

# 評估柯瑞福的神學方法論和 權能轉移觀

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## 一 引言

柯瑞福 (Charles Kraft) 是靈恩運動第三波最重要的領袖之一，他曾在福樂神學院和魏格納 (Peter Wagner) 一同任教多年。魏格納以專長醫治長短腳的神醫恩賜，和領導第三波宏觀課題（如先知及新使徒運動）聞名，柯瑞福則較聚焦處理第三波世界觀、跨文化溝通、邪靈操控 (Demonization) 和內在醫治等課題，較魏格納更重視各項靈恩實踐背後的神哲學理論解說，可視之為第三波<sup>1</sup> 最重要之理論家之一。筆者曾發表兩份專文分別研究他的地域邪靈觀和內在醫治觀，<sup>2</sup> 而本文則主要探討他的經驗性神學方法論和神、人和撒但之間的超自然權能轉移觀。

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<sup>1</sup> 筆者認為靈恩第三波和靈恩第四波或之後的發展，在本質或教導上其實並沒有重大分別，因此在本文中皆統稱為靈恩第三波。

<sup>2</sup> 廖炳堂：〈再思屬靈爭戰與地域邪靈〉，《靈恩運動的反思》（香港：建道神學

## 二 柯瑞福的神學方法論

柯瑞福認為基督教真理的本質不是理性 (intellectual /theoretical) 而是經驗性 (empirical)，要經驗到這真理，關鍵是順服神，聽從聖靈的帶領。<sup>3</sup> 他認為所有釋經 (interpretation) 都受釋經者自身的經驗徹底地影響着 (thoroughly influenced)，不同的經驗會引致不同的詮釋，因此經文可以有超過一個的解釋。<sup>4</sup>

他承認他那關於靈界爭戰的理論是超出聖經之外的教導，<sup>5</sup> 是他的服侍團隊和其他同工以順服聖經和聖經的主之態度，<sup>6</sup> 透過實際權能服侍經驗所累積的洞見。他認為現今受靈界捆綁的人很多，而他們所遇到很多問題和處境乃是聖經沒有詳細論及的，沒法得知耶穌和使徒從前怎樣回應類

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院，2007），頁153~173；廖炳堂：〈從神學角度評析柯瑞福的內在醫治觀〉，《建道學刊》第31期（2009年1月），頁53~82。

<sup>3</sup> "The Greek words for truth and knowledge imply that these have been learned by experience. The Scriptures are not talking about intellectual or theoretical truth and knowledge. They are advocating understandings of truth that have been gained by experience . . . And, as the preceding verse (Jn 8:31) says, the basis of this experience is obedience. We can count, then, on the Holy Spirit to help and lead us in this quest for understanding (Jn 16:13)." Charles H. Kraft, "I Give You Authority: Learning to use the Authority Jesus Gave Us," *Seminar Manual*(1997), 211. [http://members.cox.net/theokratos/I%20GIVE%20YOU%20AUTHORITY\\_Kraft\\_whole%20book.pdf](http://members.cox.net/theokratos/I%20GIVE%20YOU%20AUTHORITY_Kraft_whole%20book.pdf;).; cf. "As mentioned above, the way we interpret Scripture (and all else that goes on) is pervasively influenced by our experience. 1. Jesus stated that as we obey him, we will experience (the Greek means knowledge through experience) the truth (Jn 8:31-2). 2. The materials in the following lessons come out of the interaction between my commitment to Scripture (and supremely to the Lord of Scripture) and my experiences working in the authority and power of Jesus in life." Kraft, "I Give You Authority," 11.

<sup>4</sup> "All interpretation is thoroughly influenced by experience . . . So differences of experience may lead to differences in interpretation . . ."同上，頁9。

<sup>5</sup> "As we minister to people, we often discover things that work. Often, as noted above, this is the result of experimenting. When we do, we try to share such successes, as well as any failures we pick up along the way, with colleagues. They, then, will often try such suggested new approaches in their own ministries and report on them at our meetings. In this way, we are building up a body of insight to add to what we can learn from Scripture, other books, lectures and other sources from outside of our group." (underlining mine).同上，頁87~88；"But if the choice is, as it regularly is, between helping a person to freedom by using approaches that are not found in Scripture (though, we believe, are not anti-scriptural), or allowing that person to remain in bondage, we choose to help."同上，頁215。

<sup>6</sup> 同上，頁11。

似情況，因此只能「被迫地在聖靈的帶領下運用創意」，<sup>7</sup> 以經驗歸納分析的實驗方法 (experimentation) 去發展出有效的處理策略。<sup>8</sup> 他稱他有關靈界爭戰的教導為「靈界的科學」(a science in the spiritual area)。<sup>9</sup>

柯瑞福毫不諉言之他的屬靈權能觀乃源自珊弗 (Agnes Sanford, 1897-1982) 的內在之光及屬靈定律觀念。<sup>10</sup> 張慕皚提及珊弗在《醫治之光》一書中充滿了泛神論的教導，稱神為「原始的能力」(primal energy)，神在大自然中，神就是大自然，而我們就是神的一部分。<sup>11</sup> 珊弗教導神所創造的宇宙，包括靈界和物質界都是按照定律運作的，因此信徒「活在天國中就是學習去開啓 (turn on) 我們裏面的神性之光 (light of God)，我們要知道神不是不理性或是任意的主宰，隨便就破壞自己所定的規律，當我們學會了神透過我們行事……行神蹟就如呼吸一樣簡單，也像日出一樣無可避免。有人或會抗議說：『但神是全能的！祂有自由做祂喜歡的事！』對！但祂卻創造了一個按定律運作的宇宙，而祂是不喜歡破壞這些規律的。」<sup>12</sup>

<sup>7</sup> "For, as we face these problems, we find that we soon run out of biblical information concerning what Jesus or the Apostles did in such situations. So we are forced to use our own creativity under the guidance of the Holy Spirit, and we do." (Underlining mine.) 同上，頁215。

<sup>8</sup> "If so, we can speak of developing a science in this realm by means of the same process described above. Thus, I make no excuses for the experimentation we engage in." 同上，頁214。

<sup>9</sup> 同上，頁107。另參頁203: "Though there is much that we don't know about spiritual warfare, hopefully this presentation will alert us to things that can be done by way of experimentation. In experimenting, then, it is likely that we will discover at least some of the kinds of things discovered by those we have cited whose approaches worked out well." 及頁214。

<sup>10</sup> 柯瑞福著，鄧嘉宛譯：《深度創傷、深度醫治》上（台北：以琳，1997），頁125。

<sup>11</sup> 張慕皚：《近代靈恩運動》（香港：建道神學院，1999），頁83；Agnes Sanford, *The Healing Light* (Evesham: Arthur James, 1954), 10, 30, 34, 35.

<sup>12</sup> "But He [God] is also the indwelling life of our own little selves. And just as a whole world full of electricity will not light a house unless the house itself is prepared to receive that electricity, so the infinite and eternal life of God cannot help us unless we are prepared to receive that life within ourselves. Only the amount of God that we can get in us will work for us. 'The kingdom of God is within you,' said Jesus. And it is the indwelling light, the secret place of the consciousness of the Most High that is the kingdom of Heaven in its present manifestation on this earth. Learning to live in the kingdom of Heaven is learning to turn on the light of God within. We must learn that God is not an unreasonable and impulsive sovereign who breaks His own laws at will. As soon as

同樣，柯瑞福認為神所創造的宇宙不論靈界、物質界、或靈界與物質界的互動關係，都是按定律而運作的，就像物質界的物理或數學定律一樣。他實驗的目的就是發現這些定律而加以運用。《我給你們權柄》(*I Give You Authority*)一書就是他的研究成果。<sup>13</sup>

柯瑞福曾描述他「靈界的科學」實驗方法包括以下嘗試：在一些問題處境中，他心裏宣告「如果是仇敵（即邪靈）作祟，要立刻停止！」他發覺這方法對減少人際衝突很有效，對減少嬰孩啼哭騷擾或學生上課分心有時，卻非經常有效，對解決他所住的地區——羅省塞車問題則完全無效。<sup>14</sup> 他也透過同樣的實驗，發現一家之主可以向撒但勢力宣告他對家人屬靈上的保護，以致他們必須先經過或對付他，才可進一步侵擾他的家人；<sup>15</sup> 或是發現在釋放禱告過程中，他可將一些已趕逐的邪靈分組鎖在一個想像的「屬靈盒子」中押後處理，先進行另一些內在醫治的步驟；<sup>16</sup>

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we learn that God does things through us (not for us), the matter becomes as simple as breathing, as inevitable as sunrise. 'But God is omnipotent!' some people say. 'He can do anything He likes!' Certainly, but He has made a world that runs by law, and He does not like to break those laws." Sanford, *The Healing Light*, 11.

