

讀經與釋經



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2018 年秋季課程

「讀經與解經」中文參考書

- ★1. 實用釋經法（賴若瀚：證主）
- 2. 基督教釋經學（蘭姆：美國活泉）
- 3. 怎麼研讀聖經（陳終道：中信）
- 4. 方法研經（Robert Traina：蕭長定譯）
- 5. 基礎解經法（Roy B. Zuck：楊長慧譯）
- 6. 簡易讀經與解經法（陳潤棠：天道）
- 7. 加拉太書研經十法（Merill Tenney：天道）
- 8. 你所念的你明白嗎？（中神）
- 9. 解經與譯經（許牧世：基文）
- 10. 釋經學（曾霖芳：種籽）
- 11. 語意釋經（于中旻：宣道）
- 12. 讀經之路（倪柝聲：福音書房）
- 13. 研經妙法（Howard Vos：種籽）
- 14. 唯獨聖經（唐佑之：宣道）
- 15. 研經法論集（祖約翰：宣道）
- 16. 聖經解釋學（William Schubert：中主）
- 17. 聖經與修辭學（劉翼凌：文宣）
- 18. 趣味小組查經（張修齊：中神）
- 19. 自助研經法（Tim La Haye：種籽）

英文參考書 (Bibliography)

- 1. Methodical Bible Study by Robert A. Traina
- 2. 12 Dynamic Bible Study Methods by Richard Warren
- 3. Independent Bible Study by Irving L Jensen
- 4. Enjoy your Bible by Irving L Jensen
- 5. Knowing Scripture by RC Sproul
- 6. Search the Scripture by Alan M Stibbs
- 7. An Inductive Approach to Biblical Study by Philip B Harner
- 8. How to Study the Bible by John B Job
- 9. Interpreting the Bible by Wilfred Kuhart
- 10. Thompson Chain-Reference Bible (NIV)
- 11. NIV Study Bible
- 12. Using Bible in Groups by Roberta Hestenes
- 13. The Literature and Meaning of Scripture by Morris A Inch
- 14. Figures of Speech Used in the Bible by E. W. Bullinger
- 15. Biblical Hermeneutics by Milton S Terry

課程要求：

- 1. 上課十週
- 2. 考試 11/10/2018
- 3. 指定作業（11/03/2018 最後一次課時之前繳作業）
- 4. 閱讀指定參考書：實用釋經法（賴若瀚）（11/03/2018 最後一次課時之前繳阅读记录）

中文工具書

1. 經文彙編
2. 新約/舊約概論 馬有藻
3. 新約英逐字對照新約聖經 王正中
4. 聖經原文字彙中文彙編 王正中
5. 新約書信讀經講義 陳終道

Further References:

1. Linguistic key to Greek N.T., Reinecker
2. Theological Wordbook of O. T., (2Vol) Harns
3. Vine' s Expository Dictionary
4. Vincent' s N.T. Word Studies, (4 Vol)
5. New International Dictionary of N. T. Theology, (3 Vol) Collin Brown
6. Bauer-Arndt-Gingrich Greek-Eng Lexicon
7. New B-D-B Hebrews-English Lexicon
8. N. T. Greek for Beginners, Machen

Bible Background (N.T., O.T. Introduction):

- a. N.T. Survey, Tenney
- b. O.T. Survey, La Sov
- c. Survey of the OT, Archer
- d. Manners and Customs of Bible Times, ed.

Bible Difficulties:

- a. Hard Sayings of the O.T., Walter Kaiser
- b. Hard Sayings of Jesus, F.F. Bruce
- c. Hard Sayings of Paul, M.T. Bauch
- d. Bible Difficulties, G.L.Archer
- e. Alleged Discrepancies of the Bible, J.W. Haley

Bibles:

- a. NIV Serendipity Bible for Study Groups
- b. Thompson Chain Reference Bible
- c. NIV Study Bible
- d. NIV Topical Study Bible
- e. Baker's Bible Atlas
- f. Interlinear GK-Eng N.T.

一、讀經與釋經的重要:

能固守真道奧秘(提前 3:9)福音的奧秘(弗 3:3-4)。

保守信仰的純正(提多 1:13-14) 按正義分解真道(提後 2:15)。

得以建造教會，造就信徒，教會復興，廣傳福音，並能察驗 神善良純全可喜悅的旨意(羅 12:2)，得道行道，多結果子(雅 1:22，25；詩 1:2-3)。

二、釋經常犯的錯誤:

1)、以人意哲學為前提 (Use human & Philosophical Presupposition)

1. 用科學的歷史觀(唯物史觀)：Rudolf Boltzmann

歷史：人類活動的歷史，不應有神的參與(神話)。

科學：只有科學物質定律(唯物論)新約神蹟變希臘神話(Mythology)影響→要除神話 (de-my theorization)，如同果仁除殼(hush & kernel)用存在主義角度得人生哲理(果肉)→新派神學。

2. 解放神學 (以馬克斯主義觀點看聖經)。

3. 道德哲學 → 因愛稱義(丁光訓)(羅 13:8)。

4. 人文主義(斯多亞派 → 伯拉糾 → 亞免唸) 得救完全是人的揀選，人的決定，人的努力 (路 13:24, 腓 2:12, 徒 17:18)。

5. 柏拉圖哲學 → 靈意解經(路 10:27-37)。

6. 私意解經 (林前 13:8, 12:4, 太 16:18, 太 24:27)。

7. 宗派背景 (林前 13:8, 12:4, 約 14:12)。

2)、忽略聖經事件是一次性(Historical once)或可重覆性(徒 2:1-4, 2:44-45, 3:5-6, 4:31, 9:18, 創 12:1-2, 可 16:17-18)。

3)、忽略原文字義(創 17:1、2, 太 28:19) (來 6:4-6)。

4)、忽略上下文背景 (太 7:13、14, 26:8, 來 10:26-27, 10:1, 9:9-10、29)。

5)、不分辨文化傳統或永恆真理(林前 16:20, 11:4-6)。

6)、文化不同:字義觀念不同 : (i.e. 奴僕、敬拜、後嗣 adoption)。

三、讀經目的 (提後 3:15-17)

1. 得救 (約 5:39, 20:31)

2. 得靈奶靈糧→靈命成長 (彼前 2:2, 猶 20, 126:63)

3. 得引導 詩.119:105 (帖前 5:24, 羅.11:17, 約 15:16, 腓 4:20)

4. 得成聖成義 (詩.119:9, 約 17:17, 提後.3:16,17 學義、成義、行善)

5. 得道、行道、得福 申 28:1-14 4 次〔聽從〕

6. 得主顯現同住 約 14:21,23

7. 與主密契靈交 約 4:24 worship & fellowship in His Word

8. 得信仰準則 加.1:8

9. 事奉原則 來 8:5

10. 教會復興 拉 7:10 徒 2:42

11. Ultimate Goal (最終目的) 像祂：約壹 3:2 (彼後 1:4b, 弗.4:13,20,24) ⇨ Glorify God (林前 10:31)

約 14:12, 17:4, 羅 15:9, 林前 6:20, 125:30, 6:38, 路 22:42, 羅 5:11, 詩 16:11。

四、認識聖經

1. 啟示 (Revelation): General/Special (羅 1:20)

Incarnated Word & Written Word (約壹 1:14,18, 提後 3:16)

2. 聖經的權威基礎：提後 3:16，彼後:21(Karl Barth: encounter)

3. 默示 (Inspiration): 徒 27:15 (被風抓住)

Mode of Inspiration: Organic inspiration // Mechanical

Extent of Inspiration: Verbal & Plenary

→ inerrancy & infallibility (不同於自由派 liberal views)

→ 神的話：滿有生命靈氣，話(約 6:63) (i.e.保守 B.B. Warfield, Carl Henry)

4. 正典 (Canonicity): "rule" of faith

正典的形成：Self-authentication

Jamnia (90B.C.) & Carthage(397A.D.)

正典的特色：1.使徒權威 馬可福音 → 彼得，路加福音 → 保羅

2.教會公認

3.教義純正（古、真、正）Miracle not fantasy. Moral & redemptive

次經（旁經）Apocrypha 14：馬加比（I, II），多比傳、猶滴傳(Judith)、便西拉智訓(Ecclesiasticus)、所羅門智訓(Wisdom of Solomon)、以斯拉（I, II）、Esdras、巴錄書（Baruk）、耶利米、(Jeremiah) [衛國盡忠，M. Ju; 真神敬拜 Je. B.; 遠離惡事 E.W.]

5. 英文聖經之淵源 (Origin & Growth of the English Bible)

6. 形式批判，經文批判 (Form Criticism, Textual Criticism)

7. i)主及使徒對聖經的見證：約 5:38,39，帖前 2:13，彼後 3:15-16，3:1,2

Evidence for the Bible and the Word of God

ii)寫作完成過程之奇妙、內容和諧一致

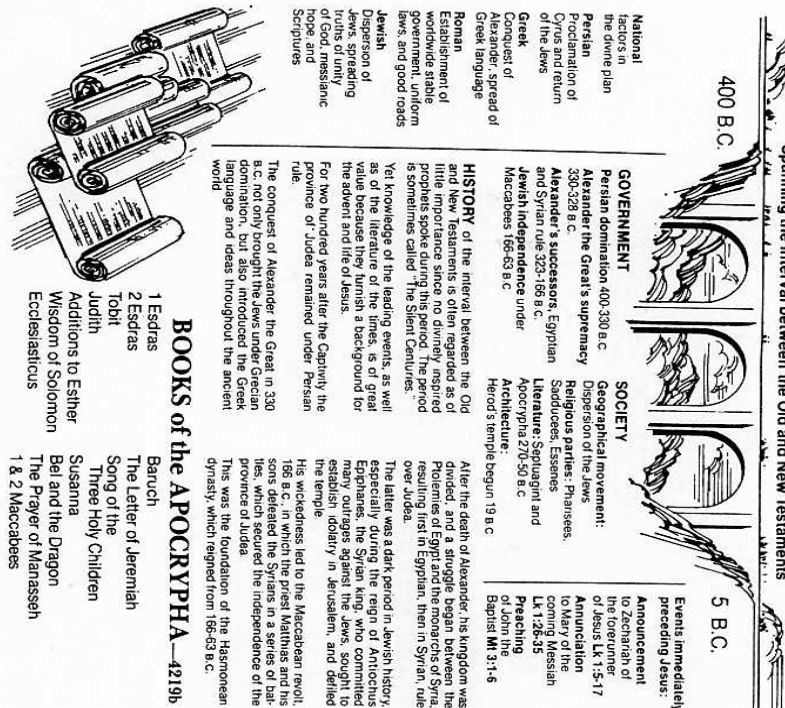
iii)聖經恒久之不變性 (time & space)

iv)預言之應驗（邦國興衰 申 28:15-25，結 26:4,12，但 2:32,33，7:37；彌賽亞(彌 5:2，賽.7:14，詩 22:4，詩.41:9，(亞 11:12)，詩.34:20，69:21，16:10，22:22(復活))，賽.53:4-6(代罪)，末世光景（太.24，啟.13）

v)科學與醫學性之宣言。賽.40:21-22(圓)，利 13(麻瘋病)，利 11:7-8（豬），創 17:13（割禮）。

4219a — THE HISTORICAL BRIDGE

Spanning the interval between the Old and New Testaments



- BOOKS of the APOCRYPHA—4219b**
- 1 Esdras
 - 2 Esdras
 - Tobit
 - Judith
 - Additions to Esther
 - Wisdom of Solomon
 - Ecclesiasticus
 - Baruch
 - The Letter of Jeremiah
 - Song of the Three Holy Children
 - Susanna
 - Bel and the Dragon
 - The Prayer of Manasseh
 - 1 & 2 Maccabees

The word *Apocrypha* means hidden, or secret. The term *Apocrypha* is generally applied to a collection of books, ranging from seven in number, which appeared between the Old and New Testaments. They have come down to us in more or less close connection with the canonical books of the Bible. They have had an unusual history. Ecclesiastical opinion in various periods has differed widely as to the value of the literature. The Jews of the Dispersion in Egypt had a high regard for these books, and included them in the Greek translation of the Old Testament, called the Septuagint (see 4220), but they were rejected from the Hebrew canon by the Jews of Palestine. The Roman Catholic Church in the Council of Trent, A.D. 1546, declared eleven of the books to be canonical, and these appear in modern Catholic editions of the Scriptures.

