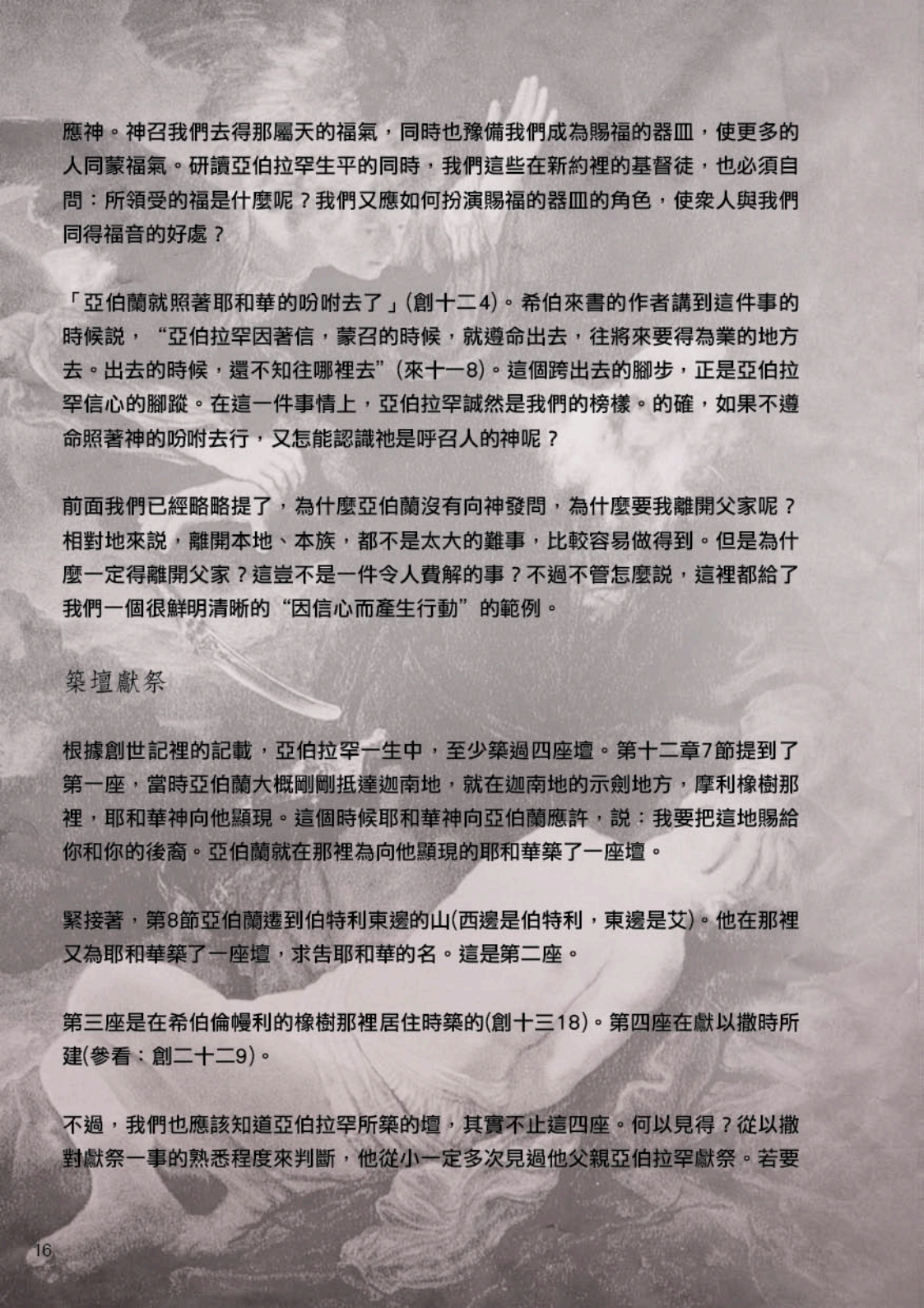
可是，又為什麼我們憑著信，就能得著神所應許給亞伯拉罕的福呢？這就把我們的眼光轉移到耶穌基督的身上。“基督既為我們受了咒詛，就贖出我們脫離律法的咒詛”，寫到此，保羅作了一個結論，說：“這便叫亞伯拉罕的福，因基督耶穌可以臨到外邦人，使我們因信得著所應許的聖靈”。

換句話說，從我們這一角度來看，固然因著信才能被稱為義；但真正主要的原因，在於有基督耶穌為我們成為咒詛，把我們贖出律法的咒詛。而且保羅在這裡特別指出來，我們不但因信稱義，也因著信得著所應許的聖靈。我們應該留意的是：他把得應許的聖靈和亞伯拉罕的福也聯繫在一起。這樣，我們得福和神賜聖靈給我們，兩者之間就有了一個很正面和直接的關連。

