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回歸創造 更新職場/教會

正因為我們的創造論沒有內容，我們的信仰只徒具空殼，信仰再不能改變及承載我們的生命。信仰就變得過時、不合用，成為我們的壞鬼神學。

若能掌握創造論是信仰的核心，我們就能貫穿創造、救贖和主再來這三大重點，成為一個互相呼應的信仰整體。

——楊牧谷等：《壞鬼神學》

面對職場，我們可有兩條信仰進路：一是救贖神學，二是創造神學。前者向為教會所重視，後者就相當陌生。

救贖神學，可以帶出傳福音、見證、靈修、個人道德操守、辦公室小組等信仰表達。創造神學則可發展出探索召命、盡己發揮、塵俗靈性（earthly spirituality）、享受工作成果、社群與個人倫理、對付職場結構性罪惡、重建經濟與職場秩序等信仰責任和回應。

兩者有重疊之處，亦是相輔相成，但明顯地創造神學比救贖神學更能直接和全面地處理我們職場的課題。¹可惜，教會一向重救贖，輕創造，假如我們只因循教會的救贖神學議程來發展職場神學，最終只會把職場神學矮化，衰減

¹ 以上觀點，參考自楊錫鏞：「《傳道書》的職場智慧初探」（《中神期刊》46期，2009年1月）

The Point 主題拆局

成為職場佈道、個人見證、潔身自愛式的成聖（holier-than-thou）信仰模式。

正如今期文章指出，創造是整個基督教信仰的基石和核心，它為救贖奠定了合法的地位。由於上帝創造，但世界受到罪所帶來之「反創造」（anti-creation）力量的破壞，祂必然會「再創造」（re-creation），這就是救贖。

但由於教會強調救贖，忽略創造，致令我們的救贖失去終極的參照（ultimate reference），墮入「認罪、離罪、傳福音（=宣告人有罪）」這狹隘的循環，無法在教會以外的公共空間和職場締造有意義的信仰對話。

成為基督徒，我們也有份於上帝的創造（或曰持續創造）。祂邀請我們與祂「一同創造」（co-create），為天國降臨而努力。每一信徒為天國奮鬥的形式都是獨特的，在乎上帝在祂的創造裡對他／她的呼召。

創造其實也為終末論（eschatology）確立它該有的指涉。由於上帝創造，所以祂一定會完成祂已展開的創造工程，這項成全（fulfillment）將在終末實現。終末，就是上帝按祂的主權更新世界的作為，祂的工作當然並不依靠人的努力，但吊詭地，卻相連於我們在世為天國的奮鬥。可惜，當教會忽略上帝在終末所要成就的「新創造」（new creation），它的終末論就淪落成爲末日災難式或預言徵兆式的教會流行文化。

沒有創造，就不能完整地彰顯基督的福音。建構職場神學，就必須回歸到創造神學。職場神學運動近十年在本地教會興起，除了是為回應普遍信徒的需要外，也是對教會壞鬼神學的反動，以及對傳統教會文化的更新。

救恩就是創造

■ 楊浩榮



神在太初創世，一切從亂到序。但亞當和夏娃犯罪後，世間萬物由序變回有點不序。在創世記四至六章的記載裡，就已清楚表達出各種原初和諧的關係均遭破壞。雖然這世界仍是屬乎神的，但一切已扭曲變形，破壞了神創造的原意，世界沒有了原初世界的那種美善和諧。

既然如此，任何補救方法都必須以「由不序變回序」為最終目的。這目的就叫做復和。神施行救恩，就是要達成萬物復和的目的。

神為何拯救？答案是神要恢復世界原初的創造秩序，也是要人恢復人原初與神與萬物的和諧「關係」，再新履行管理大地的創造責任。「關係」一詞極為重要，因為人所犯的罪主要不是指人內心的詭詐或外在的惡行，而是關係上的破裂，是隔離（Alienation）。人離開了與神的密切關係，也離開了與人的關係，離開了與大地的關係，沒有了以上諸關係的和諧。世界是一元的，人神關係的破裂導致了全體和諧關係的破裂，結果，萬物皆勞苦嘆息。既然如此，那麼救恩的目的就是要恢復以上關係的和諧，而不單是要改善人的惡行。救恩，是要恢復創造的秩序。