The View of the Protestant Church

It is commonly agreed that some of these books contain material of literary and historical value. Their canonical authority, however, has been rejected, and they have been gradually omitted from most modern editions of Protestant Bibles for the following reasons:

- 1 They were never quoted by Jesus, and it is doubtful if they were alluded to by the apostles.
- 2 Most of the early Fathers regarded them as uninspired.
- 3 They did not appear in the ancient Hebrew canon.
- 4 The inferior quality of most of the writings, as compared with the canonical books, stamps them as unworthy of a place in the sacred Scriptures.

Character of the Books

Authorities differ as to the classification of these books. The Letter of Jeremiah is often incorporated in the Book of Baruch, and 3 and 4 Maccabees are often omitted.

HISTORICAL.—1 and 2 Maccabees, and 1 Esdras.

TRADITIONAL.—Additions to Esther, Susanna, Song of the Three Holy Children, Bel and the Dragon, Judith, and Tobit.

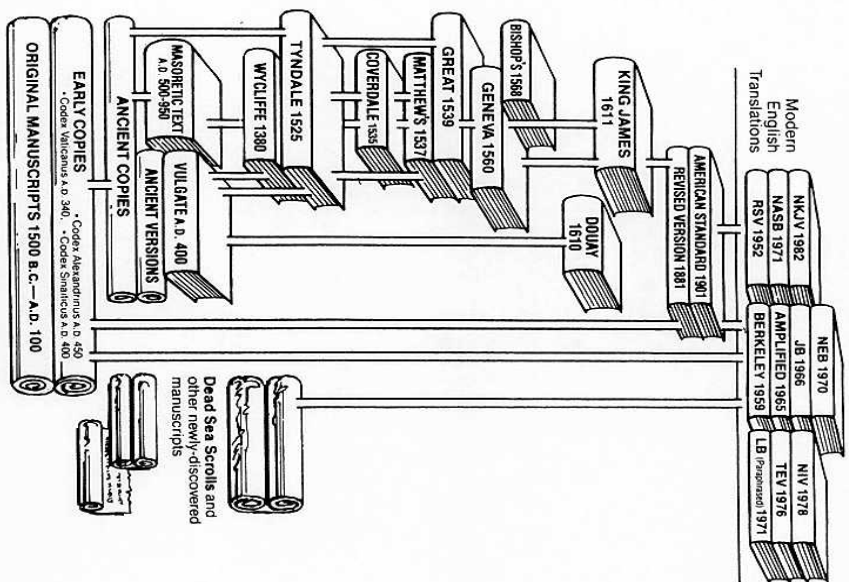
PROPHETIC.—Baruch and the Prayer of Manasseh.

POETIC.—2 Esdras and 4 Esdras in the Latin Vulgate.

INSTRUCTIVE.—Ecclesiasticus and the Wisdom of Solomon.

1504

ORIGIN and GROWTH of the ENGLISH BIB. — 4220



The above drawing shows the gradual development of the English Bible as well as the foundations on which each successive version rests.

Since we are living in an age of printing, it is hard for us to realize that when the books of the Bible were originally written, there was no easy or inexpensive way to make copies. Each copy had to be made slowly and laboriously by hand. It was inevitable that many ancient books would be lost. This largely accounts for the fact that all original manuscripts of the Bible have perished.

The question arises, What is the literary foundation of the Bible?

(1) Early Copies

These were possibly made from the original manuscripts. Three principal ones are:

- (a) **The Codex Sinaiticus**, a codex (early bound book) of the Greek Bible, belonging to the fourth century. Purchased from the Soviet Republic of Russia in 1933 by Great Britain and now in the British Museum.
- (b) **The Codex Alexandrinus**, probably written in the fifth century, now in the British Museum. Contains the whole Greek Bible with the exception of forty lost leaves.
- (c) **The Codex Vaticanus**, in the Vatican library at Rome, originally contained the whole Bible but parts are now lost. Written probably about the middle of the fourth century.

(2) The Ancient Versions and Texts

- (a) **The Septuagint**, A translation of the Old Testament Hebrew Scriptures into Greek, made at Alexandria about 250 B.C.

1505

(b) **The Samaritan Pentateuch.** Not strictly speaking a version, but the Hebrew text perpetuated in Samaritan characters.

(c) **Peshitta or Syriac.** The whole Bible, date uncertain (first or second century?), a translation into the common language of certain parts of Syria.

(d) **The Vulgate.** The entire Bible translated into Latin, by Jerome at Bethlehem. Completed about A.D. 400. For a thousand years this was the standard Bible in the Roman Catholic Church.

(e) **The Masoretic Text.** An authoritative edition of the Hebrew Scriptures (OT) developed by Jewish scholars from c. A.D. 500–950, in which vowel points were first introduced into the consonantal (consonants only) Hebrew text.

Early English Versions

During the Dark Ages very little Bible translation was attempted. A few minor translations were made of parts of the Bible, but generally the Word of God was locked up in the Latin language, which was unknown to the common people.

John Wycliffe (1320–1384), a great English scholar and Bible student, conceived the plan of translating the whole Bible into common English. He first translated the New Testament about 1380. Exactly how much more he did before his death is uncertain. His friends completed the work after his death. From the drawing it can be seen that his work rests primarily on the Latin Vulgate.

William Tyndale was the next of the great English translators. He was an early and courageous reformer and was determined that the English common people should have the Bible in their own language. Because persecution made it impossible for him to do his work in England, he crossed over to the Continent, where his New Testament translation was issued in 1525 and the Pentateuch in 1530.

By referring to the drawing it can be seen that his version does not rest entirely upon the Latin Vulgate. Tyndale was a capable Greek scholar and had access to the Greek text of Erasmus and other helps which Wycliffe did not possess. He also had a fine command of English, which left its impression on all later versions. Although he was martyred before he completed the Old Testament, it is generally thought that he translated the material which appeared later in the Matthew's Version.

Miles Coverdale. A friend of Tyndale, he prepared and published a Bible dedicated to Henry VIII in 1535. Coverdale's New Testament is largely based on Tyndale's. He explicitly disclaimed originality, but used the Latin and other versions, as well as Tyndale's, as helps.

Matthew's Bible. 1537. About the same time as the second edition of the Coverdale Bible another translation appeared. Its authorship is somewhat uncertain, but though it bears the name of Matthew it is generally credited to John Rogers, a friend and companion of Tyndale. This scholar, it is thought, had come into possession of Tyndale's unpublished translation of the historical books of the Bible. It contains Tyndale's translations in their latest forms but also reflects Coverdale's work.

The Great Bible. 1539. It will be noted, by consulting the drawing, that this translation is based on the Matthew's, Coverdale, and Tyndale Bibles. The first edition was prepared by Miles Coverdale and was ordered to be displayed in every English church. It was a large volume and was chained to the reading desk in the churches, where the people flocked to hear the reading of the Word of God.

The Geneva Bible. 1560. Made at Geneva by scholars who fled from England during the persecution by Queen

Mary, it was a revision of the Great Bible, collated with other English translations. A very scholarly version, handy in size, and for many years a popular Bible in England.

The Bishops' Bible. 1568. Prepared under the direction of the Archbishop of Canterbury during the reign of Elizabeth. Mainly a revision of the Great Bible, although somewhat dependent upon the Geneva version. It was used chiefly by the clergy and was not popular with the common people.

The Douay Bible. A Roman Catholic version made from the Latin Vulgate. The New Testament was published at Rheims, 1582; the Old Testament at Douay, 1609–1610. It contains controversial notes and, until recently, was the generally accepted English version of the Catholic Church.

The King James, or Authorized, Version. 1611. The translation generally used by English-speaking people for over three hundred years; made by forty-seven scholars under the authorization of King James I of England. The Bishops' Bible was the basis of this version, but the Hebrew and Greek texts were studied and other English translations consulted in order to obtain the best renderings.

The Revised Version. 1881–1885. Made by a group of English and American scholars. It can be seen by glancing at the drawing that the Revised Version, while it was supposed to be a revision of the Authorized Version, has one distinct advantage over all its predecessors. It reaches down to the most ancient copies of the original Scriptures. Some of these ancient texts were not available at the time of the translation of the Authorized Version.

The American Standard Version. 1900–1901. This version incorporates into the Revised Version, the renderings preferred by the American members of the Revision Committee of 1881–1885.

English Versions Since 1901

As shown on the chart, at least ten modern English translations of the Bible have appeared since 1901. The twentieth century has seen numerous archaeological discoveries in the Holy Land, as well as the discovery in 1947 of the Dead Sea Scrolls, which included ancient Hebrew, Aramaic, and Greek manuscripts and fragments. Some of these are more than 1000 years older than any previously known Old Testament manuscripts. Bible scholars are therefore able to study and compare more and better materials in trying to determine exactly what the inspired writers wrote. In addition to going back to ancient copies of the original Scriptures and to the Dead Sea Scrolls, modern translators for the most part have followed the text arrangement of the King James Version, the English Revised Version, and the American Standard Version.

The Revised Standard Version. 1952. In 1928 the copyright for the American Standard Version was acquired by the International Council of Religious Education, who authorized a revision by a committee of thirty-two Bible scholars. The New Testament was published in 1946 and the complete Bible in 1952. It is now owned by the Division of Education of the National Council of the Churches of Christ in the United States of America. The Revised Standard Version Bible Committee is a continuing body, which is both ecumenical and international, with active Protestant and Catholic members from Great Britain, Canada, and the United States. Additional revisions were made in the New Testament in 1971.