而耶穌基督就是那位神所應許的、亞伯拉罕的後裔。神在創二十二章18節說：地上萬國都必因你的後裔得福。這其中所說到的後裔，就是耶穌基督！“神並不是說衆子孫，指著許多人，乃是說你那一個子孫，指著一個人，就是基督”。「後裔」這一個詞是一集合名詞，當神應許亞伯蘭說“我也要使你的後裔如同地上的塵沙那樣多”，又說“你向天觀看，數算衆星，能數得過來麼？…你的後裔將要如此”，這後裔兩個字的確帶有多數的含意。但是我們不要忽略掉一件事實，在這裡神所指著說的，乃是那應許的子孫。就是一位，是單數而不是指衆子孫說的。

離開…、往所指示的地去

當亞伯蘭出吾珥，和之後出哈蘭的時候，他一定已經認識到他的神是一位呼召人的神。無論是就著呼召的對象或是呼召的內容來看，創十二1都是針對著亞伯蘭說的，是神給亞伯蘭個人的呼召，因為祂要亞伯拉罕離開本地、本族、父家，正如以賽亞書裡所說的(賽五十一2)，亞伯拉罕獨自一人的時候，神選召他，賜福與他…；選召、應許與賜福總是同步共行。然而從屬靈的含意來看，它與神在今日給我們每一個人的呼召，有著極為明顯的相似之處。這可從經文裡的兩個主要的動詞看出來，那就是「離開」與「前往」。神在我們身上的救贖，所給我們的呼召，不也正是給我們每一個人的救贖與呼召嗎？要我們悔改、回頭、離棄惡行，歸向神。這都是個人必須領受面對的，並不是通過集體的決定或行動來回



應神。神召我們去得那屬天的福氣，同時也豫備我們成為賜福的器皿，使更多的人同蒙福氣。研讀亞伯拉罕生平的同时，我們這些在新約裡的基督徒，也必須自問：所領受的福是什麼呢？我們又應如何扮演賜福的器皿的角色，使眾人與我們同得福音的好處？

「亞伯蘭就照著耶和華的吩咐去了」（創十二4）。希伯來書的作者講到這件事的時候說，“亞伯拉罕因著信，蒙召的時候，就遵命出去，往將來要得為業的地方去。出去的時候，還不知往哪裡去”（來十一8）。這個跨出去的腳步，正是亞伯拉罕信心的腳蹤。在這一件事情上，亞伯拉罕誠然是我們的榜樣。的確，如果不遵命照著神的吩咐去行，又怎能認識祂是呼召人的神呢？

前面我們已經略略提了，為什麼亞伯蘭沒有向神發問，為什麼要我離開父家呢？相對地來說，離開本地、本族，都不是太大的難事，比較容易做得到。但是為什麼一定得離開父家？這豈不是一件令人費解的事？不過不管怎麼說，這裡都給了我們一個很鮮明清晰的“因信心而產生行動”的範例。

築壇獻祭

根據創世記裡的記載，亞伯拉罕一生中，至少築過四座壇。第十二章7節提到了第一座，當時亞伯蘭大概剛剛抵達迦南地，就在迦南地的示劍地方，摩利橡樹那裡，耶和華神向他顯現。這個時候耶和華神向亞伯蘭應許，說：我要把這地賜給你和你的後裔。亞伯蘭就在那裡為向他顯現的耶和華築了一座壇。

緊接著，第8節亞伯蘭遷到伯特利東邊的山（西邊是伯特利，東邊是艾）。他在那裡又為耶和華築了一座壇，求告耶和華的名。這是第二座。

第三座是在希伯倫幔利的橡樹那裡居住時築的（創十三18）。第四座在獻以撒時所建（參看：創二十二9）。

不過，我們也應該知道亞伯拉罕所築的壇，其實不止這四座。何以見得？從以撒對獻祭一事的熟悉程度來判斷，他從小一定多次見過他父親亞伯拉罕獻祭。若要

獻祭，就得築壇。一個現成的例子就是在摩利亞山上，亞伯拉罕帶了以撒前去，為要將以撒獻上給神的那一次，亞伯拉罕就又築了一座壇。

(壇(Altar)基本上是為獻祭而築，在整本舊約裡共用了四百次之多，多半出現在摩西五經和歷史書中。真正有關築壇、獻祭的規矩，記載在摩西律法中(參考出三十八和利未記)。可是早在摩西傳下律法之前，獻祭築壇的事就已存在。獻祭一事從該隱和亞伯的日子起。為什麼他們兄弟倆會獻供物給神？誰教他們的？我們能夠作的推論，很自然地是指向他們的雙親—亞當、夏娃的教導。不過聖經雖然提到他們把供物獻給神，但是並沒有提起任何築壇的事。頭一次明確的說到築壇、獻祭，是在挪亞出方舟之後(參看：創八20)。我們要問的，仍舊是這築壇獻祭的舉動，是出自挪亞的念頭？還是出於上帝的感動？如果出自挪亞本人，他從哪裡得著這種知識？亞伯蘭的築壇獻祭，是聖經中第二次講到築壇的事。)

