



從加爾文對「上帝的話」(Word of God)之瞭解
再思今日台灣長老教會的講道與禮拜
Rethinking the Preaching and Worship of the
Presbyterian Churches in Taiwan Today
in Light of John Calvin's Theology
of the Word of God



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Abstract

John Calvin defines the “Word of God” as written word (the Scriptures), spoken word (preaching), and visible word (sacrament). Accordingly, preaching never stands alone in the theological framework of Calvin, but is closely tied to the Scriptures as the source of God’s revelation and our knowledge of God, and the sacraments as the means of God’s grace. To fully comprehend Calvin’s understanding of preaching, one must discuss it within this theological framework. In this essay, the author reconstructs Calvin’s theology of preaching according to three aspects: (1) the necessity of preaching; (2) Word and Sacrament; (3) the Scriptures and preaching, proposing that Calvin understands preaching as a sacramental act. Through the work of the Holy Spirit, preaching becomes a historical event of divine-human encounter. In this encounter, one is transformed by God. The author further asserts that the key to the renewal of the pulpit of the Presbyterian Churches in Taiwan today is to rediscover the sacramental nature of preaching. Following Calvin’s theology of preaching, the Reformed preachers today should reaffirm that God has already spoken and still speaks today, revealing Himself to people by means of the Scriptures, preaching, and sacraments.

Keywords:

Word of God, John Calvin, theology of preaching, Word and Sacrament, Presbyterian Church in Taiwan

摘要

加爾文定義「上帝的話」(Word of God) 包含三個面向：寫的(聖經)，說的(講道)，以及肉眼看得見的(聖餐)。換言之，「講道」在加爾文的神學架構中並不是單獨存在，而是與聖經作為上帝的啓示及對上帝的認識管道，以及與聖餐作為上帝恩典之媒介二者息息相關。若要更精確地掌握加爾文對講道的瞭解，就必須放在此一整全的神學架構下來討論，特別是三者之間的關聯性。本論文從三方面建構加爾文的講道神學：(1) 為什麼需要講道？(2) 講道與聖餐(3) 聖經與講道，並進一步指出加爾文的講道神學是：講道是一種聖禮的行動，即在聖靈的工作下，講道成為一個人與上帝相遇並生命得到改變的歷史事件。今天再思台灣基督長老教會講台的更新時，應該重新認識講道所具備的聖禮之特質。追隨加爾文的講道神學，今日改革宗的傳道人當相信並重申的是：上帝已經說話且在今日仍舊對人們說話，特別是透過聖經、講道與聖餐向人啓示祂自己。

關鍵詞：

上帝的話、加爾文、講道的神學、聖道與聖禮、
台灣基督長老教會