

重價的恩典：在歷史的長河中學習跟從主

第一課

重價的恩典

Early Christian Martyrs

Philip Fong

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為什麼我們要認識教會歷史？

為要看到歷代教會與我們的不同，以致我們明白我們以為理所當然的只是我們的假設，從而更深地反省何謂信仰的核心。

第一世紀的逼迫

“The blood of the martyrs is the seed of the church”

Tertullian

第一世紀的逼迫

- 猶太人被逐出羅馬 (A.D. 51) – Emperor Claudius
- 羅馬城火災 (A.D. 64) – Emperor Nero

Tacitus – a Pagan historian

Before killing the Christians, Nero used them to amuse the people. Some were dressed in furs, to be killed by dogs. Others were crucified. Still others were set on fire early in the night, so that they might illumine it. Nero opened his own gardens for these shows, and in the circus he himself becomes a spectacle, for he mingled with the people dressed as a chrioteer, or he rode around in his chariot. All of this aroused the mercy of the people, even against these culprits who deserved an exemplary punishment, for it was clear that they were not being destroyed for the common good, but rather to satisfy the cruelty of one person.

第二世紀的逼迫

Pliny 和 Trajan 的政策

1. 不主動搜捕基督徒
2. 被告發者若不肯放棄信仰則被懲罰；願意敬拜其他的神便可獲釋放
3. 拒絕處理匿名告發

Polycarp (波利甲)

- 士每拿 (Smyrna) 的主教
- 殉道於主後155年2月23日
- *The Martyrdom of Polycarp*

Ignatius of Antioch: Epistle to Romans

- 即使是世界的萬國，都與我無益；就我而言，在耶穌基督裡死去比成為世界上最廣闊疆域的君王要好。
- 那為我們而死的，就是我所尋求的；那為我們復活的，是我全部的渴望。
- 因為只有當我到達那裡時，我才能真正地成為一個人。讓我去學效我的上帝的受苦吧。
- All the ends of the earth, all the kingdoms of the world would be of no profit to me; so far as I am concerned, to die in Jesus Christ is better than to be monarch of earth's widest bounds.
- He who died for us is all that I seek; He who rose again for us is my whole desire.
- For only when I am come thither shall I be truly a man. Leave me to imitate the Passion of my God.

Ignatius of Antioch: Epistle to Romans

假如你們保持沉默，不插手干預我，你們就可以將我化為上帝的可理解的話語；但如果你的感情只關心我這條可憐的人命，那我又一次變成了無意義的呼喊。

For by staying silent and letting me alone, you can turn me into an intelligible utterance of God; but if your affections are only concerned with my poor human life, then I become a mere meaningless cry once more.

Ignatius of Antioch: Epistle to Romans

因為我們要做的工作不是有說服力的說話；基督教在於在面對世界的仇恨時實現偉大。

For the work we have to do is no affair of persuasive speaking; Christianity lies in achieving greatness in the face of a world's hatred.

第三世紀的逼迫

Septimius Severus 的逼迫

- 為了國家統一和諧，提倡多教合一：
 - 不敗之日 (the Unconquered Sun)
- 改宗基督教變成不合法 (A.D. 202)
- 逼迫於主後211年之前終止
- *The Passion of the Holy Martyrs Perpetua and Felicity*

“Now my sufferings are only mine. But when I face the beasts there will be another who will live in me, and will suffer for me since I shall be suffering for him.”

Felicitas

第四世紀的逼迫

四世紀初的政局

East

West

Augustus:

Diocletian

Maximian

Caesar:

Galerius

Constantius Chlorus

最嚴峻的逼迫 (Galerius & Diocletian)

- 反基督教的法令
 - 逐出軍隊
 - 不准出任政府職位
 - 銷毀基督教建築物及書本
 - 強迫勞動
- 隨着君王敵意的加增，殘暴的死刑與酷刑隨之而來。
- 君士坦丁 (Constantine) 的改宗與勝利
 - Edict of Milan (A.D. 313): 逼迫終於完結

為什麼他們的信仰經歷與我們所經歷的如此不同？什麼才是真正的信仰？

內在生命的塑造

- Red Martyrdom vs White Martyrdom
- 沙漠教父：修道主義的興起

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第一部：信仰的根源

1. 重價的恩典：Early Christian Martyrs
2. 道成了肉身：Athanasius

第二部：我們的身份

3. 宗教改革的先鋒：Martin Luther
4. 改革宗的崛起：Huldrych Zwingli
5. 福音派代表人物：John Wesley
6. 宣道會創辦人：A. B. Simpson

第三部：靈命塑造的遺產

7. 在萬事中尋找上帝：Ignatius of Loyola
8. 我將耶和華常擺在我面前：Brother Lawrence

第四部：宣教運動的遺產

9. 現代宣教之父：William Carey
10. 我若有千磅英金：Hudson Taylor

第五部：社會關懷的遺產

11. 叫被擄的得釋放：William Wilberforce
12. 重價的恩典：Dietrich Bonhoeffer

Further Readings

- Justo L. Gonzalez. *The Story of Christianity, Volume 1: The Early Church to the Dawn of the Reformation (Revised & Updated)*. HarperCollins, 2010.
- *Early Christian Writings: The Apostolic Fathers*. Penguin Books, 1968.
- The Passion of the Holy Martyrs Perpetua and Felicity.
 - Christian Classics Ethereal Library (ccel.org)
 - New Advent: The Fathers of the Church (www.newadvent.org/fathers/)