<sup>13</sup> "As in all of God's creation, the spirit world is organized and works according to the principles and rules that God has laid down. These rules are, I believe, just as firm as any of the rules (laws) of physics or mathematics. And they will, when discovered and recorded, constitute a science in the spiritual area. But, unlike the study of the rules governing the physical universe, not much attention has been focused on the study of the rules governing spiritual things, especially those governing the relationship between the spirit world and the human world." (underlining mine). Kraft, "I Give You Authority," 107.

<sup>14</sup> "It is as an experiment that I first began saying, 'If this is the enemy, stop it!' when something seemed to be going wrong either in general circumstances or in relationships. I've mentioned that this command is often effective when interpersonal conflict seems imminent. It has also worked sometimes (not always) when a baby starts to cry in church and when, in class, the students seem to be distracted and not paying attention. I have found, however, that it seldom works when I am caught in traffic on the Los Angeles Freeway system!" 同上，頁77~78。

<sup>15</sup> "It was, likewise, as an experiment that I began to suggest to the head of a family that he (or she in the case of a single parent) assert his protective authority over the family by saying to the satanic powers, 'I am the head of this family, so if you want my wife or children, you will have to go through me.'" 同上，頁78。

<sup>16</sup> "During a session, for example, I have learned that it helps in keeping track of the demons to lock each group in a spiritual 'box' until all are collected and it is time to send them to Jesus. This practice started as an experiment several years ago when we were in the middle of a deliverance session at the end of class one day." 同上，頁78。

或是發現一個人若活在罪中，撒但便得到權柄去差派邪靈內住 (live in) 到這人裏面；<sup>17</sup> 或是發現在內在醫治的過程中多向邪靈查問靈界資訊，會對釋放服侍很有幫助；或是發現視像法 (visualization) 每每帶來其他方法不能達到的內在醫治效果等等。他明言這些都沒有明確的聖經教導支持，卻是對今日進行靈界爭戰很重要的知識。<sup>18</sup>

## 評估

按劉易斯 (Paul Lewis) 對當今靈恩運動釋經路線的分析，<sup>19</sup> 一些靈恩領袖仍嘗試在傳統福音派文法歷史釋經的框架下兼容靈恩的經驗，<sup>20</sup> 但另一些靈恩領袖卻認定兩者不可能兼容，而開始投向後現代詮釋學，<sup>21</sup> 強調詮釋者之信仰羣體經驗乃是釋經的重要條件，<sup>22</sup> 並且經文本身是擁有多重意義的 (plurality of meaning)。<sup>23</sup> 柯瑞福的釋經路線明顯已偏離福音派而走向當代新詮釋學 (New Hermeneutics)。

<sup>17</sup> "Disobedience to God (sin) which is automatically obedience to Satan gives the satanic kingdom rights over the person. When a person wallows in sin, then, Satan has the right to send a demon to live in that person." 同上，頁98。

<sup>18</sup> "What we learn from experience, then, are such things as: often authority-prayer events take quite a bit of time, often healings aren't immediate, often the use of visualization enables healing that seems to come in no other way, often it helps considerably to get information from demons to assist in deliverance, often the person who has been freed needs to work hard and have a lot of support to consolidate the gains made during the prayer ministry time and the like. And Scripture does not help us answer our questions about these activities or a number of others that we find useful in asserting the authority Jesus has trusted us with." 同上，頁214~215。

<sup>19</sup> Paul W. Lewis, "Reflections of a Hundred Years of Pentecostal Theology," *Cyberjournal for Pentecostal-Charismatic Research*, vol. 2 (January 2003).

<sup>20</sup> R.M. Menzies, "Jumping off the Postmodern Bandwagon," *Pneuma* 16.1 (1994): 115-20.

<sup>21</sup> Joseph Byrd, "Paul Ricoeur's Hermeneutical Theory and Pentecostal Proclamation," *Pneuma* 15 (1993): 203-14; Timothy Cargal, "Beyond the Fundamentalist-Modernist Controversy: Pentecostals and Hermeneutics in a Postmodern Age," *Pneuma* 15 (1993): 163-87; Richard Israel, Daniel Albrecht & Randal McNally, "Pentecostals and Hermeneutics: Texts, Rituals and Community," *Pneuma* 15 (1993): 137-61.

<sup>22</sup> M. W. Dempster, "Paradigm Shifts and Hermeneutics: Confronting Issues Old and New," *Pneuma* 15.2 (1993): 129; Cargal, "Beyond the Fundamentalist-Modernist Controversy," 163.

<sup>23</sup> Byrd, "Paul Ricoeur's Hermeneutical Theory and Pentecostal Proclamation," 203.

柯瑞福認為他的「靈界科學」只是實踐策略層次的知識（例如內在醫治等），因此尋求聖經之外的經驗智慧並無不可。事實上，他所教導的策略都是建基於他有關聖靈或邪靈的教導，例如祖先遺傳咒詛 (generational curses)、地域邪靈、邪靈侵擾和捆綁 (demonization) 等形而上、神學性的「客觀」真理，如果說聖經在這些方面沒有教導或教導不足，必須透過信徒歸納自己經驗才能有所認識，明顯已違反了改革宗神學所強調「唯獨聖經」及聖經全備性 (sufficiency) 的原則。從改革宗神學方法論而言，經驗不能取代釋經及神學的檢定，任何有關靈界知識和觀點都必須接受檢定，顯明是否「明明記載在聖經內，或從聖經中推出正當的與必然的結論」。<sup>24</sup> 在高舉聖經全備性權威的大前題下，靈界真理必然需要神學檢定，不可能只是經驗科學或經驗神學。

進一步而言，柯瑞福所進行的，並非遵從正規社會科學方法研究，例如他的實踐並沒有對變項 (variables) 進行控制、也沒有將變項之關係作統計分析或其他嚴謹檢測，因此充其量只是個人或團隊之實踐經驗歸納之初步反省，只屬引發研究命題 (hypothesis generation) 的研究初階段，因此他有關內在醫治的觀點，仍必須接受真正嚴謹和全面的科學檢定，不宜倉卒公布天下並以此基礎推行普世性基督教運動。

但對柯瑞福而言，他認為自己乃透過實際之聖靈權能經驗來了解聖經，因此對沒有這方面經驗的傳統福音派的「文法—歷史」釋經及其神學質疑皆嗤之以鼻，這態度不但嚴重窒礙兩方面的交流，更使他的理論成為一個不受神學和科學引導和檢定的系統，頗為封閉和自以為是。<sup>25</sup>

<sup>24</sup> 「凡神關於他自己的榮耀，人的得救，信仰與生活一切所必須之事的全備旨意，都明明記載在聖經內，或從聖經中推出正當的與必然的結論；所以無論何時，不可藉着聖靈的新啓示，或憑人的遺傳，給聖經再加上甚麼。」《韋斯敏斯德信條》第一章「論聖經」之（六）。

<sup>25</sup> "A typical critique was recently leveled at the ministry God has led me into by some well-meaning, thoughtful people who accused me and several others of being unbiblical in our use of God's authority. It's okay to critique ministries such as ours for, as I have said above, that's how we learn and how a science of the spirit realm will be developed. But these people have had zero experience in most of the areas in which they find our approaches to be off base. And, as near as I

另一方面，柯瑞福的所謂實驗精神容易會變成迷信：例如他認為由於很多非西方國家和印地安土著都有異教背景，容易帶有邪靈的聯繫或咒詛，因此他會對來自這些國家的人特別謹慎。他寫道：「我的做法就是，不論我們是否真的懷疑邪靈確在那裏，我都會慣常地[透過權能命令]取消敵人透過祖先向邪靈過契 (dedication) 可以行使的能力，特別是在非西方人士身上的，但也為西方人士（只作假設性估計）；安全總好過後悔！」<sup>26</sup> 活在民間宗教文化的華人應該不難明白，不問客觀真相，只求安心和主觀感覺上的「有用」，正是迷信思想行為的溫牀。

他另外又寫道：「我們在辦公室工作的人應〔常〕以宣告 (claiming) 基督的同在和權能驅除邪靈，為辦公室清除敵人的活動。我們在過程中可以用或不用膏油，我喜歡在『潔淨』辦公室時，在門窗之上劃十字架聖號和用膏油，然後我會以宣告耶穌同在祝福辦公室和內中一切活動。我曾一次被問及這種『潔淨禱告』有效多久，我想答案是潔淨有效至邪靈何時再獲入侵的權利。當我們所用的房間會在兩次使用之間曾被別人使用過的話，一個好的意見是：每一次我們再次掌控使用它時都作潔淨。」<sup>27</sup> 柯

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can tell, they don't plan to get into these areas in practice, only in theory. In a meeting with one of our critics, I suggested that it is very difficult to take their criticisms seriously, given the fact that they have never faced most of the problems we deal with regularly in this ministry. For, as we face these problems, we find that we soon run out of biblical information concerning what Jesus or the Apostles did in such situations. So we are forced to use our own creativity under the guidance of the Holy Spirit, and we do. So I said to this critic something like, 'When you have worked with twenty-five demonized people and discovered that you, too, must go beyond approaches specifically indicated in the Bible, then let's talk again! If he ever does what I suggest, our conversation and relationship will be considerably different.' Kraft, "I Give You Authority," 215.