The Berkeley Version. 1959. The New Testament was originally translated into modern English from the Greek by Gerrit Verkuyl in 1945. A staff of 20 translators, including professors from various Christian colleges and semi-

naries, worked on the Old Testament under the direction of Dr. Verkuyl. Footnotes are given on many difficult passages.

The Amplified Bible. 1965. This modern English version was commissioned by the Lockman Foundation. An editorial committee of Hebrew and Greek scholars gave particular attention to the original language texts. In addition to footnotes, it has bracketed explanatory words following many difficult phrases.

The Jerusalem Bible. 1966. This Roman Catholic work was produced originally in French at the Dominican Biblical School in Jerusalem in 1956 and was known as "La Bible de Jerusalem." The English version was translated from the original Hebrew and Greek texts, but follows the French version on most matters of interpretation. The divine name Yahweh is used, and the Apocrypha is included.

New English Bible. 1970. A joint committee of Bible scholars from leading denominations in England, Scotland, Wales, and Ireland, assisted by the university presses of Oxford and Cambridge, worked some twenty-two years making this translation from the Hebrew and Greek texts. The New Testament was published in 1961, and the full Bible edition includes the Apocrypha. It is printed in paragraphed single-column format, with verse numbers on the outside margin of the pages.

New American Standard Bible. 1971. This revision of the American Standard Version was, like the Amplified Bible, commissioned by the Lockman Foundation. A group of Bible scholars worked for ten years, translating from the best original texts and endeavoring to render the grammar and terminology of the American Standard Version in more contemporary English. The New Testament was published in 1963.

The Living Bible. 1971. This paraphrase by Kenneth N. Taylor seeks to express in the simplest modern English what the writers of the Scriptures meant.

Today's English Version (Good News Bible). 1976. The New Testament, entitled "Good News for Modern Man," was published in 1966 by the American Bible Society. A translation committee of Bible scholars was appointed to work with the United Bible Societies to make a similar translation of the Old Testament. Their objective was to provide a faithful translation into natural, clear, and simple contemporary English. American and British editions of the complete Bible were published in 1976.

New International Version. 1978. Under sponsorship of the New York International Bible Society (now the International Bible Society), a Committee on Bible Translation was formed to oversee a completely new translation from the best original texts. The Committee enlisted the help of Bible scholars from the United States, Great Britain, Canada, Australia, and New Zealand, and from various denominations in order to avoid sectarian bias. The translation of each book was assigned to a team of scholars, and several committees carefully checked accuracy, clarity, and literary style. The translators were united in their commitment to the authority and infallibility of the Bible as God's written Word.

New King James Version. 1982. The New Testament of the New King James Version was published in 1979. One hundred and nineteen Bible scholars worked on this project, which was sponsored by the International Trust for Bible Studies and Thomas Nelson Publishers. They sought both to preserve and to improve the 1611 version.

五、聖經翻譯

1. Formal Equivalence (形式相等) : exact translation, literal translation form for form, word for word.

一字對一字，一句對一句的「直譯」：缺點，難讀難懂，不通順。如：創 4:1，KJV，NASB「know」

2. Dynamic Equivalence (動態相等) : 直譯 + 意譯

新約聖經：白話//文言，Koine GK (通俗口語希臘文) // Classical GK (古典希臘文)，把該民族、文化在當時使用該文字、字句所表達的意思翻譯出來，使現今時代的讀者能領受同樣的思想、信息，帶出作者寫作所期盼的果效。“sense for sense, thought for thought”：需有準確的原文，歷史釋經法 (G.H. exegesis) 缺點：個人主觀偏差，Vulgate 武加大 Latin Version, 可 1:15 “Do penance”. 創 4:1 和合本，RSV 「同房」，約 1:1 word logos：道。

3. Popular translation 通俗翻譯：

淺譯 (顯淺易懂) : 除去艱深字句，老小皆懂，易讀。

The Living Bible : 約 1 : 1 “ Before any thing else existed, there was Christ.” (太初有基督) ⇒
paraphrase, amplified Bible



讀經態度與方法

i) 愛慕主的心

愛主：(詩 73:25，約 14:21，詩 42:1-2，約 15:7) 【i.e.情信、家書】

親近主：(雅 4:8，路 10:39)

愛主的話：(詩 119:16,20，19:7-10)

ii) 求主開心竅、靈官

開我心竅 (nous)、屬靈悟性 (路 24:45，詩 119:73，提後 3:7-8)

開靈耳：(詩 143:8，啟 2:11)

開靈眼：(弗 1:18，詩 119:18，結 1:1) (i.e.路 23:44-47)

開靈胃口：(結 3:1-3，詩 119:103)

開靈情：(feeling, emotion)：(路 24:32，耶 14:17，詩 119:16，耶 2:10，3:14)

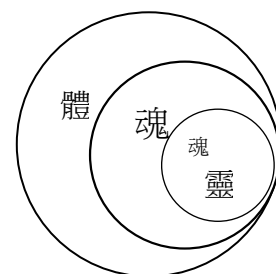
iii) 投入與關聯：(結 8:3) 【i.e.約 8:1-9】

iv) 用「心靈」(spirit)讀：(約 4:24，箴 20:27)

v) 禱告求聖靈引導：(林前 2:10-12，約 14:26)

vi) 左右腦並用 (Conceptualize & Visualize)

左腦	右腦
知性	感受
logic	啟示
定義性	幻想
觀念	藝術
分析	方向感
歸納	情緒



2.聖經啟示的媒介 (media)

i) 文字 (Hb 希伯來文，GK 希臘文，Aramic 亞蘭文)

ii) 文學技巧、文章組織、結構、文體、成語

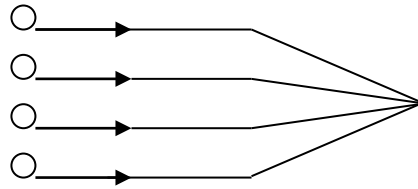
iii) 歷史文化背景，民族

iv) 人格心裡 (人：失敗，成功，表現，心理狀況，靈程)

讀經的要點：

i) 歸納法 (Inductive)

不是演繹法 (deductive)



ii) 造就性 (Constructive)

申 29：29(謙卑領受所明白的)

雅 1：22，弗 4:22-24，羅 12：2

Information → Transformation

是 Action Manuel (生活行動指南)，不是宗教哲學理論

iii) 全面性(Comprehensive)

新舊約聖經卷卷熟習

提後 3：16

iv) 文學性(Literary)

了解聖經的文學寫作方法，技巧，文學結構律，文法，構句(syntax),各類文體(詩言情、文載道)

讀經法 observation-interpretation-application

一、觀察方法：

- i) 細心、專心(detail, attentive, like a detective)
- ii) 準確 (accurate)
- iii) 深入 (in depth, insightful)

二.觀察「結構」

- 1.發現關係、重點、脈絡分明
- 2.豐富豐富存在心裏（西 3:16）

三.觀察（Observation）找 結構、主題、大綱、內容重點 → interpretation → application

- i) Basic logic (What, Why, How, Who, When ,Where) ie.約 2:23-3:5(exercise:約 4:-18)
- ii) Theme , Thematic observation (ie 約 3:1-15 , exercise 約 1:1-14)
- iii) Movement （有碗話碗，有碟話碟，聖經神學之法，ie 約 4:1-30 ， exercise 約 2:1-11）
- iv) 結構律（Literary laws）
- v) 文學形式（Literary forms）
- vi) 文句結構（Sentence syntax）
- vii) 詞變（Inflection）：性、數、格、身、時態、語態、主動、被動
- viii) 詞類：名詞、代名詞、動詞、冠詞、介系詞、連接詞
- ix) 專門性詞類（non-routine words）
- x) Space

四、實際觀察 Observation: (From Observation to Asking Questions)

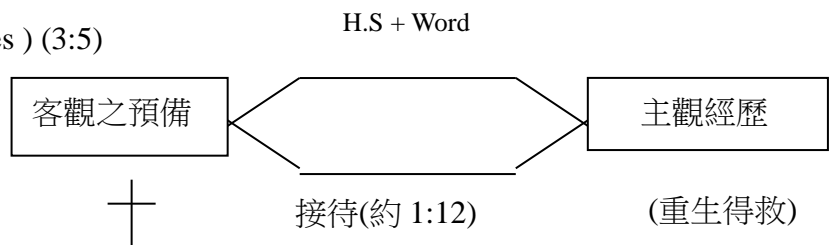
i) 邏輯觀察 Logical observation:

誰 Who? 何時 When? 何處 Where? 什麼 What? 為什麼 Why? 如何 How?

ii).主題性觀察 Theme:

Expository Observation(Several different perspectives to look at a Theme of a passage or chapter)
(約 3:1-15)


- a) 重生的重要性(3:3,5)
- b) 重生的屬靈性(3:4-5)
- c) 重生的媒體(The Instrumentalities) (3:5)
- d) 重生的主權(3:5,8)
- e) 重生的神秘性(3:8-10)
- f) 重生之恩之預備(3:13-15)




iii) 動向觀察 Movement Observation 例. 約 4:1-30

- vs 1-3 背景交代
- vs 4-6 主的定意(尋找)
- vs 7 主謙卑請求 → 建立接觸點
- vs 9-14 主以“活水”談道
- vs15 婦人的回應
- vs 16-18 主顯其罪(認罪) → 信)
- vs 19-20 婦人的逃避
- vs 21-26 主的答案
- vs28-29 婦人的歸信與見證
- vs30 眾人要聽耶穌 (果效)

iv) 文學結構律觀察 (Literary Structural Laws)

1. 比較律 (Comparison) : 雅 1:5-11
 2. 對比律 (Contrast) : 羅 4:4-6, 5:16-19
 3. 重覆律 (Repetition) : 詩 136,150
 4. 延續律 (Continuity) : 路 15:2-10, 創 12:3, 18:18, 22:18, 26:4, 28:14
 5. 進展律 (Continuation) : 繼續進展至完成。創 13,14→18,19
 6. 高潮律 (Climax) : 出 40:34-35
 7. 轉捩律 (Pivot) : 撒下 11-12, 撒下 13:8-15, 17:41,58
 8. 特例律與概括律 (Particularization & Generalization) : 太 6:1-18(P), 太 5:38-48(G), 弗 4:1-3(P), 弗 4:17-32(P)
 9. 因果律 (Because & Thence) : 羅 1:21-24, 雅 5:15-16, 雅 1:2-3, 雅 4:2, 羅 1:19
 10. 果因律 (說明) (Causation & Substantiation) : 雅 1:12, 雅 5:1-5,
 11. 目的律 (Purpose) : 雅 5:16, 約 20:30-31
 12. 總綱律 (Outline) : 徒 1:8, 啟 1:19
 13. 問句律 (Interrogation) : 羅 6:1,15
 14. 條件律 (Law of Condition) : 林後 5:17
 15. 假設律 (Law of Supposition) : 雅 1:26
 16. 結論律 (Law of Conclusion) : 雅 2:26
 17. 問句與答案律 (Q & A) : 雅 2:14, 羅 8:31-35
 18. 漸進律 (Progressive Law) : 羅 5:3-4, 雅 1:14,15, 雅 4:2-3
 19. 先後次序律 (Sequential Law) : 太 6:33, 太 7:5, 太 5:23,24
 20. 相互律 (Mutuality Law) : 弗 5:24-25, 弗 6:1-4,
- 