亞伯蘭下埃及

這是亞伯蘭頭一次的失敗吧？在亞伯蘭漸漸遷往南地之後，又遇上那地飢荒，於是亞伯蘭帶著撒萊和羅得下到埃及。我們不難想像亞伯蘭一行人隨著迦南地各族的人流，一起往南遷移的景況。飢荒來臨，有哪一個人不想往水草茂盛、糧食供應充沛的地方去呢？

這裡帶給我們一、兩道值得深入細究的考題：為什麼在耶和華上帝所應許的地界上，竟然會發生飢荒呢？如果我們稍作轉化，這道題目可以改成：為什麼在神引導的路途中，我們會經歷試煉、陷入困境，甚至是行過死蔭的幽谷呢？囫圇吞棗，隨意作答，可能就會為亞伯拉罕緩頰，幫他開脫遷往南地、下到埃及所闖出來的禍。

在埃及地，亞伯蘭撒了一個「半謊」。半謊也是謊言，因為後面已帶有不真誠的動機。嚴格說起來，亞伯蘭有他顧慮之處，他擔心撒萊的美貌，可能為他帶來殺身之禍(十二12)。這樣的藉口合理嗎



愛
情

姜寶陞

愛情這個字眼，既充滿誘人的魅力，又引起無邊的遐思。千古以來，有詠唱不完的愛情詩篇與故事，從西方的羅密歐與茱麗葉，到中國的梁山伯與祝英台，不知賺取了多少人的眼淚。現代作家向陽曾在「憶我戀情」一書中作序曰：

「像火種迸耀沖射，在寂寂闇夜裡，
為枯淡的人世帶來生命滾燙的光暈，
要一切陰鬱或庸俗，都隱退到兩旁的沼澤；
我們闢築一條路，只容愛情在上面通過。……
晚夜蹀躞長巷，孤獨落寞的足音，是千百年來重蹈的純情；
那點燈閣樓，深閨不寐的側影，是世世代代長新的愛怨；
忘不了雨中的擁抱……忘不了月台別離……。」

人間有愛，是一件美事。70億人口的地球上，兩顆心卻因緣際會碰撞出愛的火花，是神奇，也近乎不可思議。難怪元遺山曾道出千古名句：「問世間情是何物，直叫生死相許。」大約三千年前希伯來帝國的智慧之王所羅門，亦曾寫下了不朽詩章，如今蒐集在聖經舊約的雅歌書中，其中對愛情的描繪，更是靈動：

「求你將我放在你心上如印記，帶在你臂上如戳記。
因為愛情如死之堅強。……
愛情，眾水不能息滅，大水也不能淹沒。」
(雅歌書八章六至七節)

然而，人間的愛情卻常因內在外在的因素，產生了意想不到的變化；有的因烽火離亂而天涯遙阻，有的因事業商賈而關山萬里，有的因生死別離而日夜思念。世上有這麼多不能相偕白首的愛情，是遺憾，卻也是一

種淒美。正是由於現實環境的作梗，遂留下了古今中外唱不完，說不盡的相思曲。諸如：

「滴不盡相思血淚拋紅豆，開不完春柳春花滿畫樓。
睡不穩紗窗風雨黃昏後，忘不了新愁與舊愁。
嚙不下玉粒金波噎滿喉，照不盡菱花鏡裏朱顏瘦。
展不開的眉頭，捱不明的更漏。
呀，恰便似遮不住的青山隱隱，流不完的綠水悠悠。」
（清·曹雪芹）

「紅豆生南國，春來發幾枝？願君多採擷，此物最相思。」
（唐·王維）

「錦瑟無端五十絃，一絃一柱思華年。
莊生曉夢迷蝴蝶，望帝春心託杜鵑。
滄海月明珠有淚，藍田日暖玉生煙。
此情可待成追憶，只是當時已惘然。」
（唐·李商隱）

人生有過真愛也就不虛此生。雖然由於種種因素，不能長久廝守，但愛過、擁有過，也就無憾了。天下沒有不散的筵席，人間雖有至情真愛，但是變化卻有萬千。聖經卻為我們指出另一種愛，新約經典中把它叫做「阿嘎佩」（Agape）；這種愛是來自上帝的大愛，它無私而絕對，永恆而不變，溫熱而芬芳；而且，只要你願意擁有，祂便不吝嗇的賜給你。因為「上帝就是愛」（新約約翰壹書四章八節）當我們沐浴在這種永恆的愛源中時，人生路上，必定花開滿枝，馨香遠揚。

