

詩歌選集第 123 首

123 【何籌權能！耶穌尊名】

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(一) 何等權能！耶穌尊名！天使全都俯伏，獻上冠冕，同心尊敬，加冠祂萬有主；獻上冠冕，同心尊敬，加冠祂萬有主！

(二) 以色列民被選族類，墮落，蒙贖聖徒，靠恩得救，應當讚美，加冠祂萬有主！靠恩得救，應當讚美，加冠祂萬有主！

(三) 但願地上萬族、萬民，都向救主俯伏，榮耀、尊貴都歸祂名，加冠祂萬有主！榮耀、尊貴都歸祂名，加冠祂萬有主！

(四) 億萬群眾歌聲雷動，我也一同歡呼，直到永遠敬拜、稱頌，加冠祂萬有主！直到永遠敬拜、稱頌，加冠祂萬有主！

(1) All hail the pow'r of Jesus' name! Let angels prostrate fall; bring forth the royal diadem, and crown Him Lord of all! bring forth the royal diadem, and crown Him Lord of all!

(2) Ye chosen seed of Israel's race, ye ransomed from the fall, hail Him who saves you by His grace, and crown Him Lord of all! hail Him who saves you by His grace, and crown Him Lord of all!

(3) Let every kindred, every tribe, on this terrestrial ball, to Him all majesty ascribe, and crown Him Lord of all! To Him all majesty ascribe, and crown Him Lord of all!

**(4) O that with yonder sacred throng we at His feet may fall! we'll join the everlasting song, and crown Him Lord of all!
we'll join the everlasting song, and crown Him Lord of all!**

愛德華佩洛弟兄 Edward Perronet 是十八世紀英國屬靈恢復運動的領袖，因此他所寫的詩歌充滿了聖靈的能力，特別是這首，可算是他所寫的詩歌中最令人喜愛的。許多愛唱詩的人，都受到激勵，對它賦以極高的評價。佩洛弟兄一七二六年生于英國一個尊貴的家庭，父親是敬虔的基督徒，在這樣充滿基督同在的環境裏，他從小就曉得如何信靠神，年紀稍長却發現自己所屬的聖公會已失去了屬靈的實質，種種腐化的光景使他感到非常痛心，手是在他三十歲時，便寫了一部諷刺詩集，稱為「主教冠」(The Miter)，試圖以這些詩歌來喚醒神的兒女，清除當時教會的墮落光景。他作的許多詩歌都以匿名發出，由此可看出其為人的謙卑與不好名聲，但佩洛弟絕非畏縮之人，因為在他光輝的詩歌中，充分表露出雄壯蓬勃的氣勢，如這首詩，一步步的高升，達到最末一節，「億萬群眾歌聲雷動，我也一同俯伏，直到永遠敬拜稱頌祂作萬有之主。」蒙恩聖徒一經唱和，立覺超脫無比，有如眼見天上榮耀景象。在寶座前，各族、各國、各民的人都來稱頌高舉這位萬有之主。全能的耶穌，祂乃耶西的根，因祂所嘗苦膽、酸醋，配得天使都俯伏，歷代殉道眾聖也要從祭壇歡呼，古今所有蒙恩罪人，地上萬族萬民都要向救主歡呼，榮耀尊貴都歸祂名！因為惟有祂，獨為萬有之主（徒十：36）。凡是等候榮耀之主早日顯現的人，都會高唱此歌不肯放，直到永遠仍要敬拜稱頌。佩氏一生熱傳道，是一位勇敢的鬥士，忠心跟主行走窄路，至死沒有改變。他于一七九二年走完了人生的旅途，安然被主接去，給坎特布裏 (Canterbury) 教會留下了令人永懷的榜樣。本詩原有八節，最初是在一八〇年四月刊于福音雜詩上，幾經修改成為現在的六節，該詩通用的調有三，最常用的就是這首，調子由 Oliver Holden 所作的「加冠」Coronation。感人的見證因著這首詩流傳很廣，自然發生了許多感人的見證：史考特弟兄 E. P. Scott 很喜歡唱這首詩，他蒙召前往印度荒島傳揚福音，一日不幸被當地土人抓住，正罵土人要用刺刀下手殺他時，他毫無畏懼地拿起手邊唯一的提琴，唱出這首詩歌，何等希奇！這些蠻凶的土人聽了竟然大受感動，不但沒有殺他，反而轉變態度來接待他。可見神真實的祝福了這首詩，藉著它改變了人們剛硬的心。讓我們就在此刻獻上自己的心，在高昂的靈裏頌揚這位萬有的主！