<sup>26</sup> "My practice is to routinely cancel any power the enemy is able to wield (through dedication), especially over nonwesterners but also over westerners (just in case) through ancestral dedications, whether we suspect they are there or not. Better to be safe than sorry." (Underlining mine). 同上，頁119；斜體字屬筆者所加。

<sup>27</sup> "Those of us who work in offices should 'cleanse' our offices of any enemy activity by claiming the presence and power of Christ to banish any enemy spirits. We may or may not use anointing oil in the process. I like to make the sign of the cross with blessed oil over the doors and windows as I cleanse an office. Then I speak a blessing of Jesus presence on the office and all that goes on in it. 'What is the "shelf life" of such prayers for cleansing?' I was once asked! I think the answer is that the cleansing lasts until demons are given another right to enter. When we are dealing with a room that gets used by others between the times we are using it, it is a good idea to cleanse it

瑞福在書中陳述了很多有關靈界的「意見」或觀點，影響着全世界很多靈恩運動的追隨者。正如上文所述，他的方法並不科學，他從來不交代他如何在實踐中控制變項，有多少個案和原始數據、統計支持或反對他的觀點，並如何從原始數據分析和歸納出他的「意見」和教導來。以下是他另一例子：「我們的敵人喜歡在我們抵禦能力低的時候攻擊我們。當我們睡覺時，我們放下了對知覺 (senses) 有意識的控制，這樣使神或撒但都更容易可以進入我們裏面。如果敵人已對我們或所住的地方擁有入侵權利，我們就會受到攻擊，這樣的攻擊似乎通常發生在午夜十二時和上午三時之間。要防止這樣的攻擊，一個好的意見是在睡覺前先索取 (claim) 神的保護。」<sup>28</sup> 換言之，他將個人及有關事奉團隊之有限經驗，即引發研究命題的初階段的種種構想，當作科學化之結論發布及教導，影響着全世界很多靈恩運動的追隨者，靈恩圈子中也缺乏批判性的學術文化和平台。難怪不少人批評這是將基督教民間迷信化。

### 三 柯瑞福關於人、撒但和神之間的權能轉移觀

柯瑞福以經驗歸納法來研究靈界運作的原則，其實是建基在他對靈界的一些預設了解，也就是他個人以新詮釋學的方法詮釋聖經之後，對聖靈、邪靈等方面的理解。他所著《我給你們權柄》(*I Give You Authority: Learning to use the Authority Jesus Gave Us*) 一書的主題是神已賜給人超自然的權能，即基督徒因救恩已重獲伊甸園所失去之超自然的能力，因此應積極運用。

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every time we are again in charge of it." 同上，頁121。

<sup>28</sup> "The enemy likes to attack us when our resistance is down. When we sleep, we relinquish conscious control over our senses. This makes it more possible for either God or Satan to get through to us. If, then, the enemy has rights either to us as persons or to the building we are in, we can be attacked. Such attacks seem to usually happen between 12:00 midnight and 3:00 a.m. To prevent such attacks it is a good idea to claim the Lord's protection before going to sleep." 同上，頁123~124。



## （一）創造 = 超自然權能下放

柯瑞福並不否認神的全能，但他認定神透過創造天使和人時已經將相當的權能下放給他們，這下放權能涉及天使和人有相當的自主性，為此神必須在自己的權能上自我設定限制。<sup>29</sup>

天使方面，就算撒但和邪靈墮落了，神也沒有收回他們的權能，以致撒但等可以繼續敵擋祂和破壞祂的國度。<sup>30</sup> 對他而言，神做事非常重視規律（Laws），因此祂並不違背創造時自限和下放了權能的規律。<sup>31</sup> 另一方面，撒但運用權能，也「幾乎絕對地」、「字面地」依照神預設的規律進行，<sup>32</sup> 例如他認為丈夫和妻子、父母和子女或主和僕等權柄和從屬之社會結構是對應着背後之屬靈權能結構的。他舉例說，若想為一位女信徒進行釋放禱告，她丈夫是否同意會很影響其效果的。<sup>33</sup>

## （二）人的墮落 = 人的權能轉移給了撒但

根據柯瑞福對詩篇第八篇5至6節的理解，神創造人的原意是叫他們在宇宙中擁有神之下的第二位，即具有比天使更高的地位及權能。他相

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<sup>29</sup> "God has set certain limitations on himself by giving to humans and, apparently, to angels a certain amount of autonomy which we can use, if we choose, even to oppose the one who gives it to us." 同上，頁17。

<sup>30</sup> "We don't know just how much Lucifer was able to keep of the authority and power he had as an archangel. Perhaps, though, God allowed him to retain as much as he had had when he served God." 同上，頁16~17。

<sup>31</sup> 同上，頁107。

<sup>32</sup> "*The satanic kingdom is literalistic in the way its members follow the rules that have been laid down for them. When working to get rid of demons we find that they obey "the letter of the law" with regard to authority structures and every other area. For example, they regard the authority of husband over wife, parents over children, leaders over followers as well-nigh absolute.*" 同上，頁96；另參頁107。

<sup>33</sup> "Differences of authority are not only important to God, they are also recognized by and respected in the evil spirit world. For example, when working to release a wife from demons, it makes a difference whether her husband is in favor or not. Often, a husband is negative toward our efforts, thus making it necessary to override his authority as well as to break the demon's power in order to get the wife released." 同上，頁130。

信撒但正為此妒忌而反抗神及傷害人，另立自己的國度。<sup>34</sup> 因此，人在本質上擁有神形象及作為屬靈存有 (spiritual being)：人除了是可以與神交往之外，更包括擁有比天使更大的超自然能力，可以管理大地（創一26～27），即人本質是超自然的存有。他寫道：「因此，靈界的權能是我們所是的一部分，神和仇敵（注：即撒但及邪靈）共認它乃是從我們的本質湧流出來的。」<sup>35</sup>

因着墮落，人失去他一切天賦的超自然權能，都轉移到撒但手上，換言之，人從超自然的存有變成自然的存有，撒但從此僭奪了人類宇宙中第二位的地位和權能。<sup>36</sup> 整個人類及其他受造界也因墮落而受神咒詛，從此活在撒但的權能和管治之下（路四6；約壹五19）。<sup>37</sup>

### （三）撒但權能的範圍

僭奪權能後的撒但，主要的工作是透過「偷竊，殺害，毀壞」來破壞神的國度（約十10），在神限定的權限內甚至可使人死亡（「那掌死權的」〔希二14〕）。<sup>38</sup>

柯瑞福認為神對信徒及非信徒只有一般性保護 (general protection)，人因此可以在撒但的傷害下繼續存活。<sup>39</sup> 但神有時也會給予撒但更多權柄，例如約伯所受的攻擊、保羅的一根刺（林後十二7）、或掃羅王所受的邪靈擾亂（撒上十六14～16）。柯瑞福認為耶穌所平定之風浪可能也

<sup>34</sup> 同上，頁16。

<sup>35</sup> Spiritual authority, then, is a part of who we are. It is recognized by God and by the enemy world as *flowing from our very being*." 同上，頁35。

<sup>36</sup> "Though we had been created above the angels, including Satan, we now fell below him." 同上，頁18。

<sup>37</sup> "Adam gave away the authority God had given him over the creation. All that was under Adam's authority fell when he fell. His disobedience brought a curse on God's creation and gave Satan authority over all that God had given Adam and Eve . . . (Lk 4.6)" 同上，頁17～18。