丈夫 ↔ 妻子



子女 ↔ 父母
21. 類比律 (Analogy) : 羅 5:18-21 「照樣」
 22. 彼此律 : 羅 12:10(親熱)、13:8(相愛)、12:16(同心)、15:4(接納)、16:16(問安)、加 5:13(服事) 弗 5:21(順服)、西 3:13(饒恕)、帖前 5:11(歡騰)、彼前 4:9(款待)、約壹 1:7(相交)、雅 4:11 (不論斷)、雅 5:16 (認罪)

雅各書	1	2	3 4	5	6	7	8	a	b	11
1:1-11	請十二支派安	試煉中大喜樂	因為：信心↓忍耐↓成全完備	若缺少：智慧↓求□□□求↓賜給	只憑信心來↓因為□□： □像□波浪	這樣人從主無所得	心懷二意者皆無定見	富足降卑要喜樂↓因□□：□□：	如同草上的花：	草枯花謝，富足也要這樣
					原因			原因		
	問安	果因(原因)	發展律	假設律——必然律	說明律——比較律	結論律	說明律	果因律	比較律	比較律

真智慧

2	3	5	9-11	12-16	17-18	19	21	21	22-25	26	27
試煉中以為喜樂	知道試煉↓成全	得智慧：求	看破富貴美容	分辨試探之源	認識眾善之源	快聽慢怒	脫去污穢	存心溫柔	聽道行道	勒住舌頭	看顧孤兒

If A then B, $A \Rightarrow B$

若下雨就留在屋內：是 T (true) (只有 3 種情況), F (false)


下雨之前提與情況 $\left\{ \begin{array}{lll} T & T & T \checkmark \text{ (對作法, 對說法)} \\ T & F & F \text{ (不對作法, 不對說法)} \end{array} \right.$

不下雨時, 他可以
留屋或在外都是可以
是對 $\left\{ \begin{array}{lll} F & T & T \checkmark \text{ (對作法, 說法)} \\ F & T & F \checkmark \text{ (對作法, 說法)} \end{array} \right.$

例① 約 3:16

信 \Rightarrow 永生 $A \Rightarrow B$

$\left\{ \begin{array}{lll} T & T & T \checkmark \\ T & F & F \end{array} \right.$

不信而得永生
或不得仍是對 $\left\{ \begin{array}{lll} F & T & T \\ F & T & F \checkmark \end{array} \right.$
約 3:18  $\sim A \Rightarrow \sim B$

結論：信 \Leftrightarrow 永生 $A \Leftrightarrow B$

If and only if 信耶穌才得救, If and only of A then B

唯信耶穌才得救 (不信必不得救, 得永生)

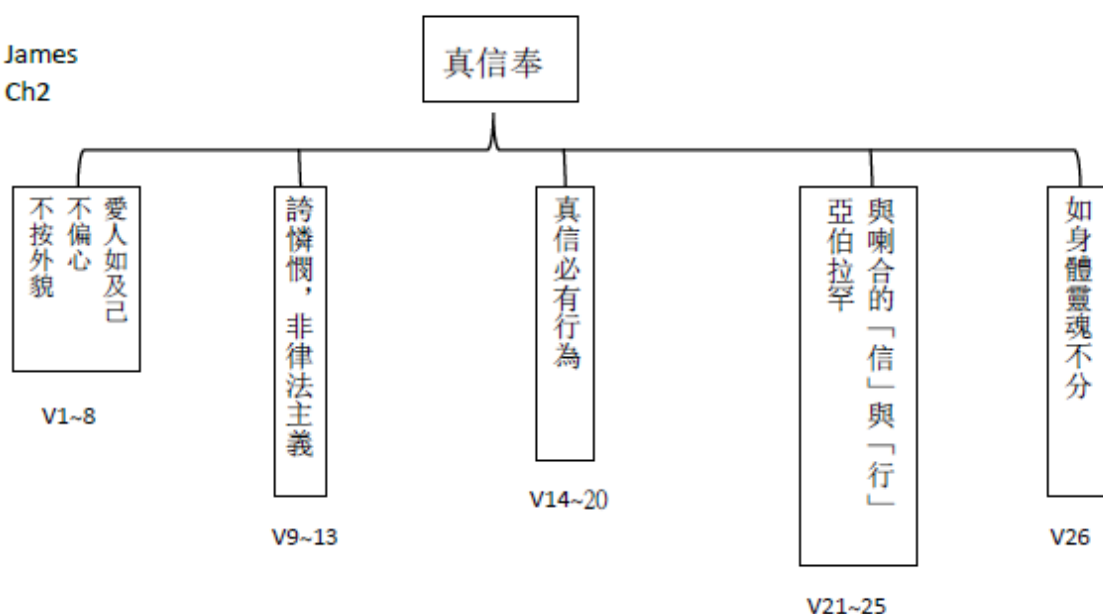
例② $A \Rightarrow B$ 羅 8:9 神的靈住心 \Leftrightarrow 屬聖靈 (基督)
 $\sim A \Rightarrow \sim B$
 $\therefore A \Leftrightarrow B$ 唯有神的靈住心才是屬基督 (得救)

例③ 林前 12:3 感動 \rightarrow 沒說耶穌可詛 $A \rightarrow B$

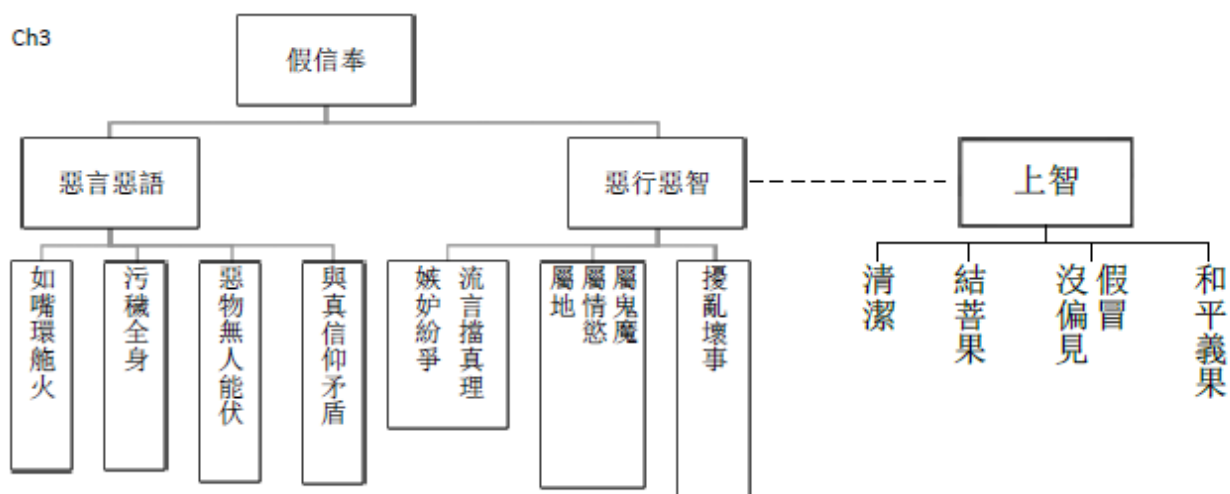
不是感動 \rightarrow 沒說耶穌是主 $\sim A \rightarrow \sim B$