救恩是手段而非目的

所以，救恩是回復創造的一種方式，一種手段，而創造（萬物和諧）才是救恩要達成之目的。救恩不能轉過來成為「神創造世界的目的」或「人生的目的」。也就是說，神創造的原意，非是要「拯救世人」。人被造的目的，也並非是要「得拯救」或「使更多人得拯救」。當然，拯救或被拯救都是重要的，非常重要的，因為惟有靠著救恩，創造

的原意才能恢復。但假若到了一個地步，救恩取代了創造的地位，救恩被視為是神創世的目的，或是人存在的目的，那麼我們就把方式，把手段變為目的。這樣，就有本末倒置之嫌了。這正是不少信徒容易犯上的毛病。

教會一般的信仰模式是只有「救恩」而沒有「創造」。在單一強調「救恩」的情況下，我們會以為神之腦海中只會想著世人的罪和祂的救贖大計。祂的旨意離不開救恩，而人類整個歷史的目的也是為了配合及完成神的救恩計劃。單一地強調救恩，信徒之腦海中就彷彿只有「救恩」二字。我們對整個基督教信仰的理解，也全然可放進「救恩」的範疇裡。例如說，我們最初信耶穌，是因為知道自己是個罪人，離開了神，得罪神也得罪人，單靠自己就毫無盼望可言，惟有信靠耶穌才可以得蒙拯救。信徒最重要的使命，當然是傳揚福音，使別人也得著拯救。信徒生命亦要不斷追求成聖，不斷更新自己，且要懂得如何察覺罪和向神認罪。

人神關係的破裂導致了全體和諧關係的破裂，結果，萬物皆勞苦嘆息。……救恩的目的就是要恢復以上關係的和諧，而不單是要改善人的惡行。救恩，是要恢復創造的秩序。

這一切都是對的，是合乎聖經的，但卻不能代表基督教信仰的整體內容。救恩論的主要導向是屬靈的，是內向的，也是善意地他世的，卻不能代表著整個信仰。單一的救恩論不易容得下俗世的文學和藝術，不易容得下俗世工作的意義，不易容得下政治參與、環境保護、社會關懷、自我的實現、個人創意和天份的發揮（除非這天份能協助傳揚福音），不易容得下清風明月，閑情逸趣。所以，我們會著重教導信徒去在俗世中傳揚福音、見證基督，而少著重教導信徒如何去投入這個社會這個世界。

神是創造的神

過份強調救恩或把救恩視為是我們信仰的全部，都會使我們的信仰被扭曲。

神創造的原意，神要人要萬物去達成之目的必定在創造時就可找到且已建立的，而神不

會因為人犯罪需要拯救而轉變了整個原初的創世計劃。「拯救」絕不會是祂那創世時就已建立之「創世目的」，正如天下間沒有一個做父母的會是因為想表現或實現自己那種「使壞人變好」或「為壞人犧牲」的能力而生育兒女的。

創造的本身才是神創造的目的所在。上帝的主要屬性是一位「創造的神」(God is a God who Creates)。上帝的創造心意，沒有因為人的犯罪或神的救贖計劃而改變。上帝沒有因人的罪而把救恩取代了原初的創造心意。

人生的意義，生命的目的，至終都不能從救恩中找到答案。找尋答案，就得回到神原初的創造心意去。

人所能達到的最屬靈境界，是做一個「人」，一個履行神創造使命的人，一個達成神.....願意人之所以為人.....的人。

最屬靈的境界是做一個人

人的罪導致創造的逆轉。既是這樣，救恩所指向的，就該是復原創世時的種種原有關係。救恩成了一種「回歸創造」或「重造」(Re-creation)，一種使萬物復和的方式。基督的十字架目的也在此。十字架指向神原初的旨意，十字架本身不能取而代之成為人生目的之依歸。一個得救的人就是一個努力恢復創造秩序的人。也就是說，一個信徒所能達到的「最屬靈境界」，不是怎樣一個常讀經常禱告，彷彿一個不吃人間烟火的古修士，或一個「頭上彷彿有光圈浮著」的聖人。最屬靈境界的人，就是簡簡單單的一個「人」。也可以說，人所能達到的最屬靈境界，是做一個「人」，一個履行神創造使命的人，一個達成神創造時願意人之所以為人之種種因素的人。就是這麼簡單。我們實無須因著救贖工作而為「人」或「屬靈」添上更多更多的詮釋和意義。