兩度空間的距離

李健安 博士

每個人都活在兩度空間中：「肉體」與「心靈」。

同樣是受薪者，有人一天工作超過十個小時，雖肉體非常疲累，心靈卻絲毫沒有疲憊的感覺，因他所作的帶給他心靈上的滿足；心靈的滿足彌補了肉體的筋疲力竭。一些獻身的教會牧者、委身的社會工作者、熱心於自己那份工作者、狂熱主義者等都有此同感、共鳴。相反的，有人雖每天只輕輕鬆鬆在辦公室工作幾個小時，肉體上也沒有任何的壓力，心靈卻是非常乾癟。

有人在舞廳中賣笑，有人在青樓裡賣身，並非出於自願。有人是因環境所逼，不得不對人歡笑背人落淚；有人是出於無知被人騙財騙色，推入火坑。這些人賣的是她們的肉體，不是心靈。我們可以鄙視她們的職業，但我們不敢輕看她們的心靈。她們的肉體或許被玷污了，心靈卻是冰清玉潔，不容睥睨。

有人外貌看來一表人才，穿扮衣冠楚楚、鬢影衣香，卻是金玉其外，敗絮其中。那些走私販毒的梟魁，以正當生意活動為門面洗黑錢，雖出入有「勞斯萊」大房車排場，吃的是山珍海味，穿的是衣錦綉緞，卻昧著良心幹出傷天害理的勾當，使許多人陷入毒癮中，萬劫不復，傾家蕩產，家破人亡。這些人雖受人前呼後擁，看來赫赫揚揚，他們的心靈卻是污穢不堪，叫人作嘔、唾棄。

「肉體」與「心靈」之間的空間距離，有時是那樣的遙遠！

這是一個重外表，不重內在的社會；「現象」常常被抬高在「本質」之上；甚或以外表代替內在，以現象換取本質。只要他有錢，管他錢來歷清不清白；只要他有權有勢，管他耍不耍手段。相反的，那些踏踏實實，為人清清潔潔的卻不一定被人垂青、器重。

這些都是偏差：「肉體」與「心靈」的偏差；「現象」與「本質」的偏差！

肉體與心靈空間的距離須要縮短；現象與本質的偏差須要糾正。唯有「真」能縮短肉體與心靈空間的距離；唯有「真」能糾正現象與本質的偏差。人間沒有真「真」，因此不能完全擱去肉體與心靈的距離；人間沒有真「真」，因此未能令現象與本質完全合一。

真正的「真」不在人，在神。因此，只有在神裡，人才能夠重現肉體與心靈的合一，成為一個完整的人；只有在神裡，事、物的現象與本質，才能找到整合的基礎，成為一致一貫的整體。

讓我們成為「真」人；讓現象反映本質。誰能？神能！

*Living in the Face of Death:
A Christian Perspective on Death and Dying*

In Memory of my Grandfather (Part 2)

Shao Kai Tseng

Non-Christian Views of Death

In fact, *The Weather Man* is a very telling movie. It unveils the absurdities in a life overshadowed by death, and attempts to embrace this nonsensical life and all the contradictions therein. *The Funeral*, a 1984 Japanese film directed by Itami Juzo, the famed master of black comedies, poignantly depicts the outrageously absurd behaviours of the friends and family of the deceased in the aftermath of his death. In one of the climactic scenes, the protagonist, son-in-law to the deceased, runs into the woods with a woman who has come to help out with the funeral, and starts having sex with her in a most bizarre and repugnant way. This black-comedy film, like *The Weatherman*, presents life as death's sick joke. Our culture today, as earlier asserted, has come to live with this poignant universal reality by giving it a fine mask—a “superstitious sugar-coating”, to paraphrase Helm.

It is worthwhile at this point to examine some philosophies of death in history and in other cultures, and how the particular one in our own (Western) culture has come to be as it is. This survey is not meant to be exhaustive. In particular, I will avoid dealing with other religions, because that will raise many questions beyond the scope of this article.

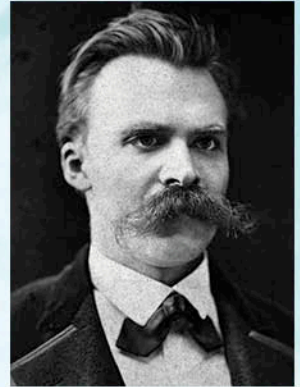
Plato as one of the most influential philosophers in occidental history may serve as a good starting point. His view of death is intimately related to ethics. He comments: “No one knows whether death, which people fear to be the greatest evil, may not be the greatest good.”⁴ Elsewhere he writes, “...I have good hope that there is yet something remaining for the dead, and, as has been said of old, some far better thing for the good than for the evil.”⁵ This hope, of course, has an ontological grounding. However, under scrutiny, Plato’s ontology is evidently speculative. He claims that the visible world is but a reflection of pure Ideas, which exist outside the visible world of particulars. This ontology is based on linguistic analyses of proper names, but, as Bertrand Russell rightly points out, these analyses reveal Plato’s lack of understanding of philosophical syntax.⁶ Moreover, I see little reason to postulate any judgment or reward in the afterlife on the basis of the ontology of Ideas.

