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## 回归创造 更新职场/教会

正因为我们的创造论没有内容，我们的信仰只徒具空壳，信仰再不能改变及承载我们的生命。信仰就变得过时、不合用，成为我们的坏鬼神学。

若能掌握创造论是信仰的核心，我们就能贯穿创造、救赎和主再来这三大重点，成为一个互相呼应的信仰整体。

——杨牧谷等：《坏鬼神学》

面对职场，我们可有两条信仰进路：一是救赎神学，二是创造神学。前者向为教会所重视，后者就相当陌生。

救赎神学，可以带出传福音、见证、灵修、个人道德操守、办公室小组等信仰表达。创造神学则可发展出探索召命、尽己发挥、尘俗灵性（earthly spirituality）、享受工作成果、社群与个人伦理、对付职场结构性罪恶、重建经济与职场秩序等信仰责任和回应。

两者有重叠之处，亦是相辅相成，但明显地创造神学比救赎神学更能直接和全面地处理我们职场的课题。<sup>1</sup>可惜，教会一向重救赎，轻创造，假如我们只因循教会的救赎神学议程来发展职场神学，最终只会把职场神学矮化，衰减

<sup>1</sup> 以上观点，参考自杨锡锵：「《传道书》的职场智慧初探」（《中神期刊》46期，2009年1月）

## The Point 主题拆局

成为职场布道、个人见证、洁身自爱式的成圣（holier-than-thou）信仰模式。

正如今期文章指出，创造是整个基督教信仰的基石和核心，它为救赎奠定了合法的地位。由於上帝创造，但世界受到罪所带来之「反创造」（anti-creation）力量的破坏，祂必然会「再创造」（re-creation），这就是救赎。

但由於教会强调救赎，忽略创造，致令我们的救赎失去终极的参照（ultimate reference），墮入「认罪、离罪、传福音（=宣告人有罪）」这狭隘的循环，无法在教会以外的公共空间和职场缔造有意义的信仰对话。

成为基督徒，我们也有份於上帝的创造（或曰持续创造）。祂邀请我们与祂「一同创造」（co-create），为天国降临而努力。每一信徒为天国奋斗的形式都是独特的，在乎上帝在祂的创造里对他/她的呼召。

创造其实也为终末论（eschatology）确立它该有的指涉。由於上帝创造，所以祂一定会完成祂已展开的创造工程，这项成全（fulfillment）将在终末实现。终末，就是上帝按祂的主权更新世界的作为，祂的工作当然并不依靠人的努力，但吊诡地，却相连於我们在世为天国的奋斗。可惜，当教会忽略上帝在终末所要成就的「新创造」（new creation），它的终末论就沦落成为末日灾难式或预言徵兆式的教会流行文化。

没有创造，就不能完整地彰显基督的福音。建构职场神学，就必须回归到创造神学。职场神学运动近十年在本地教会兴起，除了是为回应普遍信徒的需要外，也是对教会坏鬼神学的反动，以及对传统教会文化的更新。

# 救恩就是创造

■ 禰浩荣



神在太初创世，一切从乱到序。但亚当和夏娃犯罪後，世间万物由序变回有点不序。在创世记四至六章的记载里，就已清楚表达出各种原初和谐的关系均遭破坏。虽然这世界仍是属乎神的，但一切已扭曲变形，破坏了神创造的原意，世界没有了原初世界的那种美善和谐。

既然如此，任何补救方法都必须以「由不序变回序」为最终目的。这目的就叫做复和。神施行救恩，就是要达成万物复和的目的。

神为何拯救？答案是神要恢复世界原初的创造秩序，也是要人恢复人原初与神与万物的和谐「关系」，再新履行管理大地的创造责任。「关系」一词极为重要，因为人所犯的罪主要不是指人内心的诡诈或外在的恶行，而是关系上的破裂，是隔离（Alienation）。人离开了与神的密切关系，也离开了与人的关系，离开了与大地的关系，没有了以上诸关系的和谐。世界是一元的，人神关系的破裂导致了全体和谐关系的破裂，结果，万物皆劳苦叹息。既然如此，那麼救恩的目的就是要恢复以上关系的和谐，而不单是要改善人的恶行。救恩，是要恢复创造的秩序。