$\therefore A \Leftrightarrow B$

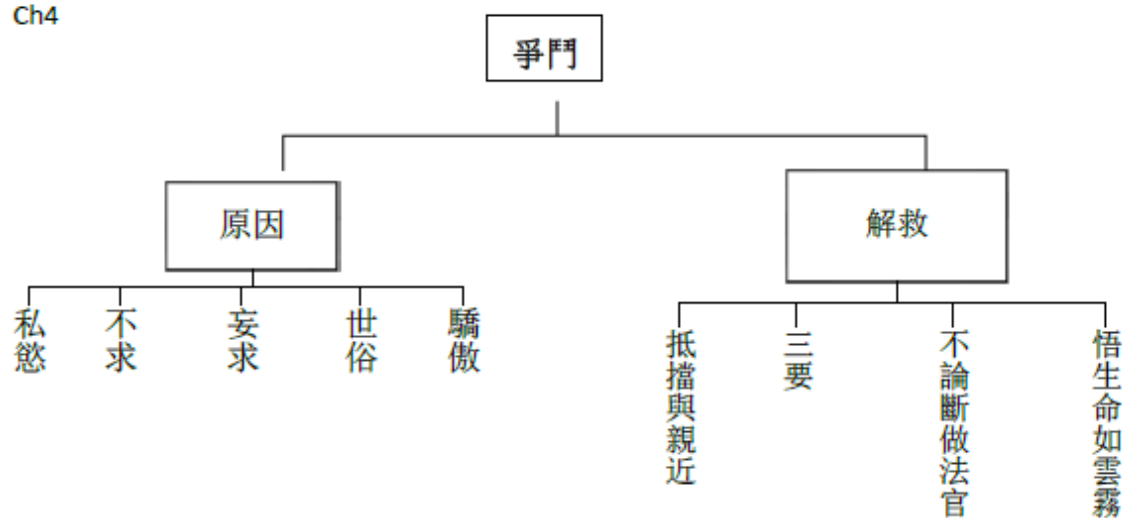
James
Ch2



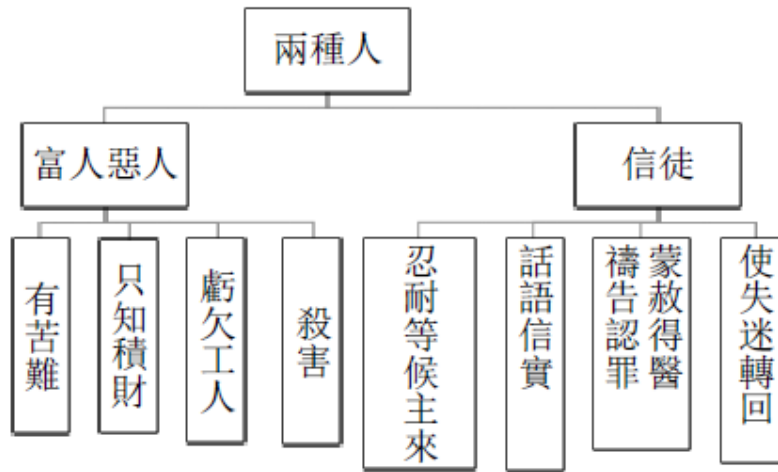
Ch3



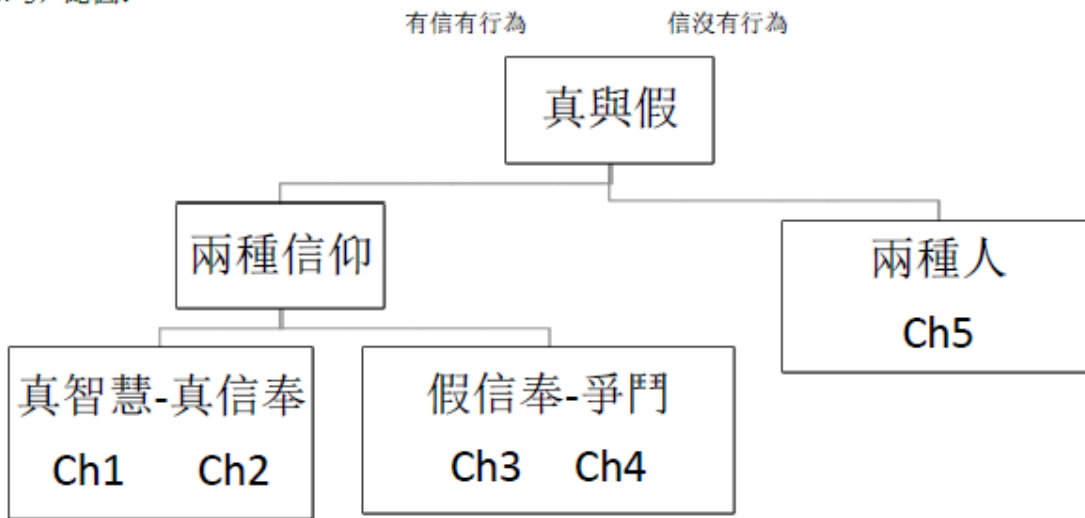
Ch4



Ch5



Ch~5，總圖：



觀察專門性字類

1.觀察特別字(non-routine word)：分辨 routine & non-routine:約 3:16

- a) 難明字→歷史性文化性（祭司、節期、文士、會堂、蒙頭、割禮、彌賽亞）
→比喻象徵（酵、好牧人、光、鹽、白馬、紅馬、血馬…）
→神學性（道、重生、揀選、預定、道成肉身…）
- b) 關鍵字→約 10:10，約 3:16 罗 5:1
- c) 觀念性→羅 3:23，4:5，約 3:16 太 28:19-20
- d) 成語、隱意，約 1：27，約 1：38 路 3:16

2 觀察詞「類」(grammatical Categories)：注意其不同功能與目的

名詞 Noun：定義與描述

代名詞 Pronoun：太 7:13，約 16:7-8，來 6:1,4-6 雅 1:2-4

動詞 Verb：約 3:3,5，太 28:19。時態：約 3:16，羅 6:6。語態：太 28:19 弗 5:18 约 1:35-42 罗 6:6

形容詞 Adjective：mortify a noun 詩 16:11，23:4，約 3:16

副詞 Adverb：add something to a verb 徒 1:14，約 3:16

連接詞 Preposition：林後 5:17（In Christ）

介系詞 Conjunction：約 3:16，羅 12：1

冠詞 Article：約 1:1(the word)

3 觀察詞變 Inflection

性(Gender)：神、罪 林前 14:36

數(Plural or single)：創 1:26 加 5:22

格(Case)：所有格 約壹 2:5

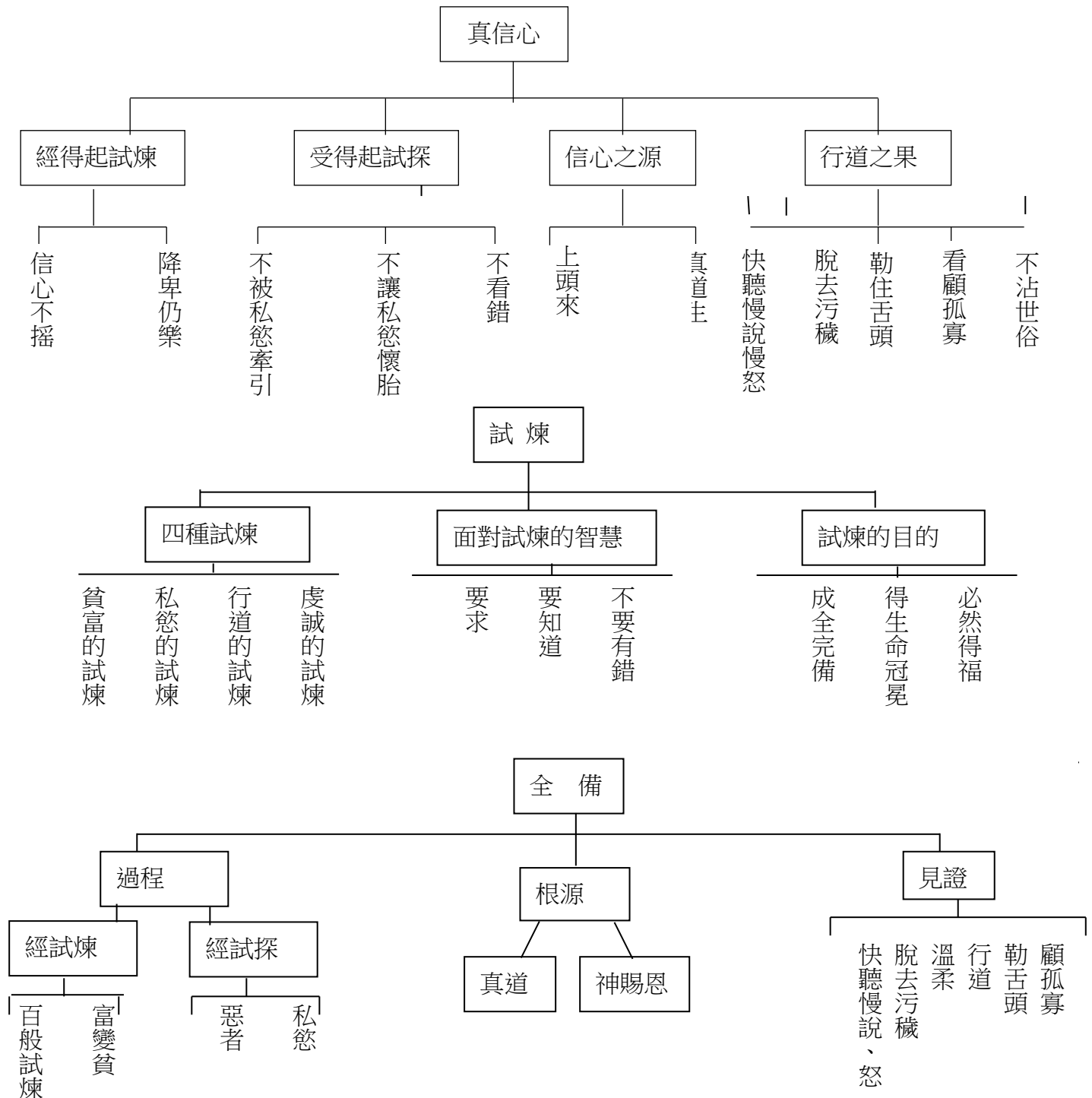
身位(Person)：詩 23:4

*第一章之結構圖，以「真智慧」作提綱 (structural theme)

It is an outline of chapter one with the “Perspective “of “true wisdom”

*Try other outline structure with another “ Perspective” or “Theme” (i.e.試煉、全備…….) 怎樣研讀一章聖

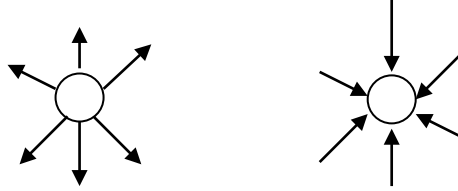
- (1) 排列每節重要資料
 - (2) 找出結構律
 - (3) 提綱挈「領」，以一「綱領」主題設計全章之結構律
 - (4) 嘗試不同角度，以另一「綱領」主題設計另一結構圖(Muti-Perspective Approach)
- 例：雅各書 第一章



Literary Forms 文學形式

1. 聖經的「文學形式」(Literary Forms)

- (1) 思辯性文體(Discursive): 論述文、議論文→找真理主題、理念(idea)。注意觀察內容的邏輯性、思辯性與論證。



例：新約書信(Epistles)、四福音耶穌的教訓、講章、使徒行傳使徒的教訓講章，舊約先知的講章。
→信仰教義的真理，對神「理性」的認知(intellectual understanding)。例：太 5：18，48「成全與完全」，加 1：6，11，2：5，14「真與假福音」，羅 1：17「因信稱義」

- (2) 散文敘事體 (Prose Narrative)

對事件人物的描寫記載，以表達出神救恩歷史、神國度的歷史發展、神與人的歷史。顯明神的作為、屬性，與計劃；與人的生平、靈程、成敗。

例：創、出、利、民、王上、下、代上、下、拉、尼、斯

四福音、徒→榜樣鑑戒、對神的經歷

注意：人物的特點、優缺點、成功與失敗、人性的真實面、人的感情面。用想像、感情，將心比心來讀，讀出對神的敬畏，對人的敬愛與鑑戒。觀察事件的背景、發展、前因後果。Person, event story：分別 essential & ornamental：(創 18:1-8 增加故事之色彩、圓潤性、完整性)。分別：universal truth 與 individual incident (創 17:1-2，22:2，太 14:29)

- (3) 詩文體 (Poetry)

是人信仰與生活的經歷，以感性的言語對神或人發出的感受、呼喊，與禮讚。詩言情，不是言理，讀至心弦的共鳴，讀出眼淚，激情與讚嘆。不是讀出理念資訊，不可單憑理性字面方法研讀。常用寓意法 (Figurative Speech)、平衡法 (Parallelism)、對比法 (Antithesis) → 詩 1:3-4，42:1/42:5,11，24:1,9，136:1-26/詩 1:1-5，42:4,5，44:8-9

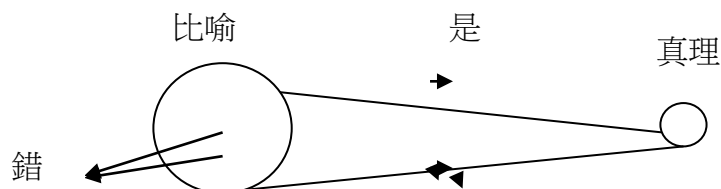
例：詩篇、雅歌→對神或人感性的表達、描寫與經歷。(emotion:22:11ff，51:1ff，90:9-10，18:1，21:1，6，22:22，27，25:12，37:7，50:23)

- (4) 戲劇體 Dramatic Prose：常用擬人法 (personification)、戲劇誇張描寫法 (dramatization) 等對人事的描寫以達「感效」(moving effect)

例：詩 3:7，6:6，賽 2:2，撒下 18:7，歌 2:5b，8:6-7，出 15：16

→目的不是描寫事實 (fact)，乃是要帶出感動性 (impressive, moving)：poetic expression of fact

- (5) 比喻文字 (parabolic literature)：以世上顯淺的事例作比喻說明一項屬靈的真理與原則。不可從比喻本身內容作個別推論，而產生個別的教義、結論。