This hymn is often called the "National Anthem of Christendom." The hymn first appeared in the November, 1779, issue of the Gospel Magazine, edited by Augustus Toplady, author of "Rock of Ages". This text has been translated into almost every language where Christianity is known; and wherever it is sung, it communicates to the spiritual needs of human hearts. One writer has said, "So long as there are Christians on earth, it will continue to be sung; and after that, in heaven." Edward Perronet was born at Sundridge, Kent, England, in 1726. He was a descendant of a distinguished French Huguenot family who had fled to Switzerland and later to England because of the religious persecution in France. Edward's father, a pastor in the

State Church of England, was strongly sympathetic with the evangelical movement spearheaded by the Wesleys and George Whitefield. Edward, too, became a minister in the Anglican Church but was always critical of its ways. Once he wrote, "I was born and I am likely to die in the tottering communion of the Church of England, but I despise her nonsense." Soon, however, he broke from the Church and threw himself strenuously into the evangelistic endeavors of the Wesleys during the 1740's and 1750's. It was during this time that the Wesleys and their followers suffered much persecution and even violence from those who disagreed with their ministry. Concerning these experiences, Wesley made the following notation in his diary: From Rockdale we went to Bolton, and soon found that the Rockdale lions were lambs in comparison with those of Bolton. Edward Perronet was thrown down and rolled in mud and mire. Stones were hurled and windows broken. Another interesting account regarding the relationship between the Wesleys and Perronet concerns the incident when John Wesley announced to a congregation that Edward Perronet would preach at the next service. Being eighteen years younger than Wesley, Perronet had always refused to preach in the elder statesman's presence. Desiring to avoid a public conflict with Wesley, Perronet mounted the pulpit but quickly explained that he had never consented to preach. "However," he added, "I shall deliver the greatest sermon that has ever been preached on earth." He then read the Sermon on the Mount and sat down without comment. Eventually, Perronet's strong-mindedness and free spirit caused a break with the Wesleys, especially on the issue of whether the evangelists as well as the regular ministers could administer the sacraments. Perronet continued to the end of his days as pastor of an independent church at Canterbury, England. His last words have also become classic: Glory to God in the height of His divinity! Glory to God in the depth of His humanity! Glory to God in His all-sufficiency! Into His hands I commend my spirit. Though Perronet wrote many other hymns and forms of poetry, most of which he published anonymously, this is his only work to survive. The success of this text has, no doubt, been furthered by three fine tunes. "Coronation," composed by Oliver Holden, a Massachusetts carpenter, self-taught musician and respected singing-school teacher, is most widely used in America. "Miles Lane" by William Shrubsole, Perronet's personal friend, is the most popular in Great Britain, while the festive "Diadem" tune, composed in 1838 for this text by James Ellor, an English layman, is frequently used as a choir number. Many interesting accounts have been associated with the use of this hymn. One of the most remarkable is a story told by E.P. Scott, a pioneer missionary to India. One day he was waylaid by a murderous band of tribesmen who were closing in on him with spears. On impulse the missionary took his violin out of his luggage and began to play and sing this hymn. When he reached the stanza "let every kindred, every tribe," he saw to his surprise

every spear lowered and many of these tribesmen moved to tears. Scott spent the remaining years of his life preaching and ministering God's love and redemption to these people. God in His providence used a simple hymn as a means of introducing the gospel to a group of needy pagans.