**PROLEGOMENA绪论**

**Introduction to the Study of Christian Doctrine基督教教义学习简介**

**Chapter 2 – The Source of Christian Doctrine: Holy Scripture**

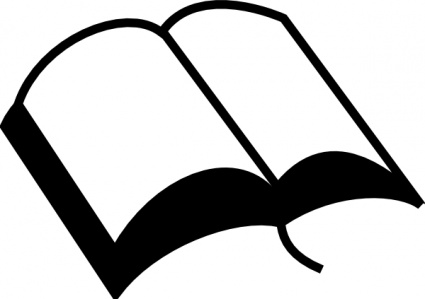
**第二章——基督教教义来源：圣经**

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**Introduction简介**



In lesson 6 we considered the attributes of the Bible – its unity and its clarity. The Bible also is the absolute truth. The Bible is all we need to be saved.

在第六课中，我们学习了圣经的属性——一致，清楚。圣经亦是绝对真理。圣经是我们得救唯一所需。

We then began the study of interpretation of the Bible. In *this* lesson we will conclude an overview of proper interpretation of the Bible. Then we will compare these principles with false methods of Bible interpretation.

接下来我们要学习如何解释圣经。本课中，我们会学习恰当解释圣经的一个概览。然后会将这些原则和不好的圣经解释方法做对比。

1. **The Bible employs a variety of figures of speech.**

**圣经使用了许多修辞手段**

1. It is important for the reader of the Bible to recognize figures of speech when they are part of the text. If we fail to recognize a figure of speech, we will fail to correctly understand what our Lord is saying to us in that passage of the Bible.

读者能够准确认出经文当中的修辞，这一点非常重要。如果无法辨别是否修辞，我们就无法正确理解主在圣经当中要告诉我们的信息。

1. Figures of speech are valuable because figures of speech use something we already know [from our everyday experiences of this life] to teach us something God wants us to learn. The Bible contains many truths which we don’t know by nature. Frequently, figures of speech are used to teach us these truths. For example, our Lord’s parables [which are similes or metaphors] include things with which we are familiar (e.g., planting seeds into the soil). Jesus uses these familiar experiences to teach us something about how God’s Word works in our hearts (e.g., The Parable of the Farmer and the Seed) or about the gracious love of God for us (e.g., The Parable of the Workers in the Vineyard).

修辞意义重大，是因为其使用我们所明白的东西（就是我们日常能够经验的东西），来教导那些神希望我们能够学习的东西。圣经当中有许多真理是我们生来所无法理解的。所以，修辞往往用于教导我们这类真理。例如，主的比喻（明喻和暗喻）就使用了我们所熟知的东西（例如，撒种在土里）。耶稣使用这些人们熟悉的经验来教导我们，关于神的话如何在人的心里做工（例如，撒种的和种子的比喻），或者关于神对我们所存的充满恩典的爱（例如，葡萄园工人的比喻）。

1. The text of *God So Loved the World* lists thirteen (13) figures of speech. It is worth your effort and time to learn about these various figures of speech so that you will recognize them as you read the Bible. False interpretations and teachings have developed because people failed to recognize the figures of speech which are included in the text of the Bible.

课本《神爱世人》列举了十三中修辞手法。这些修辞手法值得好好学习，这样，在阅读圣经的时候，你就能够加以辨别。错误的解释和教导，往往源于人们无法识别出圣经当中的修辞。

**Identify the figure of speech in each of these passages:**

**写出下列经文当中使用的修辞：**

**What is the *simile* in Psalm 42:1? 诗42：1中的明喻是什么？**

As the deer pants for streams of water,  
    so my soul pants for you, my God.

神阿，我的心切慕你，

如鹿切慕溪水。

**What is the *synecdoche* in Psalm 16:9? 诗16:9中的提喻是什么？**

**9**Therefore my heart is glad and my tongue rejoices;  
    my body also will rest secure,

因此我的心欢喜，我的灵快乐。

我的肉身也要安然居住。

**What is the *metonymy* in Luke 16:29? 路16:29 中的转喻是什么？**

**29**“Abraham replied, ‘They have Moses and the Prophets; let them listen to them.’

亚伯拉罕说，他们有摩西和先知的话，可以听从。

1. **The Bible contains many *types* and *symbols*.**

**圣经当中使用了许多*预表*和*象征***

* + - 1. A *type* is a prediction of the future. For example, the Passover lamb (Exodus 12) was a *type* of Jesus, the Lamb of God, who has come into the world. Jesus has fulfilled this *type* by the sacrifice of himself on the altar of his cross.

预表是对未来的预言。例如，逾越节的羔羊（出12）就是预表耶稣，神的羔羊，来到世上。耶稣成就了这一预表，他把自己献在了十字架的祭坛之上。

**John 1:29-30**

**29**The next day John saw Jesus coming toward him and said, “Look, the Lamb of God, who takes away the sin of the world! **30**This is the one I meant when I said, ‘A man who comes after me has surpassed me because he was before me.’

**约1:29-30**

次日，约翰看见耶稣来到他那里，就说，看哪，神的羔羊，除去世人罪孽的。这就是我曾说，有一位在我以后来，反成了在我以前的。因他本来在我以前。

**1 Corinthians 5:7**

**7**Get rid of the old yeast, so that you may be a new unleavened batch—as you really are. For Christ, our Passover lamb, has been sacrificed.