<sup>38</sup> 同上，頁20～21。

<sup>39</sup> 同上，頁20、111。

是源自撒但所獲的特別授權（可四35~41）；<sup>40</sup> 保羅宣教旅程中所遇到的天災人禍背後都是撒但的工作。<sup>41</sup> 撒但實際可行使的權能也和人與他合作的程度息息相關，例如奴役以色列人的法老（出一8）和屠殺嬰孩的希律（太二16），<sup>42</sup> 而且基督徒因罪的軟弱和負面情緒本身會可導致邪靈的攻擊、內住和操控 (demonization)，<sup>43</sup> 因此，基督徒應該時常醒覺我們乃是活在敵方陣地的險境之中，<sup>44</sup> 要經常主動尋求神的特別保護。<sup>45</sup>

神特別保護和一般保護之間最重要分別在於前者必須由信徒主動向神索取 (claim)，否則不能獲得。神也因着一些人敬虔常祈求保護而更加給予比一般人多的特別保護 (special protection)，例如約伯。<sup>46</sup> 雖然神時常會感動信徒在某處境中意識到有需要去索取這特別保護，<sup>47</sup> 但信徒必須真正主動向神索取，不能被動地期望神會主動賜予。<sup>48</sup> 柯瑞福認為當信徒進入屬靈爭戰、熱心事奉、特別是充滿超自然恩賜者，更經常會成為邪靈攻擊的對象，必須主動去索取這特別保護。<sup>49</sup> 信徒要在邪靈勢力之地主動積極或「實驗性地」向神盡量索取特別保護和祝福。<sup>50</sup>

<sup>40</sup> 同上，頁21。

<sup>41</sup> 同上，頁42。

<sup>42</sup> 同上，頁21。

<sup>43</sup> 同上，頁23。

<sup>44</sup> 同上，頁42。

<sup>45</sup> 同上，頁23。

<sup>46</sup> 同上，頁20。

<sup>47</sup> 同上，頁112。

<sup>48</sup> 同上，頁111。

<sup>49</sup> "But there is another level of protection we need to be concerned about. And at this level, we cannot simply be passive. We need to claim greater protection than normal. We are probably at this level any time we challenge the enemy and any time we enter territory specifically dedicated to satanic use." 同上，頁112；"Demons seem to understand that certain individuals have greater potential than others to serve Jesus Christ and, therefore, to hurt their kingdom. Over and over I have found people with gifts such as word of knowledge, discernment, prophecy, healing and the like who have been tormented by the enemy from childhood. People with the greatest gifting, then, seem to be more often attacked by the enemy." 同上，頁113。

<sup>50</sup> "Our task in any use of this authority is to capture as much as possible of what the enemy

柯瑞福認為這世界是一個「危險的地方」，就算是第三波領袖也不可能知道一切靈界的定律，信徒不曉得自己一些生命中未被醫治好的軟弱會否已成為邪靈入侵的破口，<sup>51</sup> 所以柯瑞福自己會經常在日常生活中去「實驗」各種向神「索取」特別保護 (special protection) 的方法，例如他會在和別人或太太磨擦的時候，心裏嘗試命令說：「如果是邪靈，要立刻停止！」<sup>52</sup> 或者他相信很多健康食品店都和新紀元運動有關，海外很多國家都有異教文化背景，因此他會為在這些地方所買的東西「祝福」，特別是工藝品，化解可能潛在的邪靈勢力。<sup>53</sup> 柯瑞福認為基督徒遇到危險有權利求神差遣更多天使來保護，雖然他表示不理解為何在天使的保護中基督徒仍會遇到不幸的事。<sup>54</sup>

#### (四) 拯救 = 恢復人超自然權能

對柯瑞福而言，拯救的一個重要意義就是恢復人第二宇宙地位和超自然的權能：<sup>55</sup> 耶穌道成肉身，透過虛己暫時放下自己神性的能力，選擇以普通人、即無罪性及自然存有 (natural being) 的形態來到世上，為要贏

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has asserted his authority over." 同上，頁44。

<sup>51</sup> "There may, however, be areas in our lives of which we may not be aware that are not healed and that give the enemy a right to interfere in our lives. If so, we certainly need to claim as much protection as possible . . . For there are rules that we are not always aware of that give the enemy access to us." 同上，頁41。

<sup>52</sup> 同上，頁42。

<sup>53</sup> "The world is a dangerous place. And I'm not sure I know all the rules that could result in problems for myself and those dear to me. So, without being fanatic or fearful, I regularly claim God's special protection as I go about my daily activities. Much of this is experimental since I'm not always sure whether I need more protection than I would receive if I didn't claim more. . . One of the most effective preventive strategies, I have learned is that when I see a potential disagreement coming, to say, "If this is the enemy, stop it!" I seldom am sure that in such a situation that it actually is the enemy. . . Another area in which we need to be aware of the need to prevent enemy activity is in dealing with any artifacts or other objects that we may have purchased overseas or in New Age or Native American contexts." 同上，頁42~43。

<sup>54</sup> 同上，頁23。

<sup>55</sup> 同上，頁19。

回亞當失敗了的爭戰，也示範了真實的人應有的生活和事奉形態。<sup>56</sup> 祂全然順服父神，柯瑞福相信耶穌在受洗前、即聖靈降臨前祂沒有行過神蹟，<sup>57</sup> 其後祂也以人的身分順服倚靠聖靈，進行權能事奉，即醫病趕鬼傳道（太十三54~57），透過十架受死復活，換言之以人的身分在敵後地方上擊敗撒但，對人而言，使人恢復高過撒但的第二宇宙地位和超自然權能，對神而言，在敵後地方重建神的國度，從篡位者撒但奪回應有的領土和子民。<sup>58</sup>

最後，復活主賜下同一權能之源的聖靈，並交託同一權能事奉給所有信徒，如同在世時授權給十二使徒和七十門徒（路九1，十1、9、17），叫他們跟從完全的人，即大元帥耶穌進入這場屬靈權能爭戰之中，分享祂的勝利，繼續在敵後地方實現神的國度和權能，直到撒但完全被踐踏在信徒腳下（羅十六20）。<sup>59</sup> 耶穌應許信祂的人要做比祂「更大的事」（約十四12）。<sup>60</sup>

從創造而言，這「屬靈權能其實是我們[作為人]原本所是的一部分，它被神和仇敵共認乃源自我們的本質湧流而出」。<sup>61</sup> 耶穌也就示範了人和神之間可以達到的親密關係，並一個自然存有如何得回超自然權能，<sup>62</sup>

<sup>56</sup> 同上，頁18~19；參頁37。

<sup>57</sup> 同上，頁19。

<sup>58</sup> "Jesus' obedience, then, took him even to the Cross, and through that to the empty Tomb. Thus he won the battle over Satan from behind enemy lines——won it as a man for both humans and God. When the Father resurrected Jesus, a cosmic battle was won and the usurper defeated and deposed from second place in the universe." 同上，頁19。

<sup>59</sup> 「賜平安的神快要將撒但踐踏在你們腳下。願我主耶穌基督的恩常和你們同在！」（羅十六20）另參同上，頁19。

<sup>60</sup> 同上，頁35。

<sup>61</sup> "Spiritual authority, then, is a part of who we are. It is recognized by God and by the enemy world as flowing from our very being." 同上，頁35。

<sup>62</sup> "He then recruited us to continue the operation in Satan's territory. So the context in which we operate as soldiers in Jesus' army is a context of spiritual warfare . . . Our redemption, then, is both a restoration of humanity to the possibility of the kind of relationship God intended when he created Adam and Eve and an empowering for victory over the evil one within the territory he stole from us. Redemption enables both our relationship with God and our victory over Satan. And the

使同為自然存有的信徒可以透過跟隨耶穌與父親近和順服祂的帶領，回復第二宇宙地位和超自然權能。<sup>63</sup> 換言之，他教導信徒重拾失落之權能是基於兩方面：一是蒙拯救地位，二是與神親密關係。