Though the seed of Platonism has perpetuated in various schools of thought through the millennia, it is the pre-Socratic philosophy of Heraclitus that came to dominate Western culture in the latter part of the modern period into so-called postmodernity. Whereas Plato and Parmenides believed in eternity after life, Heraclitus taught that nothing is eternal except the Fire, which is not a substance but a process of eternal flux: the only thing that remains perpetual in this world is change, as “you cannot step twice in to the same



Plato conversing with his pupils,
mosaic from Pompeii, 1st century bce.

river.” This Heraclitan doctrine remained an underdog in most parts of Western history until Hegel and Nietzsche, with the latter having a greater impact on our view of death today. In *So Spake Zarathustra*, Zarathustra, a saviour-evangelist figure bearing structural resemblances to Jesus of the Gospels, encounters a dying ropedancer whose body is deformed by falling from the high rope. The dying man says to Zarathustra, “I have known for a long time that the devil would trip me up. Now he will drag me to hell: Would you fend him off?”⁸ The saviour-hero answers, “On my honour, friend, there is none of any of this of which you speak: there is no devil and there is no hell. Your soul will die even quicker than your body: now fear nothing any more.”⁹ Zarathustra’s “good news” brings the man comfort as he dies in peace.



Nietzsche in Basel, c. 1875.

In this anecdote Nietzsche echoes with Heraclitus that nothing is perpetual except the endless flux of life and death. Nietzsche and Heraclitus thus share a similar ethic of proud self-mastery. Nietzsche’s Superman is able to break free not only of his desires but also of his rationality in order to determine at will his own state of being. This Superman-ideal, along with Nietzsche’s view of death, go hand in hand with Nietzschean perspectivism, which claims that since there is no God, no judgment in the afterlife, there is no absolute truth or morality—everything is just a perspective.

While Nietzsche’s ethics was that of an egocentric asceticism with contempt towards instinctual desires, his view of death and his perspectiv-



ism easily led into moral relativism and materialistic hedonism. In our culture today, for instance, the autonomous self-definition of the Superman is translated into cheap As-Seen-On-TV commercial slogans like “Define your own body.” Our culture, following Nietzsche, talks of death frivolously as if there were no judgment after life, and in doing so it seeks to mask the poignant reality of death and find a good excuse for moral relativism and materialistic hedonism. As long as something brings happiness and causes no harm to anyone, it is morally irreproachable, because there is no afterlife.

However, Nietzsche’s perspectivism, which is inseparable with his view of death, is admittedly irrationalistic. The will of the Superman is able to transcend over all rational categories and dictate the values of truth. Echoing with Protagoras, Nietzsche’s Superman is “the measure of all things.” This extreme egocentrism and irrationalism causes Nietzsche to see the world as full of contradictions and absurdities—one may wonder whether this has to do with his mental state in his later life.

The world after Nietzsche went crazy with him. His view of death brought Hitler into the world. (On this note, Heraclitus’ other philosophical descendant, Karl Marx, caused approximately 100,000,000 unnatural deaths through Stalin and Mao alone). Denying the existence of hell after death, the great philosopher only brought hell into this present life. Nietzsche’s cynicism is passed down to the existentialism of the previous generation and the deconstructionism of our generation, as expressed in movies like *The Funeral* and *The Weather Man*. Under this view, life has become death’s sick joke and a preview of hell. Zarathustra’s “good news” of the absence of an afterlife not only fails to serve as a comfort for the dying,

but also the absurdities of life makes death and dying all the more repugnant and detestable. It seems, under this view, that the only way to live is to shun or sugar-coat the reality of death and unhappily try to embrace its dark humour in life.