神造人，本來就是要人做人。要尋求「最高層次的屬靈境界」，也應該從這方面著手，否則只有偏離創造的原意。在這主導思想下，人的任何行為，只要符合神創造的秩序，就是符合神的心意。在海邊散散步、與小孩子嬉戲、讀一本健康的推理小說、與朋

友談天說地，或在星期日崇拜後回家睡一覺，好讓身體休息一下，這些都可以跟靈修讀經崇拜一樣，是屬靈的，是美善的。

其實，「屬靈」是可以很平實、簡單的。只要我們按主心意做一個「好」人，所作的就有屬靈的意義。做一份正當工作跟做一個傳道人同樣是屬靈的。讀一份報章跟讀一段聖經也可以同樣是屬靈的。事實上，若一個信徒要全然為主而活，那麼我們就一定要肯定我們一日廿四小時，一星期七天所作的一切，免得我們所做的是沒有意義的事。

屬靈有不同範疇

筆者不是要否定傳福音或任何與救恩有關的事情，例如屬靈的操練、讀經、祈禱、禁食、肢體相交等等。只不過我們不宜過份抬高這些事情的「屬靈地位」。或者可以說，「屬靈」有不同的範疇。工作、休息、社關、環保，是一種，而讀經祈禱靈修，是另一種。在這原則下，一個信徒在默想靈修後去吃飯，去公司上班，或回家蒙頭大睡，都不表示他由一種「屬靈」範疇轉到了一種「不屬靈」或「俗世」的範疇去。他只是轉到了另一層次的屬靈範疇去。同樣，一個信徒由星期日這敬拜的日子來到了星期一這開始工作的日子，也只是轉了屬靈範疇而已。一切合乎神創造旨意的，都是「屬靈」的，是美善的。

* * * * *

救恩是要恢復創造的秩序，使人重新做「人」。故此，救贖就有了「從亂到序」的含意。所以，救恩不單可被視為是達成創造的手段，救恩本身也可被視為是創造。救恩，就是一種創造 (Salvation is Creation)。

對於基督徒來說，重要的不單是已得救與否，也重要的是我們能否恢復創造的原貌和神的形象。無論是摩西的律法、先知的宣講，抑或是智慧書的教導、基督所設立的榜樣，也都朝著這個方向。一切，皆為要恢復神的創造。救恩是要達成神的創造，使萬物回復和諧關係。

(本文獲准節錄自禰浩榮：《創造神學》[香港：天道，1998]；標題及分題為原文所有)

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CREATION THEOLOGY for the MARKETPLACE

■ Philip Wu

Over the past several decades the focus of Old Testament studies has shifted from a once exclusive stress upon the powerful salvation of God in history to a stress upon His formative and sustaining acts in creation.¹ At the same time, since the 1960s scholars have taken a keen new effort in wisdom studies,² which had long been an orphan in Old Testament scholarship. The two movements are indeed very much intertwined as in essence wisdom theology has the creation order as its subject matter, and itself is a confessional reflection upon creation – its order, its gifts, and its limits.³ The recovery of creation (and wisdom) in Old Testament studies seems to coincide with the emergence of the marketplace theology movement.



In particular, Christoph Schwöbel has differentiated a twofold sense of the word “creation:” on the one hand, it denotes the act of creating (Latin *creatio*); and on the other hand, it refers to the result of such creating (*creatura*).⁴ Developing along these two convergent paths, creation theology can have a significant and irreplaceable

contribution to the marketplace theology movement. And what follows is only a preliminary sketch.

Creatio as power not novelty

What is the meaning and the significance of the act of creation? Stephen Lee’s comprehensive survey of the Hebrew verb *bara’* (to create) shows that the doctrine of God as the supreme creator does not point primarily to *creatio ex nihilo* (creation out of nothing), but more importantly, to God’s sovereign power and control over chaotic and evil forces.⁵ God is sovereign over both the physical world and our human history. Portraying God as Israel’s creator indicates His sovereign control over her fate and destiny. Our God not only created the world, filling it with abundant life, but continues to create and to manifest His sovereignty. Such divine sovereignty is a mandate, which God the creator shares with us who are created in His image.

