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# 先知書中的人觀：

從先知的呼召談起\*

Views of the Person in the Prophetic Books:  
A Study of Call Narratives

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徐萬麟

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## Abstract

A call from the Lord is the initial requirement that marks a person as God's prophet. This essay uses four such call narratives – of Isaiah, Amos, Jeremiah and Ezekiel – to discuss the concept of the person within the prophetic books. Though there are a number of similarities among the four prophetic texts (e.g., all related to the mouth), these call narratives display no fixed formula. During the call, each prophet rediscovers his identity, and experiences a newness in himself that comes from knowing the *Otherness* (the Lord). While the prophets received their calls during private and intimate encounters with the Lord, the calls still took place in the historical context of particular societies and peoples. The four call narratives display at least two significant aspects. First, despite having been warned that the people would not listen to the words of the prophet (due to the dysfunction of their ears, eyes, and hearts), each prophet (now sustained by the Lord) still steadfastly speaks to this *unreachable* audience. Second, compared to the monarchical period (Isaiah, Amos), during the exilic period (Jeremiah, Ezekiel) the Spirit plays a more important role in influencing the person.

**Keywords:** prophet, call narrative, prophetic office, mouth, person/self

## 摘要

雅威對先知的呼召，是先知職事的基礎。本論文嘗試透過舊約聖經中先知書的四位先知與他們的呼召敘事經文，來探討先知書中的人觀。藉著先知以賽亞、阿摩司、耶利米、以西結的時代背景、呼召敘事與其中信息對人的探討，認識到雅威對先知們的呼召敘事，雖然有類似性（例如：皆與嘴的功能有關），實際上並沒有固定的模式。先知是透過與「他者」（雅威）的特殊經歷後，重新對自我有新的眼界與先知身份的肯定。雖然先知與雅威的相遇是個人性、隱秘性的呼召經驗，先知卻是在廣袤人群的歷史脈絡中接受呼召。本論文一方面呈現，因著雅威的支持，先知得以承接那義無反顧的任務，向額堅心硬的人群忠實地宣告雅威的信息。另一方面，與王國時期的先知比較起來（以賽亞、阿摩司），上帝的靈在以色列亡國、被擄期間，似乎是更加明顯地做工在人的身上（耶利米、以西結）。

**關鍵詞：**先知、呼召的敘事、先知職事、嘴/口、人觀/自我