A Christian Perspective on Death and Dying

Genuine Engagement with the Reality of Death

Christianity does not pretend that death is a painless end to all things, nor does it adopt a Platonic attitude of heroic self-confidence in the face of death. Christianity stares at death right in its face without any attempt to disguise its poignancy. The Qohelet does not pretend that death's sick joke—the “vanity of vanities”—is something that we can learn to embrace (Ecclesiastes 2:16, 3:19, 4:2, 7:1-2, 8:8). The Psalmist frankly admits that this life overshadowed by death is “but trouble and sorrow” (Psalm 90:10). The apostle describes death as a judgment of sin (Romans 1:32, 5:12-21, 6:21-23); it is the “enemy” (1 Corinthians 15:26); it carries a poisonous sting (1 Corinthians 15:55-56). Death boasts of dominion over humankind, and human beings are powerless before the face of death (Romans 5:17). Helm offers a penetrating explanation of the horror of death:

While coming death is obvious, and thus is something which is natural and expected, it is also unnatural. For death brings our life, which is the gift of God, to an end... Death may be natural, and necessary, yet it does not represent the true fulfillment of mankind. It is not inevita-



ble, part of a biological process that could not be otherwise. It is a judgment... This is borne out by the fact that, with the exception of suicide, death is not sought. We may on occasions wish for it, yet at the same time we shrink from it as something terrible... It is laid upon us, it is an intrusion.”¹⁰

It is true that Christ has triumphed over death, but, as Helm points out, He has not removed the need to die.¹¹ Death always carries an acute sense of grief and loss. How Christ responds to the death of a loved one should teach Christians that death is no occasion for celebration. “Jesus wept” (John 11:35). Our Lord wept so bitterly, that he out-wept all the other weepers, who marvelled, “See how he loved him!” (John 11:36). Could Jesus possibly not have known that He was about to raise Lazarus from the dead? Did He not know that eventually He would triumph over death for all those who believe in Him? He who is the Lord of life and death wept before the tomb of Lazarus. Helm comments that “it ill becomes those who are followers of him who groaned and wept at the grave of Lazarus to talk glibly about the death of anyone.”

(to be continued...)

4. Plato, The Apology of Socrates. [On-line] available at: www.wsu.edu/~dee/GREECE/APOLOGY.HTM.

5. Plato, Phaedo. [On-line] available at: www.greece.com/library/plato/phaedo_01.html.

6. Bertrand Russell, History of Western Philosophy (New York: Routledge, 2000), 142.

7. Ibid., 63

8. Friedrich Nietzsche, Also sprach Zarathustra in Giorgio Colli and Mazzino Montinari, eds, Sämtliche Werke—Kritische Studienausgabe in 15 Bänden, Bd. 4 (Munich: Dt. Taschenbuch Verlag, 1980), 22. Translation mine.

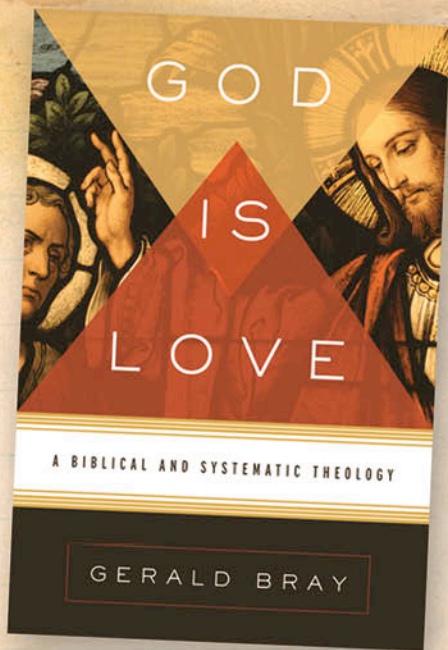
9. Ibid.

10. Paul Helm, The Last Things: Death, Judgment, Heaven and Hell (Edinburgh: Banner of Truth, 1989), 34.

好書分享

God Is Love (神是愛)是Dr. Gerald Bray寫的一本平易近人的「系統神學」書。

Dr. Bray常在他的課堂上說，他教課不是炫耀他的學問，重要的是同學能夠聽懂他要教的課題。單單「神學」這個名詞讓許多基督徒心中產生一種完全不必要的障礙，人們常以為「神學」是一門莫測高深，而且艱澀的學問。再論到「系統神學」，那更可是高不可攀的知識。其實這是一種迷思，藉著「神是愛」這本書，Dr. Bray展現出他三十年教學的功力，用簡單易懂的文字，把上帝在聖經中啟示給人的奧秘，清楚明白的展示出來。讀起來好像漫步在郊外公園的草地上，在鳥語花香中，春風拂面。



雖然「God Is Love」目前還沒有中文譯本，但是Dr. Bray流暢易懂的英文，應該可以令大眾讀者都能受益。

A.Chen

論這本書: page 12

No author can predict who will read his book, but the aim of this one is to reach those who would not normally find systematic theology appealing or even comprehensible. Technical terminology has been avoided and the concepts underlying it have been explained as simply and directly as possible. Profound simplicity is the hallmark of classical literature and can be seen at its best in the Gospel according to John. "In the beginning was the Word, and the Word was with God, and the Word was God."¹ Nothing could be more straightforward than that, yet the depths of what it means have never been fully sounded by the human mind. Only when we grasp its simple profundity can we begin to understand the Bible and appreciate why it remains the inexhaustible source and wellspring of our spiritual life.