- (6) 啟示性文學 (Apocalyptic literature) 用 symbolism (象徵性文字)，vision (異像) 例：啟 1:12-16，4:6-8，結 1:15-16，10:14，但 2:31-35

→ predictive in nature(多屬未來預言性質)

- (7) 智慧、格言體 例：箴言、傳道書、約伯記

生活、做人、處事的原則與態度、非救恩神學、教義的陳述。

禱告 prayer: 1.愛慕祢 ☐ Love Him? 2.親近祢 ☐ Come near Him 3.求主說話 ☐ Speak to me
 Lord 4.開我心竅 ☐ Open my heart
 心態: 1.投入 ☐ Involvement 2.感覺 ☐ Feeling 3.關聯 ☐ To relate 4.默想 ☐ Meditation
 Basic Attitude 5.是的 ☐ (amen)

分析 ANALYSIS :

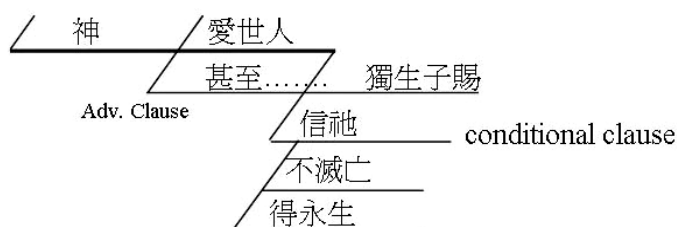
節 s	律	重要字詞句	關係	含意 / 應用	S P A C E p e t
verse	Laws	Important data	Rel	Imp./Apl	

Note: S: Sin to confess 認罪 诗 66:18 约 I 2:15-16 P: Promise to claim 抓應許 林後 1:20 雅 5:14-16
A: attitude to change 態度改變 弗 4:25-26 C: Command to obey 遵守的命令 约 15:4、12
E: example to follow 榜樣 林前 11:1 p: personal need 個人需要 来 4:12 约 15:8
e: error to avoid 鑑戒 t: thanks to give 感恩 帖前 5:18 诗 103:3-5
s: some truth about God 對神真理的認識 弗 1:3-6、13-14

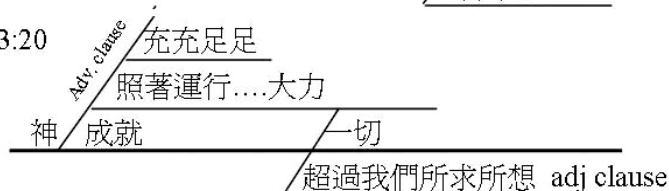
Syntax Analysis (構句分析)

James 1

A. (約翰福音 3:16)



B. 弗 3:20



C. 1. James | to the 12 / tribes
 Servant of God & scattered among the nations

suppositional clause / of many kinds 百般

2. whenever..... / trial 時間(情況)子句

Consider it joy

3. Becausefaith..... / perseverance 忍耐

4 finish 成功

suppositional clause

5. If...lacks 缺少

因果

母句 Ask / God : will be given to Him 就必賜給他

Who gives / generously to all 原賜與眾人

Without finding fault 不斥責人

6. When he asks

Believe 信心

not 不疑惑

doubt

Because like a wave 像波浪

blown & tossed by the wind 被風吹動翻騰

V 13 When tempted 被試探

No one should say / God..... 被神...

For 因為...

V 14 but

Tempted by his own / desire 私慾

Dragged away & enticed 吸引誘惑

v15 After desire has conceived 私慾既懷了胎

It gives birth to / sin 生出罪來

Full grown 長成

birth to death 生出死

美善的恩賜

v17 Good & gift from / above 上頭

Father of heavenly light 從光之父

Who does not change 沒有改變

v 18 He chose to give us / birth 生

that was ... first fruits / through the word of truth 用真道

初熟果子

Interpretation 釋意，釋經

1.Observation(觀察) —————> Interpretation(釋意)—————>应用
有甚麼東西、結構律 有甚麼意思、信息、含意、用意、正意 提後 2:15
關係、特點 => Information(資料) => Message (信息)

2.釋經目的

將作者所思所想所感所說再次重現活現，乃與作者（先知、使徒）同感一靈，使聖經的話語活現在你心中，好像當年活現在作者心中一樣。(how? H.S.)

i.e.音樂指揮名家 Toscanini

Interpretation = resurrection → true living message

i)如讀情信、家書：personal, intimate feeling 。 ii)依靠聖靈。

iii)多用同感(empathy)與想像力，體會作者言下之音。 iv)有很好的觀察「資料」——會問「問題」
(probe them with question)→Message: resounding, resurfacing, revealed.

i).按文學「結構律」思想，問「結構性」問題：雅 1

ii).Definitive phase 定義性問題

Who	What	When	Where
是誰？是什麼人？	是甚麼	是何時	是何地
明白			
v.18 五個丈夫→v.14			→v.20「這山」？

iii).Rational Phase 思索性問題

為甚麼這樣說？這樣做？

v.7 Why Jesus asked for water?(為何耶穌要求?) 接觸點

v.16 為何耶穌說：“你去…” 對付罪 彰顯神能力（隱秘知識）

v.19,20 為何這樣說？一方：逃避光照，一方：看出主是先知→罪人仍有宗教心，有追求

v.31-32 Why Jesus answered 為何耶穌如此回答…v.34

iv)Implicational phase 含意性問題→背後意思

有甚麼含意、暗示（i.e.年夜飯:chicken wing）

約 19:26 “看你的母親”。 創 3:8-9 「行走」「你在那裡」。

創 2:17 善惡果樹， 定義性：善惡果樹：產生自定善惡，善惡對立結果

設立：背後目的、用意、含意

樹 代表甚麼：順服神的記號，創造主與被造者之分界線，不可逾越 (i.e.創 41:40)

約 2:4 「婦人」為什麼?含意?「我與你有甚麼相干」

Application 應用：logo<s → r/h?ma （說出來的話）→ 肉身（生活、生命、性情）

“Word center”

M. Luther: Bible “知道” → “經歷” 約 6:63 主對我說話
(應許、改變、學習) 針對我光景、問題、需要
軟弱…說話
前途決定

腓 2:16 在彎曲悖謬…好像明光照耀
→生命之道表明出來
雅 1:22 行道
1:25 實在行出來

應用問題：

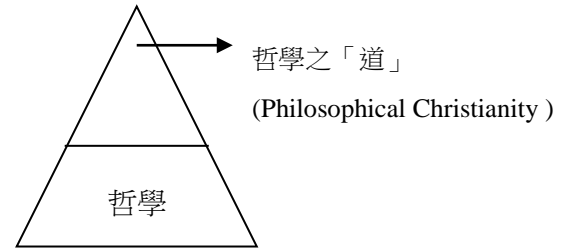
主你今天向我說什麼話？

我如何做？這真理與我有什麼關係？如何應用在我身上？如何實行出來？

教父時代 (Patristic period A.D.100-500)

1. 三大派別：a. 哲學式(philosophical) b. 靈意式(allegorical) c. 字義式(literal)

- i) 極端的字義解經 馬基安(Marcion)(d.144)：舊約耶和華，惡神//新約的天父、耶穌 新約：路加福音、使徒行傳保羅書信是[時代主義] 賽 9:6
- ii) 極端靈意解經 Gnostics (洛斯底派)：聖經充滿奧秘密智，唯特別靈光「密智者」(Gnostics) 能解讀，洛斯底主義 林后 3:6 西 2:2、8
- iii) 極端哲學解經 殉道者游斯丁 (Justin Martyr d.156)以希臘哲學思想架構解釋聖經 (Karl Barth, Rodolf Bultmann) 創 1: -3: 徒 17:18



2. 猶太教靈意解經鼻祖 Philo(20B.C. -A.D. 54)

原因：1. 哲學化：與希臘哲學結合，向希臘人傳猶太教。

2. 處理難解經文(雅各一夫多妻、羅得亂倫、神滅絕迦南人、猶大／他瑪關係)

字意：不成熟，乃聖經之外體 (literal:immature level, “body” of Scripture)

靈意：成熟，乃聖經之靈魂 (Allegorical:for the mature, “soul of Scripture”)

20 rules→ i)says anything unworthy of God

ii)contradict morality

iii)contradict some other Scripture

iv)the record itself is allegorical in nature

(holes:emptiness)

[i.e. Abraham → 迦勒底(sensual)→哈蘭 (senses)→Sarah(wisdom)]

3. The School of Alexandria(200-325):Greek Speaking

Neo-Platonism→Allegorical interpretation：a.外邦人傳福音，b.舊約難題，c.舊約真義處處預表基督，新約是真體 ⇒ 脫離猶太教轄制，走信仰本色化道路。

Clement of Alexandria(155-215)：二元論 literal//allegorical

Origen(185-254):2Cor.3:6 Word//Spirit 二分法

- 體 Body:literal(historical,elementary)
- 魂 Soul:moral(applicational 人與人)
- 靈 Spirit:spiritual, mystical(i.e.歌 1:8 路 10)人與神、教會

如何?進入 Spiritual meaning:

i) “Christ is the inner principle of Scripture”藉基督的靈內住恩膏，摸著真理與聖

ii) “The Bible is a spiritual book ”：用屬靈的眼光看→ spiritual exegesis (預表 typology & 靈意 allegorism：羔羊，以撒，方舟，出埃及，擊打磐石)

4. The school of Antioch(Syrian school):Greek Speaking

Literal grammatico-historical interpretation: Original sense

拒絕靈意解經，使用 Scientific exegesis

i) Theodore of Mopsuestia (d.428)

“ Concerning Allegory & History Against Origen ”

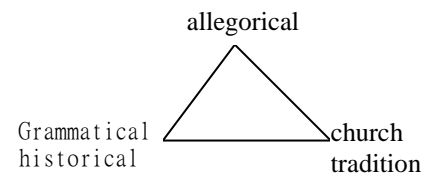
: a. 除非引用舊約經文不可隨便靈意「基解」(預表基督)，或作彌賽亞經文(Messianic)

b. 接受舊約字面對基督的預言 (例. 賽. , 詩. 2, 8, 95, 110)

ii) 約翰金口 John of Chrysostom (金口，golden-mouthed) (d.407)

注意經文 historical meaning，接受舊約.Christological type

5. The Western Type (400-500): 講與寫拉丁文(Latin writing, speaking)



三結合：字面、靈意與教會傳統

i) 先鋒：特土良 Tertullian (d.212) : 反對希臘哲學與靈意解經，用字面解經

安波拿修 Ambrose of Milan (337-397) : 接受靈意作道德教訓與講道

ii) 耶柔美 Jerome (347-419) : 寫武加大 Vulgate 聖經(拉丁文)

靈意、字意解經共用：傳道書、詩篇用靈意，創世記新約用字義

iii) 奧古斯丁 Augustine of Hippo (354-430)

詩篇用靈意；福音書、保羅書信(字義)