## 救恩是手段而非目的

所以，救恩是回复创造的一种方式，一种手段，而创造（万物和谐）才是救恩要达成之目的。救恩不能转过来成为「神创造世界的目的」或「人生的目的」。也就是说，神创造的原意，非是要「拯救世人」。人被造的目的，也并非是要「得拯救」或「使更多人得拯救」。当然，拯救或被拯救都是重要的，非常重要的，因为惟有靠著救恩，创造

的原意才能恢复。但假若到了一个地步，救恩取代了创造的地位，救恩被视为是神创世的目的，或是人存在的目的，那麼我们就把方式，把手段变为目的。这样，就有本末倒置之嫌了。这正是不少信徒容易犯上的毛病。

教会一般的信仰模式是只有「救恩」而没有「创造」。在单一强调「救恩」的情况下，我们会以为神之脑海中只会想著世人的罪和祂的救赎大计。祂的旨意离不开救恩，而人类整个历史的目的也是为了配合及完成神的救恩计划。单一地强调救恩，信徒之脑海中就仿佛只有「救恩」二字。我们对整个基督教信仰的理解，也全然可放进「救恩」的范畴里。例如说，我们最初信耶稣，是因为知道自己是个罪人，离开了神，得罪神也得罪人，单靠自己就毫无盼望可言，惟有信靠耶稣才可以得蒙拯救。信徒最重要的使命，当然是传扬福音，使别人也得著拯救。信徒生命亦要不断追求成圣，不断更新自己，且要懂得如何察觉罪和向神认罪。

人神关系的破裂导致了全体和谐关系的破裂，结果，万物皆劳苦叹息。……救恩的目的就是要恢复以上关系的和谐，而不单是要改善人的恶行。救恩，是要恢复创造的秩序。

这一切都是对的，是合乎圣经的，但却不能代表基督教信仰的整体内容。救恩论的主要导向是属灵的，是内向的，也是善意地他世的，却不能代表著整个信仰。单一的救恩论不易容得下俗世的文学和艺术，不易容得下俗世工作的意义，不易容得下政治参与、环境保护、社会关怀、自我的实现、个人创意和天份的发挥（除非这天份能协助传扬福音），不易容得下清风明月，闲情逸趣。所以，我们会著重教导信徒去在俗世中传扬福音、见证基督，而少著重教导信徒如何去投入这个社会这个世界。

## 神是创造的神

过份强调救恩或把救恩视为是我们信仰的全部，都会使我们的信仰被扭曲。

神创造的原意，神要人要万物去达成之目的必定在创造时就可找到且已建立的，而神不

会因为人犯罪需要拯救而转变了整个原初的创世计划。「拯救」绝不会是祂那创世时就已建立之「创世目的」，正如天地间没有一个做父母的会是因为想表现或实现自己那种「使坏人变好」或「为坏人牺牲」的能力而生育儿女的。

创造的本身才是神创造的目的所在。上帝的主要属性是一位「创造的神」(God is a God who Creates)。上帝的创造心意，没有因为人的犯罪或神的救赎计划而改变。上帝没有因人的罪而把救恩取代了原初的创造心意。