Marketplace ministry should, therefore, empower men and women to participate in an ongoing struggle against forces that threaten to overwhelm the created order and the well-being (*shalom*) of the whole human community. Creation theology, if properly understood, does not blindly promote the maintenance of the present economic system. To the contrary, it provides the marketplace theology movement a missional direction and prophetic pathos to constantly challenge the inherent evil in the status quo.

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¹ William P. Brown & S. Dean McBride, Jr. (eds.), *God Who Creates: Essays in Honor of W. Sibley Towner* (Grand Rapids: Eerdmans, 2000), xi.

² For a succinct review, see Walter Brueggemann, “The Loss and Recovery of Creation in Old Testament Theology,” *Theology Today*, 53 (1996), 177-190, especially 182-183.

³ As summarized by Brueggemann as the viewpoints of Gerhard von Rad and many other scholars, see Brueggemann, 183.

⁴ Christoph Schwöbel, “God, Creation and the Christian Community,” in *The Doctrine of Creation: Essays in Dogmatics, History and Philosophy*, edited by C.E. Gunton (Edinburgh: T&T Clark, 1997), 161.

⁵ Stephen Lee, *Creation and Redemption in Isaiah 40-55* (Hong Kong: Alliance Bible Seminary, 1995), 129-142.

THE “CORE BUSINESS” OF MARKETPLACE MINISTRY IS IN HELPING, GUIDING, AND MENTORING MEN AND WOMEN TO DISCERN AND LIVE OUT GOD’S UNIQUE CALLING UPON THEM.

Creatio as differentiation

According to Genesis and the ancient Near Eastern literature, the action of creation appears to have another important basic concept, i.e. differentiation. God separated the light from the darkness, the dry land from the water in the first three days of creation (Gen 1:3-10). This is differentiation in time and space. Then God created vegetation and living creatures according to their various kinds (1:11-13, 20-25) and ordained these different kinds of creatures, each of which will live and perform according to His diverse design. This is differentiation in values or functions. Furthermore, God created the “fathers” of different skills (4:19-22) and people of different longevity (ch. 5), allocated different lands to different groups of people (ch. 10), and gradually created a people through the patriarchs He personally called (ch. 12ff).⁶

God called and continues to call individuals for fulfilling His supreme purpose. God calls his people not just to faith but to express that faith in quite definite sphere of activity within the world (not limited by occupational position). The “core business” of marketplace ministry is in helping, guiding, and mentoring men and women to discern and live out God’s unique calling upon them.

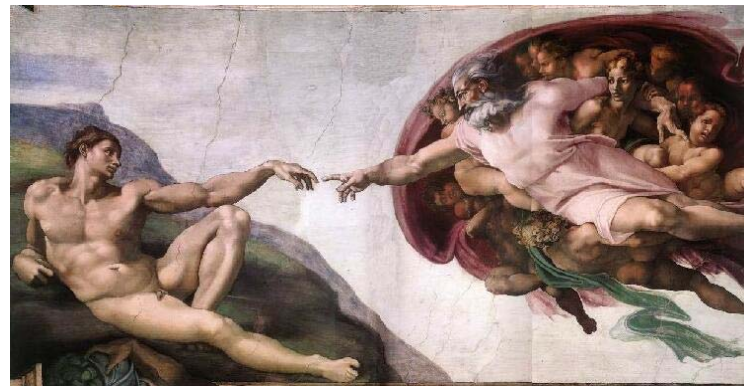
The goodness (not perfection) of creation enables a world-affirming spirituality... This conviction challenges the distinction between sacred and secular, and also a superiority of contemplative spirituality.