釋經講道學書 “ De Doctrina Christiana ”

a. 內在聖靈的引導

b. 經文之歷史真實性與歷史意義為基礎→靈意。分辨兩類經文

c. 聖經數字之靈意 3 是神的数目；4 是受造属地数目 启 7:1；7 完全的数目；40 试炼的数字；12 永远与完全的数字；

d. 舊約乃啟示基督之重要經卷 (Christological document)

e. 上下文 Context

f. 基本教義 creed

g. 清楚的經文比暗諭經文有權威 clear passage > obscure passage

h. 漸進啟示：越發展越清楚，種子變大樹，開花結果，有能力的解經家 progressive revelation

i. 靠聖靈. 卻要懂原文、文字學、歷史、地理、自然科學、哲學思維學→ able interpreter

「四意釋經」(Fourfold senses)

a. 歷史性 historical：當時的意義

b. 道德性 moral：生活道德與人關係

c. 靈景 allegorical：靈性、信仰與主關係：來 12：14，16-17

d. 奧意 anagogical：末世、天上來世意義：來 8：4-5，12：28，太 24：51，25：11

וַיֹּאמֶר יְהוָה רָאֵה רָאֵיתִי אֶת-עַמִּי אֲשֶׁר בְּמִצְרַיִם

in-Egypt who people-of-me misery-of *** I-saw to see Yahweh and-he-said (7)

וְאֵת צַעֲקָתָם שְׁמִיעֲתִי מִכֵּן כִּי יִדְבַּחְתִּי

I-am-concerned indeed voice-of-cries-because-of I-heard cry-of-them and

אֶת-מִצְרַאֲכֵם: וְאֶרְדּוּ לְהַצִּילָם מִיַּד מִצְרַיִם

Egyptians (from hand of) to-rescue-them on-I-came-down (8) sufferings-of-them ***

וְלִקְשָׁלָתָם מִן-הָאָרֶץ הַהִוא אֶל-אָרֶץ מִדְבָּר וְרַחֲבָה אֵל

into and-spacious good land into (the-that) the-land from and-to-bring-them

אֶרֶץ זָבֶת חֶלֶב וְדָבָשׁ אֶל-מִקְוֵי הַחַיִּיתִי

and-the-Hittite the-Canaanite hume-of into and-honey milk flowing-of land

וְהָאֱמֹרִי וְהַכְּנִעִי וְהַחִיטִי וְהַיִּזְמִי

and-the-Amorite and-the-Canaanite and-the-Hittite and-the-Perizite and-the-Amorite

הָיָה צַעֲקָתָם מִיֵּד-יִשְׂרָאֵל בְּאֶחָד אֶת-הַלִּצְוֹן

the-oppression *** I-saw and-also to-me she-reached Israel sons-of cry-at and

אֶת-מִצְרַיִם לְחַצְוֵם אִשָּׁם: וְעַתָּה לֵךְ וְאֶשְׁלַחְךָ אֶל-

to for-I-send-you gill su-nous (10) them ones-oppressing Egyptian- that

פַּרְעֹה וְיֹאמַר בְּנֵי-יִשְׂרָאֵל מִנְּצָרִים: וַיֹּאמֶר

but he said (11) from-Egypt Israel sons-of people-of-me *** and-bring! Pharaoh

מִשָּׁה אֶל-הָאֱלֹהִים כִּי אֵלֶיךָ אֶל-פַּרְעֹה וְכִי אֹמְרָא

I-should-bring and-that Pharaoh to I-should-go that I who? the-God to Moses

אֶת-בְּנֵי יִשְׂרָאֵל מִנְּצָרִים: וַיֹּאמֶר כִּי אֶתְּנָה עִמָּךְ

with-you I-will-be indeed and-he-said (12) from-Egypt Israel sons-of ***

זֶה לָךְ הָאוֹת כִּי אֲנִי שְׁלֵחֲךָ בְּהוֹצִיאֲךָ אֶת-הָעָם

the-people *** when-to-bring-you I-sent-you I that the sign to-you and-this

מִמִּצְרַיִם תִּשְׁתַּבֵּדוּן אֶת-הָאֱלֹהִים עַל-הָהָר הַהוּא

the-this the-mountain on the-God *** you will-worship from-Egypt

וַיֹּאמֶר מִשָּׁה אֶל-הָאֱלֹהִים הֵיךְ אֲנִי בָא אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתִּי

and-I-say Israel sons-of to going I suppose the-God to Moses but-he-said (13)

לָהֶם אֱלֹהֵי אֲבוֹתֵיכֶם שְׁלַחְנִי אֲלֵיכֶם וְאָמַרְתִּי לִי מַה

what? to-me and-they-ask to-you he-sent-me fathers-of-you God-of to-them

שְׁמִי וְהָאֵל אֲמַר אֲלֵיכֶם: וְאָמַר אֲלֵהֶם אֶל-מִשָּׁה אֲמַר

I-am Moses to God and-he-said (14) to-them shall-I-tell what? name-of-him

אֲנִי אֲמַר אֲמַר וְאָמַר לָכֵן יִקְרָא אֲמַר שְׁלַחְנִי

he-sent-me I-am Israel to-cons-of you-shall say this and-he-said I-am who

אֲלֵיכֶם: וְאָמַר עֹד אֲלֵהֶם אֶל-מִשָּׁה קָה חֲאֲמַר אֶל-בְּנֵי

sons-of to you-shall-say this Moses to God also and-he-said (15) to-you

יִשְׂרָאֵל יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם אֱלֹהֵי אֲבוֹתֵי יִצְחָק וְאֱלֹהֵי

and-God-of Isaac God-of Abraham God-of fathers-of-you God-of Yahweh Israel

"The Lord said, 'I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. So I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land, a land flowing with milk and honey—the home of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites. And now the cry of the Israelites has reached me, and I have seen the way the Egyptians are oppressing them.' So now, go, I am sending you to Pharaoh to bring my people the Israelites out of Egypt."

"But Moses said to God, 'Who am I, that I should go to Pharaoh and bring the Israelites out of Egypt?'"

"And God said, 'I will be with you. And this will be the sign to you that it is I who have sent you: When you have brought the people out of Egypt, you will worship God on this mountain.'"

"Moses said to God, 'Suppose I go to the Israelites and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' Then what shall I tell them?'"

"God said to Moses, 'I am who I am.' This is what you are to say to the Israelites. 'AM has sent me to you.'"

"God also said to Moses, 'Say to the Israelites, 'The Lord, the God of your fathers—the God of Abraham, the God of Isaac and the God

40 The Hebrew is plural (14) He I will be said I will be 41 The Hebrew for I am sounds like and may be derived from the Hebrew for I AM in verse 14.

← "我是"

← "我"

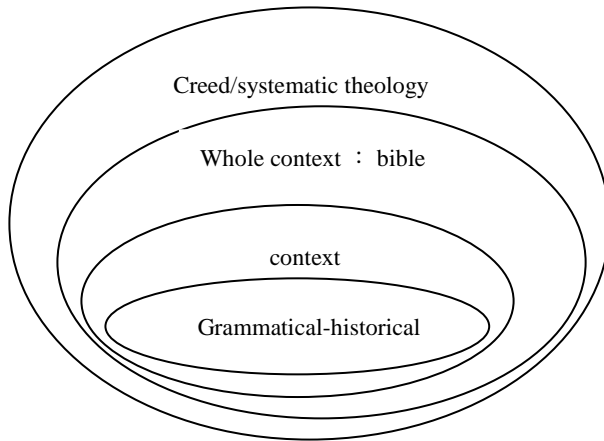
← "我是"

釋經原則 (Hermeneutical Principles)

Hermeneutics: Principles of interpretation determining the meaning of the text.

Exegesis: To determine the meaning of the text in its historical and literary contexts by historical-grammatical method.

Homilectics: The art by which the meaning of the text is communicated by preaching.



一. 解經基本守則

不按私意強解 彼後 3:16 exegesis// eis-egesis 例: 西 1:15, 林前 9:27, 太 24:27, 16:18

不錯解 賽 28:7 (胡塗, 不清醒→能力裝備不足) 太 25:1,12, 腓 2:12, 賽 9:6

不謬講謬解 耶 23:36, 林後 4:2 (為了利害關係、好處) 太 19:9

不加添 箴 30:6, 啟 22:18

刪減 申 4:2, 啟 22:19 (不敢講, 怕得罪人) 路 14:25-35

按正意分解 提後 2:15 ➔ 約 3:5

要解開 詩 119:130 (約 14:26, 約壹 2:27)

二. 按字義(文法)解經

引到滅亡…引到永生 (太 7:13,14, 彼後 3:9 ἀπολλυμι ➔ 太 10:42 deprive of reward)

不要論斷 (太 7:1 // 弗 4:15) κρινω: judge

挽回祭 (羅 3:25 propitiation→propitiate)

愛是恒久忍耐… (林前 13:4 agape, ἀγαπε) θύλω, ερος (eros)

凡從神生的, 就不犯罪(1Jn3:9 ➔ continuous)

三. 歷史文化背景 (Historical background)

林前 11:1-16 蒙頭

可 1:23-25

太 19:5, 申 24:1

徒 7:16//創 33:19,

徒 15:20 西 2:16 加 4:10 來 9:10

四. 從上下文解經 (Context) :

因信稱義：因行為稱義（雅 2:24 // 羅 3:28）

禱告問題（太 6:6-7，路 18:1-8，key 太 6:1,5）

贖罪祭沒有了（來 10:26→10:6-9,12,18）

被聖靈充滿（弗 5:18）

作先知講道（prophesying 林前 14:3 & General principle→徒 21:9 prophesying: predictive, individual case）

Whole Bible context 例：我「就」與你立約（創 17:2「要」祈願語氣 exhortative）

五. 以經解經 (From the text)

天梯（約 1:51，創 28:14）

父〉子（約 5:19-30，14:28，2:6，約 4:34 人子工作位次）

見證（約 5:31，34，1:31，32，可 1:11）

舉蛇（約 3:14，民 21:9）

六. 啟示漸進性 (Progressive revelation)

1) 逐漸清楚明朗：羔羊：從皮（創 3: 21）→獻羊（創 4: 4）→羊羔替以撒死（創 22: 7）
→逾越節羔羊（出 12: 6-7）→贖罪的羊（利 16: 9-10）→贖罪羔羊是一個人（賽 53: 7）→耶穌是除去世人罪孽的羔羊（約 1: 29）→逾越節的羔羊基督（林前 5: 7）→拿書卷審判的羔羊（啟 5: 6-7）→羔羊的宝座（22: 1,3）。

2) 逐漸更新發展：安息日：守安息日是為了紀念神創造之恩（出 20: 11）→守安息日是為了紀念神救贖之恩（申 5: 15）→耶和華所定的日子和另有一安息日（詩 118: 24，來 4: 9）；彼得在徒 4: 11 引用詩 118: 22 說，從死里復活的耶穌基督就是匠人所棄的石头，已成了房角的頭塊石头。所以我們要在基督復活的日子高興歡喜。在新約聖經多次講到七日的第一日，主耶穌顯現、門徒聚會。（約 20: 19-23，徒 20: 6-7，林前 16: 2，啟 1: 10）