人生的意义，生命的目的，至终都不能从救恩中找到答案。找寻答案，就得回到神原初的创造心意去。

人所能达到的最属灵境界，是做一个「人」，一个履行神创造使命的人，一个达成神.....愿意人之所以为人.....的人。

### 最属灵的境界是做一个人

人的罪导致创造的逆转。既是这样，救恩所指向的，就该是复原创世时的种种原有关系。救恩成了一种「回归创造」或「重造」(Re-creation)，一种使万物复和的方式。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为人生目的之依归。一个得救的人就是一个努力恢复创造秩序的人。也就是说，一个信徒所能达到的「最属灵境界」，不是怎样一个常读经常祷告，彷似一个不吃人间烟火的古修士，或一个「头上彷彿有光圈浮著」的圣人。最属灵境界的人，就是简简单单的一个「人」。也可以说，人所能达到的最属灵境界，是做一个「人」，一个履行神创造使命的人，一个达成神创造时愿意人之所以为人之种种因素的人。就是这么简单。我们实无须因著救赎工作而为「人」或「属灵」添上更多更多的诠释和意义。

神造人，本来就是让人做人。要寻求「最高层次的属灵境界」，也应该从这方面著手，否则只有偏离创造的原意。在这主导思想下，人的任何行为，只要符合神创造的秩序，就是符合神的心意。在海边散散步、与小孩子嬉戏、读一本健康的推理小说、与朋

友谈天说地，或在星期日崇拜後回家睡一觉，好让身体休息一下，这些都可以跟灵修读经崇拜一样，是属灵的，是美善的。

其实，「属灵」是可以很平实、简单的。只要我们按主心意做一个「好」人，所作的就有属灵的意义。做一份正当工作跟做一个传道人同样是属灵的。读一份报章跟读一段圣经也可以同样是属灵的。事实上，若一个信徒要全然为主而活，那麽我们就一定要肯定我们一日廿四小时，一星期七天所作的一切，免得我们所做的是没有意义的事。

### 属灵有不同范畴

笔者不是要否定传福音或任何与救恩有关的事情，例如属灵的操练、读经、祈祷、禁食、肢体相交等等。只不过我们不宜过份抬高这些事情的「属灵地位」。或者说，「属灵」有不同的范畴。工作、休息、社交、环保，是一种，而读经祈祷灵修，是另一种。在这原则下，一个信徒在默想灵修後去吃饭，去公司上班，或回家蒙头大睡，都不表示他由一种「属灵」范畴转到了一种「不属灵」或「俗世」的范畴去。他只是转到了另一层次的属灵范畴去。同样，一个信徒由星期日这敬拜的日子来到了星期一这开始工作的日子，也只是转了属灵范畴而已。一切合乎神创造旨意的，都是「属灵」的，是美善的。

\* \* \* \* \*

救恩是要恢复创造的秩序，使人重新做「人」。故此，救赎就有了「从乱到序」的含意。所以，救恩不单可被视为是达成创造的手段，救恩本身也可被视为是创造。救恩，就是一种创造 (Salvation is Creation)。

对於基督徒来说，重要的不单是已得救与否，也重要的是我们能否恢复创造的原貌和神的形象。无论是摩西的律法、先知的宣讲，抑或是智慧书的教导、基督所设立的榜样，也都朝著这个方向。一切，皆为要恢复神的创造。救恩是要达成神的创造，使万物回复和谐关系。

(本文获准节录自禰浩荣：《创造神学》[香港：天道，1998]；标题及分题为原文所有)

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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.<sup>1</sup> At the same time, since the 1960s scholars have taken a keen new effort in wisdom studies,<sup>2</sup> 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.<sup>3</sup> 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*).<sup>4</sup> 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.<sup>5</sup> 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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<sup>1</sup> William P. Brown & S. Dean McBride, Jr. (eds.), *God Who Creates: Essays in Honor of W. Sibley Towner* (Grand Rapids: Eerdmans, 2000), xi.

<sup>2</sup> 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.

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

<sup>4</sup> 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.

<sup>5</sup> 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).<sup>6</sup>

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.