Creatura as good

Now we turn to the result of creation: *creatura*. We first

⁶ Cf. Philip Yeung, “Creation and Vocation (in Chinese),” *China Graduate School of Theology Bulletin*, 241 (Oct 1997).

encounter the affirmation that “God saw that it was good” (Gen 1:4, 10, 12, 18, 21, 25, 31) throughout the first creation account. The goodness (not perfection) of creation enables a world-affirming spirituality, and rejects the dualistic idea that the world (be it the marketplace or the world of business in particular) is inherently evil.⁷



This conviction challenges the distinction between sacred and secular, and also a superiority of contemplative spirituality. In fact, daily marketplace experiences can be the most important ingredients for spiritual nourishment. Creation theology helps us “acknowledge and appreciate that human life is embedded in ongoing daily processes of generation and decay, of birth and death, of alienation and embrace, of work and rest, of rise and fall”⁸ (cf. Eccl 3:1-8). And indeed, “it is these daily turns of reality that claim most of our energy and attention and produce the structures and relationships of meaning”⁹ whereby we can live as human beings with self-identity and self-consciousness. Creation theology, which focuses on these daily experiences, is a rich resource for marketplace spirituality.

Creatura as order

Creatura is not only good, but it is also in good order. As described in the first creation account in Genesis, creation

⁷ Alister E. McGrath, “Creation,” in *The Complete Book of Everyday Christianity*, edited by R. Banks & R.P. Stevens (Downers Grove: IVP, 1997), 245.

⁸ Brueggemann, 188.

⁹ *Ibid.*

創造與召命

■ 楊錫鏘



is a process from chaos to order. The result of creation is an ordered world as ordained in God's will. Old Testament scholar Hans Heinrich Schmid¹⁰ forcefully argues that in the ancient Near East creation faith did not deal only, nor even primarily, with the origin of the world. Rather, it was concerned above all with the order, be it cosmic, political, moral, or social, of the present world in which humanity struggles and lives.¹¹ Righteousness, which is key to our understanding of salvation, is not to be understood narrowly as a legal or ethical matter, but as a notion of order, of the right ordering of the world, which intends *shalom* and eventuates in well-being when honored.¹² Thus, creation theology, the belief that God has created and is sustaining the order of the world in all its complexities, is not a peripheral theme of biblical theology but is plainly the fundamental theme,¹³ upon which all other dimensions of biblical faith rest (e.g. election, covenant, salvation, and eschatology). For instance, the exodus, if reinterpreted in terms of creation theology, is God's liberation of Israel from Pharaoh's anti-creation policies and practices of slavery. God's salvation acts in the exodus did not simply save Israel but also restored creation.¹⁴ His subsequent covenant-making with Israel at Sinai also started a brand new creation – the people of God.

Salvation, thus, is essentially creation. Redeemed humanity is God's intended humanity in His creation. Marketplace theology movement should lead a life of loving concern for creation, which nurtures our love of God. It should aim at returning the true humanity to all human beings by transforming them to live and act to fulfill His creative purpose in the world. It is upon this foundation that marketplace theology movement will become nourishing and life-giving. The biblical theology of creation not only empowers a world-affirming spirituality and stimulates intentional vocational discernment within the church, it also challenges those personal and structural evils of our fallen human society and aims to restore and redeem God's created order in the marketplace.

(Excerpted and slightly edited from Philip Wu, "Work, Business and Creation Theology," *Vocatio*, Summer 2002, pp. 21-24)

¹⁰ Hans Heinrich Schmid, "Creation, Righteousness, and Salvation: 'Creation Theology' as the Broad Horizon of Biblical Theology," in *Creation in the Old Testament*, edited by B.W. Anderson (Philadelphia: Fortress, 1984), 102-117.

¹¹ *Ibid.*, 103.

¹² *Ibid.*, 105-107.

¹³ *Ibid.*, 111.

¹⁴ Based on Terence E. Fretheim's study "The Plagues as Ecological Signs of Historical Disaster," as outlined in Brueggemann, 185-186.

創造，大抵每個信徒都會認同，但在實際的信仰生活中，卻是一個普遍被忽略的真理。除了有關進化論的討論或欣賞大自然、環保等課題外，似乎找不到甚麼與我們有切身關係的地方。究竟當我們說上帝是造物主時，這句話意味著甚麼？

舊約《創世記》有關創造的記載，顯然不是針對進化論而寫的。它並非要追溯上古之時這世界如何形成。它所關注的是現今：上帝作為世界和人類的創造者，與我們有何相干？祂在我們心目中應佔甚麼位置？