Some people want to say that Paul is here describing the spiritual struggle of *unbelievers* before they come to Christ, as if such people are constantly frustrated by trying to do the right thing and failing. That interpretation is mistaken because it goes against the plain words of the text and contradicts our experience of spiritual life and death. A spiritually dead person does not suffer from any such inner conflict. Even if he knows what good is and wants to do it, he is not frustrated by his inability to achieve his aim for the simple reason that he adapts his goals to what is achievable. This is what the Pharisees were doing in Jesus' day, and it is why he condemned their good intentions so severely. It is only the spiritually alive person who knows what spiritual death really means because he understands that he cannot modify his goals in order to make them attainable. If God is present in our lives, then we have to accept that his standards must be ours, and that in our fallen state we cannot do what we know is right. We did not struggle with this until we discovered Christ, and we started to understand the problem only when Christ "discovered" us. It was then that we came to realize that we must cling to him for salvation because, without him, we could never have done the right thing on our own.

論死的靈性: page 408

We fight not against flesh and blood, said Paul, but against spiritual forces.⁶³ Our human problems are basically spiritual ones, just as God's response is. It is in the spiritual realm that we live and move and have our being, and it is with spiritual strength that we are equipped to combat the evils ranged against us. Spiritual death is the enemy we face and the power that we do battle against. It is the fate we have been delivered from, but it remains the destiny of those around us, to whom we are called by God's love to preach the gospel of grace and the promise of eternal life that it contains.

論靈性: page 411

From the Christian standpoint, Islam is a regression from the saving message of Jesus Christ to something altogether more limited. It is a religion of justice rather than of love, of fate rather than of forgiveness and restoration to new life. Like Judaism, it is a religion of law more than of salvation by grace, and so from the Christian point of view it is a regression from the gospel of Christ, not an advance on it. In some ways it is virtually a retreat into the Old Testament, where God cannot be known directly and all communication between him and us comes through intermediate beings, such as angels or *jinn*.¹³ Shorn of such doctrines as the Trinity and the divinity of Christ, Islam can justly claim to offer its followers a simpler form of monotheism than Christianity does, but the price it has paid for this is the loss of any personal relationship with God and the abandonment of the good news that we have been saved from our sins by the shed blood of Jesus. Islam claims that Muhammad was a prophet who was closer to God than any human being before or since, but Christianity claims that Jesus Christ was (and still is) God

論到回教: page 433

編者的話

東方一輪中秋明月，迎面照著高山低谷，寶藍的夜色令人陶醉。

在這平靜迷人的月光中，正上演著一出人間大型的黑色悲劇：舞台上，「佔中大隊」的鑼鼓喧天，一會兒遊行，一會兒開會，報紙電視吵個沒完沒了……

躲在暗處的「地溝油」魔，靜悄悄的滲進了各地的學校和食堂，一點一點的毒害吃它進去的人…… 遠方「伊拉克」「伊斯蘭國」的戰士，瘋狂的出出攻城掠地，所到之處，盡行轟殺擄掠，令人聞風喪膽，…… 更恐怖的是「依波拉病毒」從西非興起，無聲無息的走進各城各鄉，尋找可吞吃的人……

明月下，這一幕幕的恐懼畫面，令人膽顫心驚，懼怕非常……

然而燈火闌珊處，必有希望的燈光，那裡有愛的安慰，有滿足的喜樂和安息。

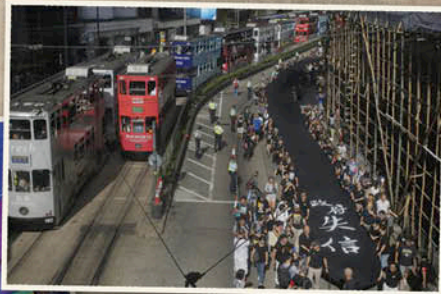
A.Chen



Glory of Evening by Thomas Kinkadee

遊行者拉開寫著「政府失信」的黑布。(美聯社)

2012年，台北舉行的「第十屆台灣同志大遊行」。



恐怖氣心油除澱水外，竟另含病死「動物屍油」



鄭哲民牧師在香港的講座和課程中，針對一些尖銳的政治和社會問題，以聖經的總原則予以剖析，並且提出精闢的解決方案，引導學員更深入了解複雜多元的政治社會問題。



R.E.M. 2014



課程時間表

1/21 宣教士的「鴉片戰爭」 曾劭愷 博士	2/25 多元婚姻 各自表述？ 曾劭愷 博士		
1/21-25 馬太福音（上） 曾劭愷 博士	2/26-3/1 馬太福音（下） 曾劭愷 博士		
5/27 教您如何讀懂聖經 李健安 博士	6/24 How to understand theology Dr Gerald Bray	7/9 公平與恩典 樓建華 博士	8/26 神的公義與人的政治 鄭哲民 博士
5/28-31 教會論 李健安 博士	6/25-28 Interpreting The Bible Dr Gerald Bray	7/10-12 跟主腳踪走 樓建華 博士	8/27-30 從聖經真理看社會問題 鄭哲民 博士
	10/31 寶貴話語： 從古今神學再思聖經無誤 曾劭愷 博士	11/18 從聖經神學看聖經 【義】的概念 李健安 博士	12/4 「靈感的泉源」見證音樂會 Sandra Wright Shen (國際知名鋼琴家)
		11/19-22 末世論 李健安 博士	