柯瑞福有時宣稱信徒的權柄來自信徒被拯救恢復宇宙第二位的法律地位 (legal status) 和真相，就好像婚姻地位及關係，事實不會隨着主觀感覺而有所改變，「不幸的是，很多基督徒都不清楚他們在基督裏的權能」。<sup>64</sup> 他引述一趕鬼例子說明，只要奉主名盤問和趕逐邪靈，邪靈是必須聽命的，因此現今問題只在於信徒低貶自己的自我形象 (self-image)，即不了解自己的身分地位而忽略運用已有的權能。<sup>65</sup> 但在另一方面，當他嘗試解說信徒（包括他自己）為何現實上沒有耶穌全部一樣的權能表現時，卻又歸咎於信徒沒有像耶穌和天父般的親密關係，即不夠順服和倚靠神（詳見下文）。<sup>66</sup> 換言之，柯瑞福認為每一信徒只要醒覺自己有權能即可加以運用，但實際運用出來效能之大小則視乎靈命情況。

柯瑞福形容耶穌「更大的事」（約十四12）的應許就像給了信徒一張超自然權能的信用卡 (credit card)：「有這信用卡，我們帶同耶穌的權能進入世界，只要符合祂認可的目的，就可以運用祂戶口一切所有[的權能]。因此我們要效法主〔耶穌的權能事奉〕，我們有能力如此行，這能

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authority and power that come with the relationship enable us to participate in present victories over the usurper." 同上，頁19；另參頁37。

<sup>63</sup> "This makes it possible for us ordinary humans as we follow Jesus' example of obedience and intimacy with the Father to return to the original place of authority for which we were created." 同上，頁19。

<sup>64</sup> 同上，頁109。

<sup>65</sup> "The basis of our spiritual authority is a legal one. It is a legal reality that does not waver because of our unbelief, and is as real as any transaction. In fact, it's a legal arrangement much like marriage." 同上，頁110。

<sup>66</sup> "Jesus' success rate in ministry was 100 percent since he always lined his will up with that of the Father. Our record is usually considerably less than his. The difference is, I believe, in our ability to hear and follow the Father's voice." (Underlining mine). 同上，頁37。

力就是祂事奉所倚靠的同一聖靈的權能，並基於祂已經授權我們去使用它。」<sup>67</sup>

柯瑞福承認信徒要效法、並有能力效法的耶穌權能事奉，是一種結合超自然醫治、趕鬼和宣講的事奉：祂醫治每一個來求助的人，「從未讓前來尋求醫治的人失望過」，<sup>68</sup> 成功率則是百份之一百，效果是即時和徹底痊癒的。<sup>69</sup>

此外，柯瑞福也強調神拯救的心意就是使人得着自由，即從邪靈控制及身心靈疾病中得釋放的自由，<sup>70</sup> 而他「愈來愈相信神要我們給祂機會來醫治每一個人」，<sup>71</sup> 因此他強調神要醫治人的一般性旨意是清楚的，祂「希望人得着祝福，從撒但擄掠捆綁中得釋放（路四18），得喜樂，經驗愛等等。耶穌從不會讓祂服侍的人問題未獲解決便離開他們。祂從不說這樣的話：『繼續有問題吧！神會教導你忍耐的。』」因此，為任何人在任何時候從病患、心靈破損或邪靈控制帶來釋放，是很有可能（likely）和神的目的相符的。我們也應該很有信心期盼神起碼會在這幾個關鍵的範疇中作工。」<sup>72</sup> 但另一方面，當他要解釋為何不少個案總不能被醫好時，

<sup>67</sup> "With the credit card, then, we go into the world with Jesus' authority to spend whatever is in his account as long as it is for purposes of which he approves. And he says, 'I will do whatever you ask for in my name' (Jn 14:13) meaning, 'I will back up with my authority whatever you say and do that is in accord with my will and the Father's purposes.' So we are to imitate our Master. And we have the ability to do so with the same power of the Holy Spirit under which he worked and the authority he has given us to use it." 同上，頁36~37。

<sup>68</sup> 「我愈來愈相信神要我們給祂機會來醫治每一個人，而祂通常選擇人在這樣的事上與祂同工……耶穌的醫治總是複合式的，包括趕出污鬼及傳講福音。此外，祂從未讓前來尋求醫治的人失望過。」Charles H. Kraft & Others, *Deep Wounds, Deep Healing: Discovering the Vital Link between Spiritual Warfare and Inner Healing* (Ann Arbor, MI: Vine Books/Servant Publications, 1993), 11.

<sup>69</sup> Kraft, "I Give You Authority," 37, 53; 柯瑞福著，鄧嘉宛譯：《深度創傷、深度醫治》上，頁1。

<sup>70</sup> 柯瑞福著，鄧嘉宛譯：《深度創傷、深度醫治》上，頁8。

<sup>71</sup> 同上，頁11。

<sup>72</sup> "We, however, know certain things about the Father's will. We know that he wants people to be blessed, to be free from Satanic captivity (Lk 4:18), to be joyful, to experience love, and the like. Jesus never left the people he ministered to with such problems. He never said things like,

他卻又提及耶穌在畢士大池邊許多病人中只選擇一人去醫治，表明神有主權。<sup>73</sup> 他在兩方面之論述顯然矛盾。

既然神的一般性旨意要醫治所有人，而救恩又已恢復信徒的超自然權能，他們亦已得着應許去做比耶穌更大的權能事奉，那麼為何現實上靈恩運動中醫治者的權能表現總是和主耶穌相差甚遠？耶穌醫治的果效是醫好每一個求助的人，並且是即時和完全復原的，<sup>74</sup> 但柯瑞福承認他們醫治釋放的服侍卻不是如此：「雖然聖靈的能力在服侍的過程中，已經將當事人從不良習性的根源裏釋放出來，但習慣本身通常需要從它的起點不斷地被對付。……常常我們所服侍的人都期望他們的問題在禱告後能一次解決，可是這情況少之又少。通常他們需要繼續地處理自己的習慣。」他承認「當事人通常要經過多次的服侍後才能完全得自由」，而「那些接受趕鬼的人卻很少因着鬼被趕出去而完全好起來」。<sup>75</sup>

柯瑞福坦承不很了解箇中原因：「我常被人問到這個問題：『我們禱告時，醫治為甚麼不像當初主耶穌所做的那樣馬上出現呢？』我不知道答案。」<sup>76</sup> 或是「『我們是否應假設神常常希望醫治好一個身體有疾患的人？』我們不知道答案，除了仍然要說耶穌從不叫任何人咬牙強忍便是了。根據記載祂都是運用權能醫好病患的。」<sup>77</sup> 柯瑞福肯定權能表

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'Hang onto your problem, through it God wants to teach you patience.' To bring release to any given person at any time from illness, brokenness or demonization, then, is likely to be in line with God's purpose. So we can confidently minister in such a way as to expect God to work at least in these key areas." (underlining mine). Kraft, "I Give You Authority," 37.

<sup>73</sup> "Though the Gospels frequently show him healing everyone who came to him, he must have walked right by several hundred needy people to heal only the one bedridden man in John 5." 同上，頁170。

<sup>74</sup> "Whenever he [Jesus] saw someone with a problem, the record shows that he took authority and healed it." 同上，頁170；另參頁37。

<sup>75</sup> 柯瑞福著，鄧嘉宛譯：《深度創傷、深度醫治》下（台北：以琳，1997），頁197、198；參柯瑞福著，鄧嘉宛譯：《深度創傷、深度醫治》上，頁126。

<sup>76</sup> 柯瑞福著，鄧嘉宛譯：《深度創傷、深度醫治》上，頁1。

<sup>77</sup> "The question arises in many people's minds, 'Should we assume that God always wants to heal a person who has a physical problem?' We don't know the answer, except to say that Jesus never told anyone to simply 'grin and bear it.' Whenever he saw someone with a problem, the record



現差距原因肯定不是因為耶穌是神，而我們只是凡人，因祂在世只是和我們一樣凡人的身分得着和運用權能。<sup>78</sup> 最後他提出主要的分別 (the difference) 就是祂完全順服父神，並因此可以完全明白父神是否要醫治個別病者的特定心意。<sup>79</sup> 他提及耶穌在畢士大池邊許多病人中按父指示只選擇一人去醫治。<sup>80</sup> 換言之，神的一般旨意是醫治好每一病人的，但具體醫好個別病人的時間〔和過程〕卻不是我們可以「容易去斷定，因此必須禱告去尋求」。<sup>81</sup> 也就是說，如果信徒能完全順服父神，原則上是可以和耶穌一樣明白父神對個別病者的特定心意，從而產生同樣的醫治效果的，<sup>82</sup> 因為「當進行醫治或釋放服侍的時候，透過聖靈充滿，我們無可置疑地是擁有全備的權能去完成所希望的效果的」。<sup>83</sup>

另一方面，他教導信徒恢復超自然權能之程度乃源於和神親密的關係，但他又承認不少生命有問題、榮耀自己權能多於榮耀神的人仍可繼續運用這超自然權能：「有些事情我也不明白，就是神竟然恩待一些誤用他們恩賜的人繼續可以在權能中服侍。某次黃昏，我看着電視上的醫治者……就想着：『這和耶穌服侍方式實在分別太大了。』這醫治者是

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shows that he took authority and healed it." Kraft, "I Give You Authority," 170.

