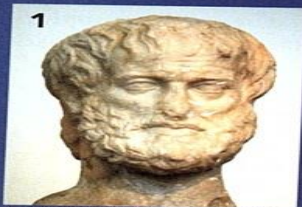


Workshop -- James Au

Politics and Religion

政治與宗教



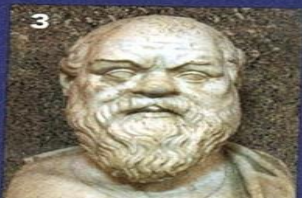
ILLUSTRATOR PHOTO/ G.B. HOWELL/ ATHENS ARCHAEOLOGICAL MUSEUM (35/1/67)

Above: 1. Double-headed statue of Aristotle that topped a herm; found in Athens and dated to about 325-300 BC. Alexander the



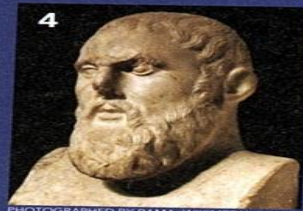
ILLUSTRATOR PHOTO/ BRENT BRUCE/ VATICAN MUSEUM/ ROME (209-B-0879)

Great was one of Aristotle's students. 2. Herm of Plato; the wide forehead that earned the philosopher his



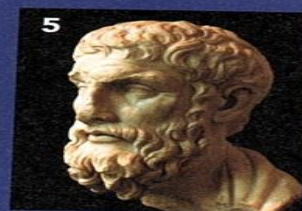
ILLUSTRATOR PHOTO/ BRENT BRUCE/ VATICAN MUSEUM/ ROME (209-B-0877)

name is covered here by a thick fringe. 3. Bust of the Athenian philosopher Socrates (470-399 BC).



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4. Bust of Zeno (333-264 BC) who was founder of the Stoic school of philosophy. 5. Marble bust of Epicurus,



ILLUSTRATOR PHOTO/ BRENT BRUCE/ METROPOLITAN MUSEUM OF ART/ NEW YORK (60/7620)

who lived 341-271 BC and was the founder of one of the most influential Hellenistic schools of philosophy. Epicureanism

emphasized that living in moderation and in harmony with nature resulted in the highest good, which Epicurus called "pleasure."

ATHENIAN PHILOSOPHERS

through Athens, and two harbor towns situated about five miles away, the great city had become a "university town"—overpopulated by intellectuals. The elite citizens of this "free city" were safely tucked away from the rabble that often passed through merchant towns like Corinth. Still respected by the Romans, these Athenian Greeks had the reputation for being pious, carefully guarding the religious traditions of all people, with shrines and temples for nearly every known god built on the Acropolis and scattered throughout the city. The great Parthenon, which housed the altar to the goddess Athena,² dominated the Acropolis (a rock mountain that could be seen from the harbor). Also on the Acropolis, Augustus erected a small temple honoring Roma and himself, thus promoting the Roman Imperial Cult. Careful to be "inclusive" of all religions, the Athenians even erected shrines to "unknown gods"—something the apostle Paul noticed when he was there (v. 23).

Luke gives the impression that Paul was so provoked by a city filled with idols that it led to arguments in the market place (vv. 16-17). Since Paul was waiting around for his friends, he likely did not set up shop as a tent-maker. Instead, he was there because the

market (agora)—especially in a city like Athens—was a popular gathering place for intellectuals to discuss ideas and for visitors to be entertained by the debates. One should not be surprised, therefore, that a Jewish traveler would have been involved in heated arguments about idols. In fact, Roman satirists claimed that Jews were "atheists" because they denied the existence of other gods. Once a few philosophers got involved in the discussion (vv. 18-20), they invited Paul to continue the conversation at the Areopagus either to make sport of the stranger ("what would this idle babbler wish to say?") or to accuse him of sedition ("he seems to be a proclaimer of strange deities"—the same charge the Athenian authorities brought against Socrates, which led to his execution several centuries before³). The Areopagus (a governing council over religious matters) had the responsibility both to protect the sanctity of the citizens' religious traditions and to monitor the intrusion of "strange deities" that would require the construction of more temples.⁴ That could explain the polite tone of their request, "May we know what this new teaching is which you are proclaiming?" (v. 19). Evidently they mistook Paul's preaching as his attempt to introduce two new gods, Jesus and Anastasis (Greek

[illegible]

"Paul's Second Missionary Journey" is adapted from Holman Illustrated Bible Dictionary, Revised and Expanded, page 1230 © 2015, B&H Publishing Group. Used by permission.

附錄

《洛桑信約》

唐佑之博士等譯

引言

我們是主耶穌基督教會中的肢體，來自一百五十餘國家，參加洛桑的世界佈道會議，同心讚美上帝，因祂賜給我們極大的救恩，因祂的恩慈，帶領我們與祂相交，並與眾肢體彼此相交。為了上帝在這個時代的作為，我們感到興奮，然而為許多尚未成就的佈道事工，覺得有使命感。我們深信福音是上帝的好信息，賜給整個的世界。人們決心順服基督的使命，向每一個人傳福音，使萬民作主的門徒。在此我們要重申我們的信仰與決意，將此信約公諸於世。

上帝的目的

我們確信上帝是唯一永恆的，是創造世界的主宰，聖父，聖子，與聖靈三位一體的上帝，照祂旨意的目的，管理萬有。祂也曾曾在世界裏選召人歸祂，又差遣祂的子民回到世界，作祂的僕人與見證人，建立基督的身體，榮耀祂的聖名。我們感到羞愧，承認我們常常違背上帝的呼召，沒有實行我們的使命，對世界妥

