
布倫哈特的 耶穌經驗與上帝國

The Blumhardts' Jesus Experience
and the Kingdom of God

張聖佳
George Chang

法蘭克福大學博士
台灣中台神學院教會歷史與系統神學助理教授

Ph.D. Frankfurt University;
Assistant Professor of Church History and Systematic Theology,
Central Taiwan Theological Seminary

E-mail: georgechang@ctts.org.tw

Abstract

The Blumhardts' theological thoughts draw inspiration from the well-documented life event, known as "the Fight" in Moettligen, the parish of Blumhardt the Elder. The climax of the event is the motto "Jesus is Victor," cried out by the demon-possessed girl whose family has been tormented by the dark power for some time. Ever since "Jesus is Victor" has dominated the message of Blumhardt the Elder and was continually emphasized by his son. By this powerful proclamation it means to claim that God's kingdom in the risen Lord is once again breaking into the Christendom such as never before known since the days of the Pentecost. By the conquest of the dark force, the gift of signs and wonders is again revived, which unfortunately has been suppressed due to lack of faith and hope in the past ages. With the foretaste of the inbreaking of God's kingdom, hope is revitalized that 'the latter day' will soon come when the Spirit, greater in scale than what has been experienced during the first Pentecost, was poured out universally. The effect of this outpouring will manifest itself in the conversion of the people and climax in the restoration of the universe.

The Moettligen fight brought about a revival that was characterized not by miracles but by a spontaneous movement of confession, followed, upon people's sincere repentance, by reports of miracles which began to emerge.

Blumhardt the Younger took over his father's ministry after the latter died. He continued his father's message of "Jesus is Victor" and believed also in the imminent coming of the kingdom. Where he differed from his father is his belief that the kingdom of God lies not so far off at the end of the history, but right begins here on the earth. By taking action while waiting for its coming, we experience Christ's future, which awaits its consummation, right in our midst. This does not mean that we transform this

earth into God's kingdom by ourselves, for God's kingdom is not equal to the material world, even though the earth is indispensable for His purpose. Compared with his father, Blumhard the Younger expands his message more on the kingdom side.

For Christians today, the Blumhardts help us reflect on the meaning of God's kingdom. It represents an unceasing yearning, as is felt in the prayer "Thy kingdom come!" No miraculous gifts, human achievement, ethical puritanism or political-correctness can pass for God's kingdom which is nothing less than the rule of Christ. In other words, Christ-consciousness is the hallmark of this divine reality. For it to happen, people should abandon their way of self-seeking. This includes turning religion into the pursuit of experience and self-satisfaction. It entails repentance, constant vigilance and conscientious action aimed at the divine goal. The Blumhardts seek unity among the believers, which poses, in the view of the author, a final hurdle for the kingdom and is achievable only by the power from on high.

Keywords: Blumhardt, Jesus is Victor, Kingdom of God, outpouring of the Spirit, the end times

摘要

布倫哈特父子的神學觀源自老布氏在莫特林根教區牧會時所發生的「爭戰」事件。「耶穌是得勝者」成為布氏父子的核心信息。這個有力的口號是要宣告，在起初的五旬節之後，上帝在復活基督裡的國度已經又再次臨到。藉由征服黑暗的權勢，神蹟奇事的記號雖在過去不幸因著缺乏信心與盼望而遭壓制，如今卻再次興起，對「末後的日子」，以及比初次五旬節更大之聖靈澆灌即將臨到的盼望也於焉復甦。澆灌的果效將帶來萬民的回轉以及萬物的復興。然而，莫特林根復興造成的不是去追求神蹟，而是人群自發的悔改，並因而經歷神蹟。

小布氏異於老布氏的是，他更相信上帝國並非起於歷史的終點，而就起於人間此在。藉著同時行動與等候，我們已經在經歷那個等候基督顯現的未來。這不表示我們憑自己創造上帝國，因為上帝國雖透過物質界臨到，卻不等同物質界。

布氏父子所說的「上帝國」乃是那個人們應當去熱望的對象，它代表的是基督的掌權。神蹟、人的改革努力、倫理的自持，與政治的正確都無法與它等同，只有心意的基督化才是上帝國的真實記號。它拒絕依賴經驗與滿足慾望的宗教，卻堅持悔改、儆醒與良知的行動。布氏父子尋求信徒的合一，本文以為這正是上帝國臨在的試蕊，因而更需要從上頭來的能力。

關鍵詞：布倫哈特、耶穌是得勝者、上帝國、聖靈澆灌、末世