與聖經背景接近的上古近東文獻，對創造也有類似的概念。這些創造神話通常透過神祇之間的鬥爭，確立某個神祇的王權。《創世記》第一章記載六日的創造，處處表彰上帝的主權。上帝「說...」：祂主動策畫整個創造藍圖，並發施號令以落實。上帝「看著是好的」：這裡不是說祂滿意自己的嘗試，而是要指出好與不好是由上帝來決定。祂所擬定的才是最好。上帝又「稱...」：命名代表賦予功能和價值。萬物的意義都是從祂而來。上帝毫無疑問是一切受造物的主宰。

從創造行動的本質，也可看到上帝的主權。根據《創世記》和上古近東的文獻，創造的基本概念並非由無變有，而是「區分」(differentiation)。創造的頭三日，上帝將光暗、水、海陸分開。這是物質時空上的區別。上帝所命定的界限絕對不能跨越（參約

伯記卅八章)。接著，上帝要所造的動植物「各從其類」。這是功能上的區別。上帝命定各類生物都有與生俱來的分別，包括不同的特點和功用（如在提供食物、活動方式、供人飼養等各方面）。上帝在第六日造人的時候，更進一步指明人類、動物與植物之間的相互關係和角色。上帝就如一個總設計師，把「空虛混沌」的世界弄得井井有條，指派萬物在不同的位置上運作。

創造所意味的主權，對今天的信徒有重大的意義。這意義不單限於一個籠統普世的觀念，更落實到個人的層面上。上帝不僅創造人類，而且在每個時代製造一個個獨特的人。《創世記》整卷書的內容正反映出這一點。全書滿載不同個人及家族的名字。上帝創造了擁有不同才幹的「祖師」（第四章）、享有壽數長短不同的人（第三章），又分配不同地方給各人居住（第十章）。祂要造出一群獨特的子民，從第十二章開始，選召了亞伯蘭、以撒、雅各、約瑟等人，把他們分別出來，成就祂的美意。

上帝造人，各有不同的特色和氣質，又給人不同的使命，預備各人在祂的計畫中扮演獨特的角色。

照樣在今天，上帝要造出獨特的你和我。我們一生的際遇、環境和機會，都是隨祂己意分配；成敗、禍福的多寡，也是各人不同。這個從上帝那裡領受的「分」，各人要把握機會盡情享用（傳九 7-10）。約伯尊重造物主安排的態度也是值得我們學習的。他說：「賞賜的是耶和華，收取的也是耶和華」（伯一 21）；「難道我們從上帝手裡得福，不也受禍麼」（伯二 10）。

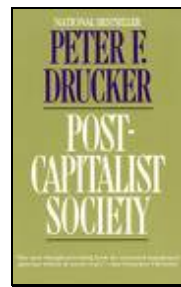
除了際遇之外，各人本身的性格、氣質、才幹等等，也是獨特的。過往的成長背景和發展機會，都是上帝創造的一部分。不論它們帶來甚麼負面的影響或限制，也是造物主塑造我們生命的工具。上帝造人，各有不同的特色和氣質，又給人不同的使命，預備各人在祂的計畫中扮演獨特的角色。

因此，創造其實就是召命，包涵了整個人生：我們的特點、命運和使命。上帝一心要在這個世代造出這樣的你和我。祂看為美好。我們要存感恩和敬畏的心，活出祂所創造的生命。

（本文獲准轉載自《中神院訊》，1997年10月）

On the Nightstand 讀好書

In each issue we will ask some of our friends to share their current reading list. In encouraging your consulting these resources, *Creatio* does not necessarily endorse every idea and viewpoint expressed in them.



Post-Capitalist Society, by Peter Drucker (HarperCollins, 1994)

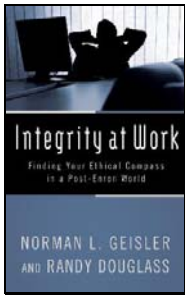
Felix Lo

Principal Engineer, HK Applied Science and Technology Research Institute

Throughout history, societies undergo transformations that fundamentally change the structure of society and create new social and economic dynamics. Peter Drucker's *Post-Capitalist Society* leads us to the sharp realization that now is the time of such complete transformation.