人口三分之二以上，尚未接觸福音，深感羞愧。這對我們及整個的教會，世界各處正以空前未有的渴望，相信，這是讓教會和教會機構，懇求，而且，儘快展開新的努力，成為的國家內，外國宣教士及財力之增長，並且進而將資源分送至福音謙卑服事的精神，在六大洲內相輔的方法，在最短的時間內，使每接受福音的資訊。我們不能期望這個目的。我們為千千萬萬不公感到震驚。我們這些活在富裕環境的生活方式，為的要更慷慨地（路三38；路九1～3；林前九19～23；徒十五31～46；徒二44～45，四34～

創造性與先鋒性的方法。在上帝面前深深的植根於基督，同時與它通過聖經真理的考驗與判斷。人既美與善之豐富內容。然而人已經罪所玷污，且有魔鬼的成分。福音其他優越，而是根據福音真理的

公義的原則，評估一切的文化，且在各種文化中堅持其道德的絕對性。宣教工作有時將外國的文化與福音一起輸出，以致使教會受制於文化，而不是服膺聖經的真理。基督的佈道者必須謙卑地倒空自己，但仍用他們個人的真誠作別人的僕人。教會也必須致力於改造並充實文化，這一切都為上帝的榮耀。（可七8～9；創四21～22；林前九19～23；腓二5～7；林後四5）

教育與領袖

我們承認，有時為求教會的成長而忽略了教會的深度，以致將佈道與培靈分開。我們也承認差傳工作，有時對當地的領袖不夠積極地裝備和鼓勵就將責任交托他們。各教會均應適合當地的情況；本色教會應有本色領袖。在各國有各別的文化，所以應設置有效的訓練計劃，造就教牧人員與一般信徒，使他們在真理上、佈道、培靈，及事奉的操練上長進。這些訓練計劃不必仰賴任何固定的方法，而應依照聖經的準則及當地的集思發展創新的構想。（西一27～28；徒十四23；多一59；可十42～45；弗四12～13）

屬靈的爭戰

我們深信我們正從事恆久的屬靈爭戰，抵擋惡魔的權勢。他們恣意推翻教會，破壞世界佈道的工作，我們需要以上帝的兵器裝備自己，以真理與祈禱作為屬靈的武器來應戰。我們發現仇敵的活動不僅在教會外傳播似是而非的理論，更在教會內慫恿我們接受假福音，歪曲聖經事實，人取代上帝的地位，我們需要儆醒，以分辨的心，維護聖經的福音。我們認為我們決不受世俗愚

想與行為的影響，決不向世俗投降。雖然我們可以細心研究教會成長，不僅在數字方面的進步，更是屬靈方面的長進。這些都是有價值的，我們有時似乎沒有注意，然而我們承認有時為求人們對福音有良好的反應，不惜用各種方法施展壓力，注意統計等屬世的方法。教會必須在世界之中，然而世界卻不可在教會裏面。

（弗六12；林後四3～4；弗六11、13～18；林後十3～5；約壹二15～26，四1～3；加一6～9；林後二17，四2；約十七15）

自由與逼迫

每一個政府都是上帝所命定的，為要獲得和平、公正與自由的情形，使教會可以順服上帝，服事主基督，不受攔阻，宣揚福音。所以我們要為國家的領袖祈禱，並且要求他們保證思想與良知之自由，並重視實踐及傳揚信仰。這是合乎上帝的旨意，也在普世人權宣言中所說明的。我們也深切地關懷那些為謹守信仰而被囚的人，以及那些為耶穌作見證而受苦的弟兄們。我們應許為他們的自由祈禱與努力，同時也不因他們的遭害而怯弱。上帝幫助我們，使我們不計代價，反對不公正的事，而忠於福音。我們也不可忘記耶穌的警告：逼迫是無可避免的。（提前一1～4；徒四19，五29；西三24；來十三1～3；路四18；加五11，六12；太五10～12；約十五18～21）

聖靈的能力

我們深信聖靈的能力。父上帝曾差遣聖靈為聖子作證，若無聖靈的見證，我們的見證一定失敗。聖靈使人知罪，信服基督，得以重生及長進，都是祂的工作。況且聖靈是宣教的靈，所以佈

道只能在聖靈充滿的教會中才會自然。宣教的教會，她就自相矛盾，消滅聖靈要成為實際，必須先有聖靈在教會中。智慧、信心、聖潔、仁愛與能力中更新祈禱，求上帝的靈來復興教會，使教民，使全地聽見主的聲音。（林前二39；徒一8；詩六十七1～3，八十五4）

基督的再來

我們相信耶穌基督必在權能及榮光中再來的救恩及審判。這再來的應許是因我們紀念祂的話說，這天國的福音。基督升天及再來之間的過渡時期，乃所以我們未到終點決不歇息。我們也假先知們要為最後的逼迫者鋪路。因信的幻夢，以為人能在地上建立烏托邦。成全祂的國度，我們也以熱切期待的新天新地，有義居在其中，上帝要作王。新奉獻自己給祂，為世上的人順從祂。（林前二11；太二十八20；彼後三13；啟二十一）

結語

因此，我們以信心與決意和上帝立此約。讓我們共同計劃，合力事奉，事工。我們呼籲別人與我們同工，願榮耀，幫助我們，使我們誓忠於此信約。