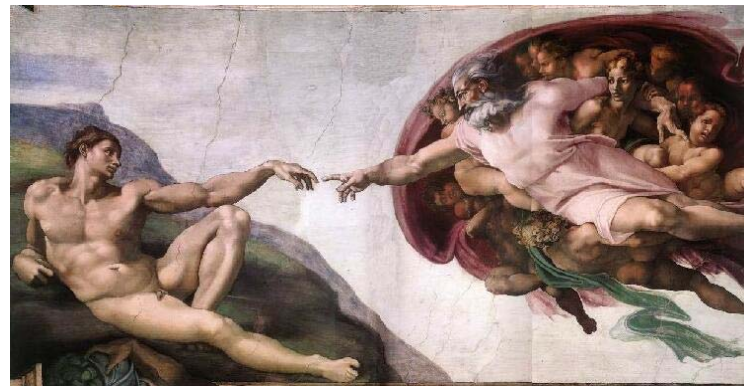
The goodness (not perfection) of creation enables a world-affirming spirituality... .... This conviction challenges the distinction between sacred and secular, and also a superiority of contemplative spirituality.

## **Creatura as good**

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

<sup>6</sup> 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.<sup>7</sup>



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”<sup>8</sup> (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”<sup>9</sup> 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

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

<sup>8</sup> Brueggemann, 188.

<sup>9</sup> *Ibid.*

# 创造与召命

■ 杨锡锵



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 Schmid<sup>10</sup> 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.<sup>11</sup> 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.<sup>12</sup> 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,<sup>13</sup> 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.<sup>14</sup> 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)

<sup>10</sup> 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.

<sup>11</sup> *Ibid.*, 103.

<sup>12</sup> *Ibid.*, 105-107.

<sup>13</sup> *Ibid.*, 111.

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

创造，大抵每个信徒都会认同，但在实际的信仰生活中，却是一个普遍被忽略的真理。除了有关进化论的讨论或欣赏大自然、环保等课题外，似乎找不到甚麽与我们有切身关系的地方。究竟当我们说上帝是造物主时，这句话意味著甚麽？

旧约《创世记》有关创造的记载，显然不是针对进化论而写的。它并非要追溯上古之时这世界如何形成。它所关注的是现今：上帝作为世界和人类的创造者，与我们有何相干？祂在我们心目中应占甚麽位置？

与圣经背景接近的上古近东文献，对创造也有类似的概念。这些创造神话通常透过神只之间的斗争，确立某个神只的王权。《创世记》第一章记载六日的创造，处处表彰上帝的主权。上帝「说...」：祂主动策画整个创造蓝图，并发施号令以落实。上帝「看著是好的」：这里不是说祂满意自己的尝试，而是要指出好与不好是由上帝来决定。祂所拟定的才是最好。上帝又「称...」：命名代表赋予功能和价值。万物的意义都是从祂而来。上帝毫无疑问是一切受造物的主宰。

从创造行动的本质，也可看到上帝的主权。根据《创世记》和上古近东的文献，创造的基本概念并非由无变有，而是「区分」(differentiation)。创造的头三日，上帝将光暗、水、海陆分开。这是物质时空上的区别。上帝所命定的界限绝对不能跨越（参约

伯记卅八章)。接著,上帝要所造的动植物「各从其类」。这是功能上的区别。上帝命定各类生物都有与生俱来的分别,包括不同的特点和功用(如在提供食物、活动方式、供人饲养等各方面)。上帝在第六日造人的时候,更进一步指明人类、动物与植物之间的相互关系和角色。上帝就如一个总设计师,把「空虚混沌」的世界弄得井井有条,指派万物在不同的位置上运作。

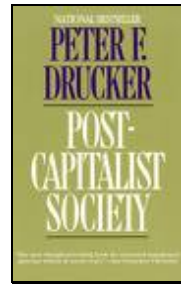
创造所意味的主权,对今天的信徒有重大的意义。这意义不单限于一个笼统普世的观念,更落实到个人的层面上。上帝不仅创造人类,而且在每个时代制造一个个独特的人。《创世记》整卷书的内容正反映出这一点。全书满载不同个人及家族的名字。上帝创造了拥有不同才干的「祖师」(第四章)、享有寿数长短不同的人(第三章),又分配不同地方给各人居住(第十章)。祂要造出一群独特的子民,从第十二章开始,选召了亚伯兰、以撒、雅各、约瑟等人,把他们分别出来,成就祂的美意。

因此,创造其实就是召命,包涵了整个人生:我们的特点、命运和使命。上帝一心要在这个世代造出这样的你和我。祂看为美好。我们要存感恩和敬畏的心,活出祂所创造的生命。

(本文获准转载自《中神院讯》,1997年10月)

## On the Nightstand 读好书

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.