再過三個月，就是2015年了。

REM在新年度的神學課程中，除了原來的五位老師，還安排了二位新的老師來教導我們。

一位是胡維華老師，另一位是邵晨光院長，他們要用舊約的書卷來啟發，裝備我們。

從REM2015的課程時間表中，大家不難發現REM所提供的神學課程，無論是老師或是課題都是非常吸引人的，盼望大家能夠早早預留時間來參加REM安排的講座和課程，裝備自己成為忠心有見識的僕人。



5/26
神學講座
李健安 博士

5/27-30
福音與文化
李健安 博士

9/1
基督中心教會：
聖經中的教會治理
曾劭愷 博士

9/2-5
基督論：
信仰與生活的落實
曾劭愷 博士



M. 2015



課程時間表

2/3
以基督為中心的敬拜
曾劭愷 博士

2

2/4-7
信心的見證：
希伯來書十一章
曾劭愷 博士

3

4/28
詩篇論生老病死
邵晨光 博士

4/29-5/2
如何閱讀詩篇
邵晨光 博士

4

6/23
Justification by Faith
Dr Gerald Bray

6

6/24-27
Doctrine of God
Dr Gerald Bray

7/7
神學講座
樓建華 博士

7

7/8-11
神學課程
樓建華 博士

8/25
神學講座
胡維華 博士

8

8/26-29
何西阿書
胡維華 博士

11/17
神學講座
李健安 博士

11

11/18-21
護教學
李健安 博士

佈道會

12



R.E.M. 神學課程

末世論

ESCHATOLOGY

李健安 博士

課程簡介：

本課程將論述基督徒與死亡的課題；論述的範圍包括：死的內涵、死與罪 / 與福音的關係；居間狀態之神學與基督徒死後往哪裏去的問題。另一個課程的範圍乃是論述基督再來的課題。這方面將論述四個不同的末世觀及啓示錄廿章 1-6 節論到千禧年等解經問題。

日期：2014年11月19日 (星期三) 至21日 (星期五) 晚上7:00 - 9:30

2014年11月22日 (星期六) 下午2:00 - 5:00 及 晚上6:00 - 8:00

地點：榮恩浸信教會福音堂 (九龍觀塘巧明街 109 號榮昌大廈 5 樓 B-C)

語言：國語主講 · 粵語傳譯 (作業及考試接受中文或英文作答)

學費：自由奉獻，請電話預約登記。

查詢：2357 0472

名額：80個，額滿即止



地址：九龍觀塘開源道48號威利廣場1805室
查詢：2357 0472 網址：www.rem.org.hk

R . E . M . 神 學 講 座

寶貴話語： 從古至今神學 再思聖經無誤

日期：2014年10月31日晚上7:30-9:30

地點：基督教中國佈道會聖道堂

(九龍尖沙咀金巴利道25號長利商業大廈5樓)

費用：自由奉獻，免費入座（座位有限，額滿即止）

查詢：2357 0472



曾劭愷

牛津大學神學系哲學博士、
研修碩士；普林斯頓神學院神學碩士；
維真學院道學碩士；
現為中華福音神學院專任助理教授。

講師：曾劭愷

Alex Shaokai Tseng

國語主講 · 粵語傳譯

R.E.M. (HK) LIMITED

地址：九龍觀塘開源道48號威利廣場1805室

查詢：2357 0472 網址：www.rem.org.hk



一個人不能事奉兩個主；不是惡這個，愛那個，就是重這個，輕那個。你們不能又事奉神，又事奉瑪門（瑪門：財利的意思）。

所以我告訴你們，不要為生命憂慮吃什麼，喝什麼；為身體憂慮穿什麼。生命不勝於飲食嗎？身體不勝於衣裳嗎？

所以，不要憂慮說：吃什麼？喝什麼？穿什麼？

這都是外邦人所求的，你們需用的這一切東西，你們的天父是知道的。

你們要先求他的國和他的義，這些東西都要加給你們了。

所以，不要為明天憂慮，因為明天自有明天的憂慮；一天的難處一天當就夠了。

馬太福音 6:24 ~ 25, 31 ~ 34