3) 逐漸靈化：神的命令（出 20:17，約壹 3:23）

以馬內利（出 25:8 聖所，林後 6:16 內住教會，啟 21:2-3 神帳幕在人間）

* 俯就性 Accommodation: Ps19:5 配合當時人類文化、風俗、一般觀念

一夫多妻，奴役制度 提前 3:2，加 3:28，門 16

路 10:28→申 5:33，利 2:18:5

羅 2:6→ 3:23,20（腓 2:12 恐懼…）

羅 6:5 後悔//無所不知、能…如人後悔難過：擬人法 神膀臂、居所、怒氣 anthropomorphic

七. 基要真理 (正統教義 Orthodox Creeds)

使徒信經 (Apostles' Creed) A.D. 390 前使用

尼西亞信 (Nicene Creed) A.D.325 Council of Nicaea

Augsburg Confession (1530) 奧斯堡信條, Formula of concord, 1577

Helvetic Confession (1536 1st, 1566 2nd) 瑞士信條

Synod of Dort (1618-19)→ 93 Canonical Rules

Westminster Confession 1643-46 → London Baptist Confession (1677) → Particular Baptist

Baptist Confession (1678) → General Baptist 39 Articles 1563

1910-15 Series of 12 volumes: The Fundamentals 對抗新派神學、摩門教、社會福音 1. 聖經無誤 (inerrancy) 2. 耶穌童貞女所生 (virgin birth) 3. 耶穌十架救贖，替罪代死 (substitutionary atonement) 4. 耶穌復活升天 (再來) 5. 耶穌神蹟之真實歷史性 (Historicity of the miracles)

非字面表達法 Non-literal Writing

一. 誇張法 Hyperbole

撒下 18:7，撒下 1:23，太 7:3，可 10:25，耶 9:1

二. 反語法(Litotes)：意重語輕，用反面作肯定或否定。

徒 21:39，林前 11:17，羅 10:16

三. 諷刺法(Irony)：表面似是肯定，含意卻是否定，以嘲弄，傷害對方。

撒下 6:20，林前 4:8

四. 舉偶 (Synecdoche)

1) 言『部份』實指『全部』：賽 5:28 車輪 → 車

2) 言『全部』實是『部份』：來 13:24，徒 21:28 (殿：外邦人院)

太 4:23 (走遍)，9:35 (傳遍)

揀選問題：約 3:16 (世人 → 多人，可 10:45，賽 53:11，來 2:10，9:28)

彼後 3:9 (all many) + 反語法(不願一人沉淪) = 求眾多蒙選者得救

五. 轉喻 (Metonymy)：以其相關事物喻其本物

創 49:10 (主，杖 → 王)，賽 22:22 (匙 → 權柄)，利 26:6 (刀劍 → 戰爭)，

林前 12:30，14:1-9 (Tongues：方言)，加 2:7-9 (割禮的人：猶太人)

六. 人格化 Personification

箴 27:4 (忿怒) 雅 1:15 (私慾，懷胎)

箴 8:1 (智慧：神之屬性代表 神 — 耶穌 By Metonymy)

創 6:6 (人格化描寫喻 神極傷痛)

出 15:16 (膀臂)

解釋比喻 (Parable)

一. 定義：para-bolh para-llel — physical → spiritual

目的：1) 類比說明，易記

2) 避免衝突，曲解 (太 12:24)

3) 只有信者尋求才明白 (太 7:6)

二. 特點

1) 取材實際生活事物 你… 問題式 怎辦

2) 聽眾面對決擇反省 (撒下 12:7，路 15:3，可 12:9)

三. 比喻分四類：

1) 簡單明喻 (Simple Simile)：Mt 13:33，Lk 13:20-21

2) 簡單暗喻 (Simple Metaphor)：Mt 7:6

3) 明喻故事 (Simile Story)：Mt 20:1-6

4) 暗喻故事 (Metaphor Story)：Lk 15:11-32

四. 解釋原則：

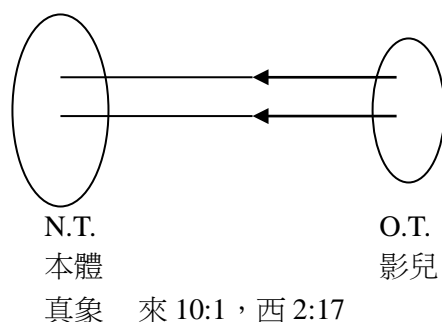
- 1) 避免靈意解經 (Allegorical Interpretation) : Lk 10
(耶利哥, 耶路撒冷, 人, 下, 強盜, 撒瑪利亞人, 油, 錢銀子)
- 2) 找出主要教訓:
從『對象』找: 太 20:1-16→太 19:30
從『背景』找: 路 15:11-32→路 15:1-2

五. 多面性的比喻: 天國

摻雜 太 13:24-30
宏大 太 13:31-32
速展 太 13:33-35
重價 太 13:44-46
純淨 太 13:47-50

預表 Type

- 一. 定義: 舊約的人、事、物除本身歷史性意義外, 還隱含未來新約救恩, 類比意義。
(有預言與說明價值)



二. 種類:

- 1) 人物預表 (亞當、亞倫、約瑟)
- 2) 職位預表 (摩西 申 18:15 大先知 麥基洗德 來 7:15 大祭司)
- 3) 制度預表 (祭司制度: 中保 逾越節 獻祭)
- 4) 事件預表 (出埃及 進方舟 迦南)
- 5) 事物預表 (香 油 羊羔 天梯)
- 6) 行動預表 (舉銅蛇 割禮 西 2:11)

三. 表記 (Symbol) (Sign)

Apocalyptic Language→ Symbolic Language Da, Rev. 七頭→國度、七角→王座 (冠冕)
(埃及、巴比倫、亞述、瑪代波斯、希臘、羅馬、復興之羅馬: 敵基督之國度、敵神之國度 (有褻瀆之名號))

成語 (Idioms) or 日用語 (Usage)

- 1) All→ 大部份 1C 8:1, 11:2
→ 許多 2Ti 1:15 (凡 all) Ja 1:2 (百般: all) Mt 4:23 (all), Ac 10:12
- 2) Blessing: gift G 33:11
- 3) Doctrine 教訓: 演講, 聚會 Mk 4:2, Ac 2:42
- 4) 吃(喝) Eat & Drink: 明白消化, 領受應用 Jer 15:16, Jn 6:51, 1C 12:13
- 5) 問安: 對話交談 Ac 21:7, 25:13, 1K 10:4
- 6) Touch 近 Lk 1:4, 1C 7:1, Pv 6:29
- 7) 摸: 挽留, 使停留 Jn 20:17
- 8) Hear: 聽從 Jn 8:47, 9:27
- 9) 不吃不喝: 不生活享受 Mt 11:18-19
- 10) 活了: 喜樂(生龍活虎) Th 3:8
- 11) Honor 敬奉: 奉養, 供給 Ep 6:3, 1Ti 5:3,17
- 12) 解鞋帶: 奴役之工 Mt 3:11 (Ru 4:7-8)
- 13) 話: 事 Mt 21:24
- 14) “××之子”: 有其決對共同性質 (Emphatic use) Mt 23:15, Mt 13:38, Ac 13:10, Ep 5:6, Jn 9:35, Mt 16:13
- 15) 擘餅 Breaking of bread: 吃飯 1C 11:21
- 16) 名詞重覆: 1st superlative adj. 極, 至 Mt 23:7, Mt 7:21

預言 Prophecy

一、「預言」的定義

- 1. 信息性 (Proclamative, declarative, Kerygmatic) 林前 14:3, 彼後 1:19-21: 造就、安慰、勸勉、宣告神的旨意、心意、得救, 成聖為中心 (出 24:12)
- 2. 顯祕性 (Exposive, revelational: 顯明在隱密的事, 藉神的啟示, 宣告顯明。約 4:19, 王下 6:8-11)
- 3. 將來性 (Predictive) 申 31:29, 王下 5:27, 徒 11:27(申 18:22, 耶 28:8-9)

二、價值: 舊約 1/4 預言。主: 講預言 (太 24, 25, 20:19 受難)

- 1) 舊約, 證明 神之真實全能 (賽 41:21-24 → 今應驗聖經權威)
- 2) 警告與應許 (Warning & Promise)
- 3) 神永世的計劃 → 神掌管歷史 (詩 29:10)
- 4) 為不信的人作見證 林前 14:22, 徒 13:11-12, 徒 27:22, 26

三、分類:

- 1) 已成全: 基督的來臨 Advent (創 3:15, 賽 7:14, 亞 9:9, 11:12, 詩 22:1, 詩 16:10, 賽 53)
- 2) 國家興衰: 推羅 (結 26) 西頓 (結 28) 撒瑪利亞 (何 13:16) 以東 (賽 34, 結 25:13-14)
- 3) 埃及 (結 30) 尼尼微 (鴻 1:8-10) 巴比倫 (賽 13:19)
- 4) 成全中: 以色列 (太 24:32) 本世危險 (提後 3:1-5) 十國 (但 7:19, 啟 13)
- 5) 將來: 被提 (帖前 4:13-18) 大災難 (啟 4) 千禧年 (啟 20:1-6) 新天新地 (啟 21:22)
- 6) 最後審判 (啟 20:11-15)

四、解釋預言重要原則：

1) 辨別『應驗時期』：

主再來之前 (Interadvent) (太 13，太 24:4-14)

主第二次再來 (2nd Coming) [兩個步驟 two phases]

(太 24:24-44，但 7:13-14，亞 14:4)

千禧年 (Millenium) (賽 11, 65)

2) 重疊性 (Foreshortened, Overlapping)：

賽 9:6-7，彌 5:2-4，亞 9:9-10

賽 61:1-4 (路 4:18-19)，珥 2:28-31

彼後 3:10 (啟 21:1)

3) 雙重應驗 (Dual fulfillment)：

太 24:15-18 部分與最終應驗 (partial & final)

創 15:5 屬肉體與屬靈 (physical & spiritual)，

賽 14:12-14，結 28:11，結 37:1-10

4) 注意預言裡之『象徵』 Symbols：啟 9:7-19

雅各書	1	2	3 4	5	6	7	8	a	b	11
1:1-11	請十二支派安	試煉中大喜樂	因為：信心↓忍耐↓成全備	若缺少：智慧↓求□□□求↓賜給	只憑信心來↓因為□□： □像□波浪	這樣人從主無所得	心懷二意者皆無定見	富足降卑要喜樂↓因□□：□□：	如同草上的花：	草枯花謝，富足也要這樣
					原因			原因		
	問安	果因(原因)	發展律	假設律——必然律	說明律——比較律	結論律	說明律	果因律	比較律	比較律

真智慧

2	3	5	9-11	12-16	17-18	19	21	21	22-25	26	27
試煉中以為喜樂	知道試煉↓成全	得智慧：求	看破富貴美容	分辨試探之源	認識眾善之源	快聽慢怒	脫去污穢	存心溫柔	聽道行道	勒住舌頭	看顧孤兒