<sup>78</sup> "Many Christians think they have no right to assume what Jesus promises in John 14:12. After all, they say, 'He was God and we are not. He had the power and authority of God, we are merely human.' But, as I have pointed out above, it is clear from Scripture that he laid aside his divine prerogatives to become human (Phil 2:6, 7). Though in some mysterious way Jesus continued to be fully God, he compartmentalized his deity and never used it while on earth. So he, like we, lived in a state of total powerlessness--except for what the Father entrusted to him (Jn 5:19)." 同上，頁37。

<sup>79</sup> "Jesus' success rate in ministry was 100 percent since he always lined his will up with that of the Father. He continually obeyed and in that obedience attained perfection. . . . The difference is, I believe, in our ability to hear and follow the Father's will." (Underlining mine). 同上，頁53。

<sup>80</sup> 同上，頁170。

<sup>81</sup> "Whether God desires to relieve a person of a particular disability precisely at this time, though, is not always so easy to determine. So we are to pray to find out." 同上，頁38。

<sup>82</sup> 同上，頁170。

<sup>83</sup> "When seeking to heal or to release people from demons, there is no doubt that through our filling we have enough power to accomplish whatever is desired." 同上，頁37。

一位表演人，他的一舉一動都按時產生戲劇效果」，<sup>84</sup>「但神沒有將權能取走！」<sup>85</sup>但他承認未能解說為何靈命差劣之人仍可以具有超自然權能。<sup>86</sup>

他認為積極宣告運動 (Positive Confession Movement) 中有關向神「具體提出及索取」(name it and claim it) 教導是錯謬的，原因是醫治者先定計劃，然後要求神按其心意而行，或是驕傲地自己以為已知道了神的時間，並不尊重神醫治個別病者在時間上的主權。<sup>87</sup>因此他教導醫治服侍者一方面要多學習順服和聆聽聖靈的引導，不要自以為很了解神的特定旨意，隨便應許此時此地會得醫治。但另一方面他卻又鼓勵信徒要緊記並且神的一般醫治旨意，並已差遣我們去權能事奉，因此不要因事奉效果不理想而

<sup>84</sup> 同上，頁58~59。

<sup>85</sup> "And when God's people misuse their authority, God doesn't always take it away from them." 同上，頁74。

<sup>86</sup> "It is agonizing to see the apparent pride of some of those who conduct 'miracle healing campaigns' or even local church healing services. They often seem to be more concerned to parade their own gifts than to honor the Giver of those gifts. Something I don't understand is the graciousness of God in allowing even those who seem to be misusing their gifts to continue to operate in them. I was watching such a healer on TV one evening (though I can't stand to do it very often) and thought, 'How different this must be from the way Jesus did things!' This man was a showman, his every move timed for dramatic effect . . ." 同上，頁58~59；"This was true of a man I'll call Chet who was in an adulterous relationship when he started to minister deliverance. He was so 'blown away' by the fact that God would use even him in such authority and power that he confessed his sin and got himself right with God, his wife and everyone else concerned. . . . She (Donna) discovered, however, that the authority and power of the Holy Spirit—received when one is filled with him—remains even though one's intimacy with God is not what it should be due to sinfulness. And, in response to the grace and mercy that God flowed both to and through her, she repented and got right with him." 同上，頁81；"If so, those who once were given spectacular gifts get to keep them even though they are no longer faithful to the Master. Perhaps it is these, then, that Jesus says will not make it. Not everyone who calls me 'Lord, Lord' will enter the Kingdom of heaven, but only those who do what my Father in heaven wants them to do. When Judgment Day comes, many will say to me 'Lord, Lord! In your name we spoke God's message, by your name we drove out many demons and performed many miracles!' Then I will say to them, 'I never knew you. Get away from me, you wicked people!' (Mt 7:21-23)." 同上，頁208。

<sup>87</sup> "Authority is not name it and claim it! Even worse are those who teach that we should simply 'name' what we want and 'claim' it. Such people are, perhaps without realizing it, leading us to believe that we can coerce God into doing our will. 'God wants us to be happy,' they say. 'If, therefore, we simply exercise our faith by picturing what we want and claiming it, he will give it to us, if our faith is strong enough.' . . . This is not a proper use of authority. It is presumption and deceit." 同上，頁53。

退縮。<sup>88</sup> 換言之，就算此時此地未得醫治效果，病人要更積極尋求和期盼得到醫治，因為這是神的一般旨意，而醫治服侍者的態度就是工多藝熟，精益求精，以做實驗 (experimentation) 的心態去求改進。<sup>89</sup>

因此，柯瑞福認為和權能事奉最相關的兩種禱告是「親密的禱告」(intimacy praying) 和「權能的禱告」(authority praying)。<sup>90</sup> 耶穌透過退到曠野和神親密相處而明白神具體的旨意，只說神要祂說的（約八18），只做祂看見神所做的（約五19），是為親密的禱告。信徒就是透過親密的禱告領受神直接啓示神是否此時此刻作內在醫治，並如何逐步進行這醫治。他認為「權能的禱告」其實嚴格來說並不是禱告，而是在「親密的禱告」後去運用權能。像耶穌一樣，醫治者已無須向神祈求，而應以神的名義 (on behalf of God) 發出權威的命令去醫治釋放（四35、39，五13）。他認為信徒被神授予醫治釋放的權柄，在醫治的過程中本質上不是求醫治，而是運用權柄作宣告和命令的禱告。<sup>91</sup> 換言之，他相信自己和很

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<sup>88</sup> "I have determined to not allow my disappointment to lead me to stop praying for people. I feel it is a matter of obedience to do as Jesus did by ministering to the hurting. It is, then, my responsibility to remain faithful to God by exercising my authority to help the hurting no matter what the results may be. For those results are up to God, not to me. It is my job to minister, to use the authority Jesus has given me. It is up to him whether or not the person is freed from whatever the problem has been." 同上，頁171；"I wonder how often we have neglected the authority Jesus has given us by not applying his power to illness, weather, poverty or other life situations that he expects us to deal with as his agent? I wonder how many people Jesus heals directly because we don't participate? Or, worse yet, how many go unhealed because we who have been commissioned to operate in Jesus' authority and power have neglected our responsibility?" 同上，頁75。

<sup>89</sup> 同上，頁77以下。

<sup>90</sup> "In this authority, Jesus healed and delivered people. He spoke and it was done because he submitted to the Father's will and always obeyed him. He knew who he was and what his authority was. So he had no need to pray in the 'asking' sense while ministering. Jesus certainly prayed before ministering (Jn 11:41-2), to get his directions from the Father (Jn 5:19). But while ministering, he did not ask the Father to do the job, as I have heard many do when they want someone healed or delivered. He simply took the authority the Father had given him and acted on his behalf. He usually commanded the condition to be well (Lk 4:39; 5:13; 7:6-10 implied), or the spirit to leave (Lk 4:35), or the winds and waves to be still (Lk 8:24), or the person being healed to do something in faith (Lk 5:24; 6:10; 7:14). . . We are, then, not to ask God to do the works, but as Jesus did, to line up our will with God's and to speak not to the Father but on his behalf, speaking authoritatively to correct the situation." 同上，頁39、40。

<sup>91</sup> 柯瑞福著，鄧嘉宛譯：《深度創傷、深度醫治》上，頁124。

多信徒都能藉「親密的禱告」而常常領受神的直接指示，因此可作宣告神醫治的命令。

另一方面，在他的事經驗裏，他發現邪靈是必須聽從此等權威命令的，他認為「發出權威的命令最有效是對付邪靈，〔縱使〕他們是會駁嘴的」，但對非位格之情況卻效果不顯著：「當我們命令疾病停止或天氣改變時，我們的說話便時常沒有那麼明顯被遵從」；他「相信靈界是不能不聽神僕人的命令的，正如我們知道當我們向神說話神是聽到的（約壹5:15）」。<sup>92</sup> 但他沒有進一步解釋，如果兩者皆根據神創造之定律運作，為何效果上兩者有這麼大的差別？