Centering on the new meaning of knowledge, this book, packed with fascinating insights and stories, presents an array of sociological, philosophical, and historical dimensions of a societal transformation that is happening before us. The account of the origin of capitalism is very different from those taught in schools, but yet very convincing. From there Drucker helps us recognize the rise of post-capitalist knowledge society and its many implications: our society is now composed of knowledge workers and service workers instead of capitalists and proletarians; the old management practice becomes obsolete in a knowledge organization; we need a new economic theory that centers on knowledge; and so on.

You may have heard of “knowledge organization” for quite some time, but not until you read this book will you fully grasp its true meaning and full implications. Though not targeted at Christians, it is a must read for our knowing where real opportunities lie in impacting the marketplace.



***Integrity at Work – Finding Your Ethical Compass in a Post-Enron World*, by Norman L. Geisler & Randy Douglass (Baker, 2007)**

Clement S. L. Yeung
Assistant Professor of Internal Medicine,
University of Manitoba, Canada

First, a few words about the authors. Norman Geisler is dean of Southern Evangelical Seminary. Randy Douglass is founder and director of Workplace PEACE and president of Office Zoo Solutions. Between the two of them, we find a nice balance of biblical wisdom and marketplace common sense.

Following through with their goal of offering a moral compass to Christians in the marketplace, the authors propose the mnemonic “ETHICS”: E – Examine the facts, T – seek the Truth, H – Hesitate, I – Identify the greater good, C – consider Consequences and creative alternatives, S – Stand for God.

By “greater good”, the authors mean God before man, people before things and others before self. This is an important reminder. Creative alternatives are useful but may require some careful thinking. The pointer I like most is “Hesitate”. A variation of this principle is the mother’s test – run the proposal by your mother. If she has any hesitation, better not do it.

My overall impression is that this is a very readable book with helpful illustrations from the contemporary life and the biblical times. I highly recommend it.

Event 活動

楊錫鏘牧師（中國神學研究院聖經科教授）

■ 「從創造講職場」公開講座(2月19-20日)

第一講：創造之序
第二講：創造之禮
中華宣道會大圍堂

■ 「知天命·行志業」退修營(3月13-15日)

浸信會神學院

我應否轉工？放假去邊玩？有錢點投資？投票投邊個？……

教會好少講我地「日光之下」嘅生活，多數只係以「日光之上」嘅信仰觀點（基督救贖）去

睇「世俗」人生，結果搞到樣樣唔湯唔水，概念混淆：轉工光要問神嘅旨意（唔去反省自己嘅生涯目標並留意就業市場狀況）、投票要投比熱心教會事奉嘅基督徒候選人（唔去研究佢地嘅往績同政綱）……。或係信徒以為日常嘅生活自己可以話事，深受世俗文化影響而不自知：放假旅行非做 spa 不可、投資變短炒即日鮮……

基督徒嘅使命係咪只有傳福音？人生還可有其他目的與使人愜意嘅事？究竟信仰有冇教我地點樣活在當下？

著名佈道家葛培理牧師喺 2006 年接受美國《新聞週刊》嘅專訪中，曾經有這樣深刻嘅剖白：“All my life I've been taught how to die, but no one ever taught me how to grow old.” 「日光之上」嘅信仰觀點，有可能搞掂晒 grow old 嘅問題。日常現實嘅生活，需要「日光之下」嘅信仰角度。

楊醫話：「救贖神學係處理日光之上嘅事——我地同神嘅關係，創造神學係處理日光之下嘅事，講嘅係現實生活嘅智慧。兩者錯配嘅結果，就係信仰唔能夠承托得起我地現實嘅人生……。」

創造神學，其實就係教我地點樣「先做人，後做基督徒」嘅大智慧……

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Feedback 迎響

Thank you for sending to us the unjournal "Creatio". I have read it through. It is very good and inspiring. – Victor

I'm very grateful for this issue of Unjournal [September 2008], which puts the gist of evangelism in a nutshell. I'll definitely use it in my class. – Wing-yan Mok

大約早十年就看到梁家麟一篇小文，指出所謂「平衡生活」是教會附隨世界議題的又一惡例。
– 伯平

Tell us how you feel about this issue of Creatio. Do you have a topic in mind that you want us to explore? Or rather, you want to write us something as a contribution? Please email us at unjournal@vocatiocreation.com.hk.