

Paul, the Image of God, and
the Practice of Evangelism

保羅，神的形象，與傳揚福音

The ruler is the image of
God who orders all things.
Such a ruler needs no
Phidias nor Polycleitus nor
Myron to model him, for by
his virtue he forms himself
in the likeness of God and
thus creates a statue most
delightful of all to behold
and most worthy of divinity.

Plutarch, *Princ. iner.* 780E-F

統治者是有序管理萬物的神的形象。這樣的一位統治者不需要菲迪亞斯、波力克萊圖斯或米農來塑造他，他通過自身的美德，為自己塑造了一座與神相像的雕像，令人欣喜、充滿神性。

普魯塔克, *道德論集*, 致一位無知的統治者, 780E-F

You can be sure that
whoever sincerely wishes
to become just and by
practicing virtue make
himself like a god will
never be overlooked by
the gods.

Plato, *Republic* 613A-B

他願意並且熱切地追求正義，實踐神一般的美德，諸神一定永遠不會忽視這樣的人。

柏拉圖, *理想國* 613A-B



To keep them from seeing
the light of the gospel of
the glory of Christ, who
is the image of God.

2 Cor 4:4

不叫基督榮耀福音的光照
著他們；基督本是神的像。

哥林多後書 4:4

What is going on in 2 Corinthians?

哥林多後書中發生了什麼？

- Paul and the Corinthian criticism: bodily strength, rhetorical excellence, Moses' glory, and Paul's "fitness" as an apostle
- 保羅與哥林多的批評：身體的強壯，修辭的卓越，摩西的榮光，以及保羅作為使徒是否“夠格”

He was tall and handsome in appearance, and really godlike; his skin was fair, his beard not very thick. His eyes shone with a great glow of fervor and enthusiasm; his voice was at once very sweet and very clear; and in a word, no fault could be found in him in any respect as far as all that went. Such, then, was his outward appearance.

Lucian, *Alexander* 3

他很魁梧、堂皇，真象天神似的；他的皮膚白嫩，鬍子不太濃。他的眼睛閃爍著十分熾烈而又熱情的光芒；他的聲音非常清朗悅耳；一句話，在這些方面沒有什麼可以挑剔的。就外表而論，他就是這樣一個人。

琉善, *假預言者亞歷山大* 3

As for eating and drinking, he [Moses] had no thought of them for forty successive days, doubtless because he had the better food of contemplation, through whose inspiration, sent from heaven above, he grew in grace, first of mind, then of body also through the soul, and in each singly so advanced in strength and well-being that those who saw him afterwards could not believe their eyes.

Philo, *Moses* 2.69

至於吃的和喝的，他「摩西」連續四十天沒有想到他們，無疑是因為他擁有更好的沉思之食，靠著這從天上降下的食糧的振奮，他獲得越來越多的榮光，先是心靈上，再是通過靈魂在身體上，在兩方面都變得如此強大和健壯，那些後來看見他的人簡直不能相信自己的眼睛。

斐洛, *論摩西的生平* 2.69

After the said forty days had passed, he descended with a countenance far more beautiful than when he ascended, so that those who saw him were filled with awe and amazement; nor even could their eyes continue to stand the dazzling brightness that flashed from him like the rays of the sun.

Philo, *Moses* 2.70

在所說的四十天之後，他下山，臉上帶著比上山前俊美得多的面容，所以那些看見他的人充滿了敬畏和驚異；甚至他們的眼睛也不能持續盯著他身上發出的令人炫目的明亮，就像太陽的光芒似的。

斐洛，*論摩西的生平* 2.70

They say, “His letters are weighty and strong, but his bodily presence is weak, and his speech contemptible.”

2 Cor 10:10

有人說：「他的信又沉重又厲害，及至見面，卻是氣貌不揚、言語粗俗的。」

哥林多後書 10:10

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- Paul's response part 1: Moses' outward glory was transitory; the glory of Paul's ministry is permanent
- 保羅與哥林多的批評：身體的強壯，修辭的卓越，摩西的榮光，以及保羅作為使徒是否“夠格”
- 保羅的第一部分回應：摩西外在的榮光是暫時的；保羅事工的榮耀是長存的

Now if the ministry of death,
chiseled in letters on stone
tablets, came in glory so that the
people of Israel could not gaze at
Moses' face because of the glory
of his face, a glory now set aside,
how much more will the ministry
of the Spirit come in glory? [...]
If what was set aside came
through glory, much more has
the permanent come in glory!

2 Cor 3:7-8, 11

那用字刻在石頭上屬死的職事尚
且有榮光，甚至以色列人因摩西
面上的榮光，不能定睛看他的臉，
這榮光原是漸漸退去的；何況那
屬靈的職事，豈不更有榮光
嗎？..... 若那廢掉的有榮光，
這長存的就更有榮光了。

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- Paul's response part 2: conformed (by virtue) to the image of God, Paul's life manifests the gospel message
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- 保羅的第一部分回應：摩西外在的榮光是暫時的；保羅事工的榮耀是長存的
- 保羅的第二部分回應：與神的形象一致（通過德行），保羅的生命顯明福音的信息

We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies. For while we live, we are always being given up to death for Jesus' sake, so that the life of Jesus may be made visible in our mortal flesh.

2 Cor 4:8-11

我們四面受敵，卻不被困住；心裡作難，卻不致失望；遭逼迫，卻不被丟棄；打倒了，卻不致死亡；身上常帶著耶穌的死，使耶穌的生也顯明在我們身上。因為我們這活著的人是常為耶穌被交於死地，使耶穌的生在我們這必死的身上顯明出來。

哥林多後書 4:8-11

As servants of God we have commended ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, riots, labors, sleepless nights, hunger [...] We are treated as impostors, and yet are true; as unknown, and yet are well known [...] as sorrowful, yet always rejoicing; as poor, yet making many rich...

2 Cor 6:4-5, 8-9, 10

在各樣的事上表明自己是神的用人，就如在許多的忍耐，患難，窮乏，困苦，鞭打，監禁，擾亂，勤勞，警醒，不食 似乎是誘惑人的，卻是誠實的；似乎不為人所知，卻是人所共知的 似乎憂愁，卻是常常快樂的；似乎貧窮，卻是叫許多人富足的。

哥林多後書 6:4-5, 8-9, 10

For you know the generous act of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich.

2 Cor 8:9

你們知道我們主耶穌基督的恩典：他本來富足，卻為你們成了貧窮，叫你們因他的貧窮可以成為富足。

哥林多後書 8:9

Evangelism



after

Christendom



Bryan Stone

The Theology
and Practice of
Christian
Witness

“Weakness, vulnerability, incarnation, and refusability are all markers of faithful Christian witness.” (Stone, *EAC*, 232)

「軟弱，受傷，道成肉身和被拒絕都是忠實基督徒見證的記號。」（石布萊，後基督教世界的福音工作，232）

For those he foreknew he predestined to be conformed to the image of his Son, in order that he might be the first among many brethren.

Rom 8:29

因為他預先所知道的人，就預先定下效法他兒子的模樣，使他兒子在許多弟兄中做長子。

羅馬書 8:29

So we do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day. For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, because we look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal.

2 Cor 4:16-18

所以我們不喪膽，外體雖然毀壞，內心卻一天新似一天。我們這至暫至輕的苦楚，要為我們成就極重無比、永遠的榮耀。原來我們不是顧念所見的，乃是顧念所不見的，因為所見的是暫時的，所不見的是永遠的。

哥林多後書 4:16-18