## （五）評估

我們同意神在創造時給予天使和人自由意志，因此神自我設定若干限制及下放若干權能給他們的說法，但否定這神自我限制及下放權能是絕對的，以致靈界和物質界只按各自的定律運作，除非有人的祈求，否則神不會（或不能）介入，只能提供一般保護，不能提供特別保護。這點違反神仍完全掌管墮落後的世界的教義，否定神仍積極介入世界大小事務，包括護理、救贖和審判：神不但掌管整個宇宙（詩一〇三19）；<sup>93</sup> 現象上偶發的與瑣細的事件其實都在神護理之中（箴十六33<sup>94</sup>；太十29~30<sup>95</sup>），而撒但的活動也完全在祂的掌管限制之下（伯一至二章），甚至罪惡的行動都是在神的約束和監控允准之下才可發生的（創四十五5，

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<sup>92</sup> "Asserting our authority vocally is easiest with demons. They can answer back. When we command illness to stop or weather to change, it is often much less obvious that our words have been heard. Often the change we have commanded doesn't take place immediately. I believe, though, that the spirit world cannot turn a deaf ear to the commands of God's servants. Just as we know that God hears us when we speak to him (1 Jn 5:15), so we can be sure that the whole invisible world is listening when we direct our words its way." Kraft, "I Give You Authority," 41.

<sup>93</sup> 「耶和華在天上立定寶座；他的權柄統管萬有。」（詩一零三19）

<sup>94</sup> 「籤放在懷裏，定事由耶和華。」（箴十六33）

<sup>95</sup> 「兩個麻雀不是賣一分銀子嗎？若是你們的父不許，一個也不能掉在地上；就是你們的頭髮也都被數過了。」（太十29~30）

五十20；創六3<sup>96</sup>）。神固然因人祈禱而施恩（詩六十五2；太七7），但祂對人施恩從來不受限於人要先主動尋求，反而常常是祂先主動施恩，人得拯救如是（弗二8~10）、<sup>97</sup> 救恩之後之蒙保守也是如此（太六8）。<sup>98</sup> 三次不認主的彼得在未懂得為自己祈求以先，主耶穌已主動為他代求並預備將來的出路。柯瑞福有關「特別保護」的教導，為了強調人的屬靈責任和主動性的重要，已漸由阿民念主義，即神恩典先行，引發之後的神人互動，演變成半伯拉糾主義，即要先有人的行動，神的恩典才可啟動，在護理的教義上，柯瑞福的觀點也由神全權掌管演變成某種形式之自然神論(Deism)，即神受制於某些理性法則而失去了若干祂對世界介入的自由和主權。

另一方面，柯瑞福將墮落後的世界理解為撒但的權能和管治之下的「一個危險的地方」，基督徒若不時刻主動向神索取「特別的保護」，隨時會遭遇撒但和邪靈之「偷竊」、「毀壞」、甚至是「殺害」性命，又或會因自己靈或魂的軟弱而成為邪靈入侵掌控的破口，這「泛邪靈主義」無疑有效地在不少信徒中製造惶恐不安，以致他們會為求自保，而聽從第三波領袖們種種透過實驗而發現、對付邪靈和增加神祐的教導和措施，同時也衍生了一批「寧可信其有、不可信其無」信徒的迷信式行徑——一些缺乏聖經基礎、卻流傳很多「見證」為有效的第三波屬靈爭戰方式，例如地域邪靈、經常為各物件 / 地方祝福、防避或對付咒詛或家族遺傳等等。這種觀念貶抑神對世界的全能和主動掌管為「一般保護」，然後高舉撒但的權能和人必須時刻積極用諸般方法，方得啟動神的特別保護和恩典，無疑誘導信徒陷入神經質的「屬靈」追求形態，相信各種方法多於相信上帝

<sup>96</sup> 「耶和華說：『人既屬乎血氣，我的靈就不永遠住在他裏面；然而他的日子還可到一百二十年。』」（創六3）

<sup>97</sup> 「你們得救是本乎恩，也因着信；這並不是出於自己，乃是神所賜的；也不是出於行為，免得有人自誇。我們原是他的工作，在基督耶穌裏造成的，為要叫我們行善，就是神所預備叫我們行的。」（弗二8~10）

<sup>98</sup> 「你們不可效法他們；因為你們沒有祈求以先，你們所需用的，你們的父早已知道了。」（太六8）

主權大能本身，失去在救恩中應有的平安（約十28~29），基督教也就被「民間迷信化」了。

我們不同意柯瑞福有關「人的墮落使人原先擁有的權能轉移給了撒但」的觀點。不論我們如何詮釋詩篇第八篇5節之"אֱלֹהִים"，但新約希伯來書清楚教導人低於天使是在受造時，而非因墮落（希二7；參和合本、NIV, KJV之翻譯）。<sup>99</sup> 柯瑞福的整個理論，即「人受造時原先擁有超自然能力，撒但因妒忌而去引人墮落以奪權」的臆測很有創意，但違反聖經教導。更正教一向認為神的「形象」和「樣式」兩者的含義相同，人受造時只是自然存有，就算不墮落也不會演變成擁有超自然能力；並是神降卑自己與人交往，而非人天生有超自然本質以致可以和神交往，柯瑞福的觀點反映靈恩運動所受東正教人觀之影響。<sup>100</sup>

柯瑞福強調基督是以人的身分完成救恩，祂行神蹟示範了人若順服神不墮落、在宇宙應擁有的第二地位和擊敗撒但的超自然權能，並且因着祂的救恩，使跟從的人也恢復這地位和權能。這觀點在基督論上有偏差，即傾向了W.F. Gess (1819-1891) 的觀點，認為基督在世虛己是放棄了祂神性的屬性。<sup>101</sup> 安瑟倫 (Anselm) 強調主耶穌是以神人二性的本質和身分釘十架才使十架產生救世的功效。就是在行神蹟方面，福音書也多次說明祂所行的神蹟遠超越舊約的先知或任何敬虔的人，例如平靜風浪（太八27）、在水面上行走（太十四26~27）或祂自己的復活（約十18<sup>102</sup>；羅一4<sup>103</sup>）等，約翰福音的主題教導祂的神蹟見證了祂是神子、即祂的神性（約二十30~31）。換言之，祂所行的神蹟的質和量，除了

<sup>99</sup> 「你叫他比天使微小一點，賜他榮耀尊貴為冠冕，並將你手所造的都派他管理……」（來二7）

<sup>100</sup> Randy Maddox, *Responsible Grace* (Nashville, Tennessee: Abingdon Press, 1994), 23.

<sup>101</sup> Alister E. McGrath, *Christian Theology: An Introduction*, 4th edition (Oxford, UK: Blackwell, 2006), 219.

<sup>102</sup> 「沒有人奪我的命去，是我自己捨的。我有權柄捨了，也有權柄取回來。這是我從我父所受的命令。」（約十18）

<sup>103</sup> 「按聖善的靈說，因從死裏復活，以大能顯明是神的兒子。」（羅一4）

因為祂在世倚靠聖靈外，也因為祂是神子，門徒不能期望可以重複祂一樣質和量的神蹟。

柯瑞福在教導「病得醫治」是否規範性上充滿矛盾：他既教導「耶穌從不會讓祂服侍的人問題未獲解決便離開他們」和神要醫治人的一般性旨意是清楚的，<sup>104</sup> 也教導「耶穌在畢士大池邊許多病人中只選擇一人去醫治」，同意神在治病一事其實有主權，<sup>105</sup> 但他卻沒有處理兩者之間在理念上的矛盾，便輕率任意地強調「病得醫治」是很有可能 (likely)，<sup>106</sup> 並且不斷鼓勵得不到醫治的病人要更積極尋求和期盼得到醫治。我們覺得這在神學上和牧養上都是不負責任的。

柯瑞福強調信徒重獲超自然權能和地位源自救恩，信徒是可以效法基督的權能事奉，並且蒙應許要作比耶穌更大的神蹟奇事 (約十四12)，但他承認耶穌對每一個來求助的人都立即地、完全地醫治和治癒，無一例外，和今天第三波中所宣稱之有限神醫效能不可同日而語。<sup>107</sup> 他提出主要的分別 (the difference) 就是祂完全順服父神，並因此可以完全明白父神是否要醫治個別病者的特定心意，<sup>108</sup> 信徒限於靈命未完全，故常不完全準確領會神的心意，權能事奉效果也不完全。但我們看見耶穌並不拒絕任何主動求助的人，祂也不需要為每一個求助人逐一問神會否醫治 (太四24)，所以問題顯然不是因為耶穌比我們更明白父神對個別病者的具體指示，而是祂和信徒之間能力之分別。神以特別的權能印證祂是彌賽亞的身分 (徒二22)，靈恩第三波將其權能佈道等事奉理解為效法基督的權能事

<sup>104</sup> Kraft, "I Give You Authority," 37.