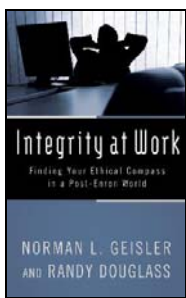
Centering on the new meaning of knowledge, this book, packed with fascinating insights and stories, presents an array of sociological, philosophical, and historical dimensions of a societal transformation that is happening before us. The account of the origin of capitalism is very different from those 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.

## 上帝造人,各有不同的特色和气质,又给人不同的使命,预备各人在祂的计画中扮演独特的角色。

照样在今天,上帝要造出独特的你和我。我们一生的际遇、环境和机会,都是随祂己意分配:成败、祸福的多寡,也是各人不同。这个从上帝那里领受的「分」,各人要把握机会尽情享用(传九 7-10)。约伯尊重造物主安排的态度也是值得我们学习的。他说:「赏赐的是耶和華,收取的也是耶和華」(伯一 21);「难道我们从上帝手里得福,不也受祸麼」(伯二 10)。

除了际遇之外,各人本身的性格、气质、才干等等,也是独特的。过往的成长背景和发展机会,都是上帝创造的一部分。不论它们带来甚麽负面的影响或限制,也是造物主塑造我们生命的工具。上帝造人,各有不同的特色和气质,又给人不同的使命,预备各人在祂的计画中扮演独特的角色。



**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.

睇「世俗」人生，结果搞到样样唔汤唔水，概念混淆：转工光要问神嘅旨意（唔去反省自己嘅生涯目标并留意就业市场状况）、投票要投比热心教会事奉嘅基督徒候选人（唔去研究佢地嘅往绩同政纲）... ..。或系信徒以为日常嘅生活自己可以话事，深受世俗文化影响而不自知：放假旅行非做 spa 不可、投资变短炒即日鲜... ..

基督徒嘅使命系咪只有传福音？人生还可有其他目的与使人惬意嘅事？究竟信仰有冇教我地点样活在当下？

著名布道家葛培理牧师喺 2006 年接受美国《新闻周刊》嘅专访中，曾经有这样深刻嘅剖白：“All my life I've been taught how to die, but no one ever taught me how to grow old.”「日光之上」嘅信仰观点，有可能搞掂晒 grow old 嘅问题。日常现实嘅生活，需要「日光之下」嘅信仰角度。

杨医话：「救赎神学系处理日光之上嘅事，我地同神嘅关系，创造神学系处理日光之下嘅事，讲嘅系现实生活嘅智慧。两者错配嘅结果，就系信仰唔能够承托得起我地现实嘅人生... ..。」

创造神学，其实就系教我地点样「先做人，後做基督徒」嘅大智慧... ..

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## Event 活动

杨锡镛牧师（中国神学研究院圣经科教授）

■ 「从创造讲职场」公开讲座（2月19-20日）

第一讲：创造之序

第二讲：创造之礼

中华宣道会大围堂

■ 「知天命·行志业」退修营（3月13-15日）

浸信会神学院

我应否转工？放假去边玩？有钱点投资？投票投边个？... ..

教会好少讲我地「日光之下」嘅生活，多数只系以「日光之上」嘅信仰观点（基督救赎）去

## Feedback 迴响

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-yun Mok

大约早十年就看到梁家麟一篇小文，指出所谓「平衡生活」是教会附随世界议题的又一恶例。  
—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](mailto:unjournal@vocatiocreation.com.hk).