<sup>105</sup> 同上，頁170。

<sup>106</sup> 同上，頁37。

<sup>107</sup> 柯瑞福著，鄧嘉宛譯：《深度創傷、深度醫治》下，頁197、198；參柯瑞福著，鄧嘉宛譯：《深度創傷、深度醫治》上，頁126；參《是敵是友》一書中幾乎全盤否定1990年溫約翰權能醫治大會有任何顯著之超自然的醫治效果。

<sup>108</sup> Kraft, "I Give You Authority," 53.

奉，並教導耶穌應許信祂的人要做比祂「更大的事」（約十四12），<sup>109</sup>不但神學上論據牽強，就是在他們實踐的經驗報道上預言及神蹟能力和基督有天淵之別。我們認為格魯登「開放審慎論」的神學解釋更乎聖經，超自然恩賜只屬於少部分信徒，權能事奉在質和量上也不能和基督或使徒相比。<sup>110</sup>

正如上文所述，柯瑞福在信徒重獲權能究竟源「稱義之法律地位」還是「人神親密關係」的論述上很含混和矛盾。既然靈命的不完全會影響權能事奉的實際表現，信徒在世既不可能完全，神又如何應許他們可以作比耶穌更大的神蹟奇事？信徒「當進行醫治或釋放服侍的時候」，又如何可以像他所教導的「透過聖靈充滿」，便「毋庸置疑地是擁有全備的權能去完成所希望的效果」？<sup>111</sup>他在信徒於現世是否可完全兌現屬末世之超自然權能上，即「既濟」(already) 抑或「未濟」(not yet) 上的教導頗含混和充滿矛盾：超自然權能對耶穌而言明顯是既濟的，但對效法基督之信徒而言真的也是一樣嗎？

柯瑞福未能為「靈命差劣之電視上的醫治者仍具有超自然權能」給予解說，這些事件正好反映出五旬宗及靈恩運動將恩賜（例如方言）和靈命（例如靈浸或聖靈充滿）掛勾後所產生之神學上和現實上之落差，相反卻支持了福音派神學普遍的立場：一個人的才能恩賜——不論是自然或超自然的能力——和他的靈命境況其實並沒有必然的關係，例如舊約的士師和新約之哥林多教會便是上佳之例子。主耶穌甚至早已警告，末世假基督和假先知的權能將會迷惑了許多神的子民（可十三22~23），而有些人奉主的名成功傳道、趕鬼和行異能，卻在末日審判為主所撇棄（太七22）。恩賜和靈命並沒有必然之關係。另一方面，雖然柯瑞福聲稱他的理論很科

<sup>109</sup> 同上，頁35。

<sup>110</sup> Wayne Grudem, *Are Miraculous Gifts for Today? Four Views* (Leicester, England: IVP, 1996), 97-148.

<sup>111</sup> Kraft, "I Give You Authority," 37.



學化，但我們並不見到他會因這些相反事例而修訂、或否證他那「權能大小繫於靈命好壞」的觀點。在他所謂從經驗歸納原則的神學方法背後，恐怕只是選擇性地取材來支持他先入為主的「理論」。

#### 四 結論

作為一個世界性的宗教運動，靈恩第三波影響所及的內在醫治有一個很不健康的現象，就是各內在醫治者各師各法，百花齊放。時至今日，不同人士進行着不同版本的內在醫治：有天主教的或基督教的，有專業輔導背景或完全沒有任何輔導背景的，有運用或不運用視像法 (visualization) 的，有主張需要或不需要事後跟進輔導栽培的，有相信或不相信家族邪靈 / 咒詛的等等。很多內在醫治者都未曾清楚交代其神學或理論基礎，不少理念都很零碎和片面，柯瑞福是罕有可以較全面交代他的神學理論基礎的內在醫治者。

和很多靈恩第三波的領袖一樣，柯瑞福不斷強調自己作為福音派宣教學者的身分，<sup>112</sup> 但我們認為他已嚴重地偏離了福音派的神學基礎：他否定「文法—歷史」釋經而提倡「新詮釋學」，否定「唯獨聖經」而提倡「經驗神學」，他對救恩歷史作為人超自然本質和能力之復原的教導缺乏重要基督教原文釋經書或系統神學著作的支持。他在建構他的神學方法和權能轉移觀的過程中，並沒有和福音派神學有認真的互動和回應。他宣稱他的理論是靈界的科學，但研究和方法抽樣並未達到社會科學一般客觀性和代表性的要求。因此我們認為他的觀點只屬引發研究命題的研究初始階段，仍必須接受真正嚴謹和全面的神學和科學的討論及檢定。倉卒公布天下並以此基礎推行普世性基督教運動，在神學和牧養上並不是負責任的表現。柯瑞福所代表靈恩第三波的實用主義，只講「成功」事例而拒絕神學層面的建構和檢定，無疑使福音信仰走向「民

<sup>112</sup> Charles H. Kraft, "My Pilgrimage in Mission," *International Bulletin of Missionary Research* 22(Oct. 1998): 162, 3p.

間迷信化」，長遠而言，對教會肯定是弊遠多於利。靈恩第三波若要真正長遠成為教會的祝福而非咒詛，必須盡快在釋經及神學上建立認真研究的氛圍。

## 撮要

作為一個世界性的宗教運動，靈恩第三波的內在醫治有一個很不健康的現象，就是各內在醫治者各師各法，百花齊放。時至今日，不同人士進行着不同版本的內在醫治。很多內在醫治者都未會清楚交代其神學或理論基礎，不少理念都很零碎和片面，柯瑞福是罕有可以較全面交代他的神學理論基礎的內在醫治者。

和很多靈恩第三波的領袖一樣，柯瑞福不斷強調自己是「福音派」的宣教學者，但我們認為他已偏離了福音派的神學基礎：他否定「文法—歷史」釋經而提倡「新詮釋學」，否定「唯獨聖經」而提倡「經驗神學」，他對救恩歷史作為人超自然本質和能力之復原的教導，缺乏重要之基督教釋經書或系統神學著作的支持。他在建構他的神學方法和權能轉移觀的過程中，並沒有和福音派神學有認真的互動和回應。他宣稱他的理論是靈界的科學，但研究和方法抽樣並未達到社會科學一般客觀性和代表性的要求。因此我們認為他的觀點只屬引發研究命題的研究初始階段，仍必須接受嚴謹和全面的神學和科學的討論及檢定。我們認為他以此基礎向普世推廣這事工，在神學和牧養上並不是負責任的表現。靈恩第三波若真正長遠成為教會的祝福而非咒詛，必須盡快在釋經及神學上建立認真研究的氛圍。

## ABSTRACT

As a worldwide religious movement, the Inner Healing Movement of the Third Wave (or called Neocharismatics) has an unhealthy aspect that different healers adopt different versions of inner healing concepts in their practice, some of which are quite piecemeal or fragmented. Charles Kraft is one of the few practitioners who can articulate his theological views more comprehensively.

Like many Third Wave leaders, Kraft often emphasizes that he is an Evangelical missiologist. Yet we found that his views have deviated in many ways from traditional Evangelical theological foundation: he rejects the grammatical-historical exegesis and accepts the New Hermeneutics, and he rejects the scripture-only principle but adopts an empirical approach to theology. He regards salvation as a restoration of the supernatural nature and power of humankind, but this view finds little support from major works of Evangelical Bible Commentaries or systematic theologies. When he develops his theological method and formulates his theory of "Power Transferal & Restoration," we found that he has just very limited interactions with Evangelical theological writings. Although he claims that his teaching is "a science of Spiritual realm," we found that his methodology and sampling cannot meet the basic social scientific requirement in objectivity and representativeness. We think that his study is just at a very early stage of hypothesis generation that requires much theological and scientific discussion and evaluation. Yet he is earnest in promoting inner healing ministry globally in spite of such a weak and controversial theoretical foundation. We do not consider this as a responsible act both theologically and pastorally. If the Third Wave leaders really want

the movement to become a blessing rather than a curse to the church, they have to be more serious in exegetical and theological studies.