**林前5:7**

你们既是无酵的面，应当把旧酵除净，好使你们成为新团。因为我们逾越节的羔羊基督已经被杀献祭了。

* + - 1. A *symbol* is useful because it illustrates or reminds us of something we already know. For example, we know that Jesus, the Lamb of God, has suffered and died on a cross to pay for all our sins (John 19:30). The cross (displayed in our church buildings, in our homes, or on our bodies and clothing) is therefore a *symbol* which is able to remind us of the **payment** Jesus made for our sins.

象征是有用的，因为它阐明或者提醒我们想起已知的东西。例如，我们知道，耶稣，神的羔羊，在十字架上受苦舍命，为我们的罪付上了代价（约19:30）。因此，十字架（挂在我们的教堂上、家里、身上或者衣服上）是一个象征，象征着耶稣基督为我们的罪所付的**代价**。

**Galatians 3:1**

You foolish Galatians! Who has bewitched you? Before your very eyes Jesus Christ was clearly portrayed as crucified.

**加3:1**

无知的加拉太人哪，耶稣基督钉十字架，已经活画在你们眼前，谁又迷惑了你们呢？

**Galatians 6:14**

**14**May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.

**加6:14**

但我断不以别的夸口，只夸我们主耶稣基督的十字架。因这十字架，就我而论，世界已经钉在十字架上。就世界而论，我已经钉在十字架上。

1. **The Bible interprets its own prophecies.**

**圣经解释自己的预言**

* + - 1. Prophecies are God’s message for the world.

预言是神给世界的信息

* 1. **God’s message may have to do with things that have already happened, which are happening right now, or which will happen sometime in the future. It is all the same to God because he lives outside of time.**

**神的信息可能是过去已经发生的事情、现在正在发生的事情，或者以后将会发生的事情。对神而言，这些并没有任何区别，因为神并不受时间的限制。**

**Psalm 90:1-2**

**1**Lord, you have been our dwelling place  
    throughout all generations.  
**2**Before the mountains were born  
    or you brought forth the whole world,  
    from everlasting to everlasting you are God.

**诗90:1-2**

主阿，你世世代代

作我们的居所。

诸山未曾生出，

地与世界你未曾造成，

从亘古到永远，你是神。

* 1. **God’s *Word* is what God’s *words* mean. God’s *Word* is a message, not a mantra. God’s *Word* is not “*sound and fury signifying nothing*”[[1]](#footnote-1). God’s *Word* is a meaningful and powerful *message* from God to his world.**

**神的道就是神的话语的含义。神的道是一个信息，不是咒语。神的道并不是“乱哄哄，闹嚷嚷，却毫无意义”1。神的道是神赐给世界的信息，意义非凡，满有能力。**

**1 Peter 1:23**

**3**For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God.

**彼前1:23**

你们蒙了重生，不是由于能坏的种子，乃是由于不能坏的种子，是借着神活泼常存的道。

* 1. **God’s *Word* is not magical incantation. Religions of the world use hocus pocus and abracadabra to impress and to deceive people. It is all “smoke and mirrors”. God’s word has meaning and power. It is able to convict and to convert sinners. This is why the believer does well to meditate on the Word of God. In this way the Bible’s powerful message is understood correctly so that the Word’s powerful message may work powerfully in that person’s heart.**

**神的话并非是魔法咒语。世界的宗教使用一些小把戏以及胡言乱语来使人印象深刻，从欺骗众人。不过是“烟雾和镜子”罢了。神的话大有意义和能力，可以使罪人知罪，并且悔改。这就是基督徒默想神的话，会变好的原因。如此，圣经大有能力的信息能够被人正确理解，其信息可以在人心里做伟大的工。**

**Psalm 1:1-3**

**1**How blessed is the man  
    who does not walk in the advice of the wicked,  
    who does not stand on the path with sinners,  
    and who does not sit in a meeting with mockers.  
**2**But his delight is in the teaching of the Lord,  
and on his teaching he meditates day and night.  
**3**He is like a tree planted beside streams of water,  
    which yields its fruit in season,  
    and its leaves do not wither.  
Everything he does prospers.

**诗1:1-3**

1不从恶人的计谋，

不站罪人的道路，

不坐亵慢人的座位。

2惟喜爱耶和华的律法，昼夜思想，

这人便为有福。

3他要像一棵树栽在溪水旁，

按时候结果子，

叶子也不枯干。

凡他所作的，尽都顺利。

* + - 1. God’s prophecies about the future are fulfilled in one of two ways

神对未来的预言由两种方式中的一种来成就

* + - * 1. **Some of these predictions have a single fulfillment in Christ.**

**一些预言在基督身上一次应验**

**Micah 5:2** “But you, Bethlehem Ephrathah,  
    though you are small among the clans of Judah,  
out of you will come for me one who will be ruler over Israel,  
whose origins are from of old, from ancient times.”

**弥5:2**

伯利恒，以法他阿，

你在犹大诸城中为小。

将来必有一位从你那里出来，

在以色列中为我作掌权的。

他的根源从亘古，

从太初就有。

**Matthew 2:3-6**

**3**When King Herod heard this he was disturbed, and all Jerusalem with him. **4**When he had called together all the people’s chief priests and teachers of the law, he asked them where the Messiah was to be born.**5**“In Bethlehem in Judea,” they replied, “for this is what the prophet has written:

**6**“‘But you, Bethlehem, in the land of Judah,  
    are by no means least among the rulers of Judah;  
for out of you will come a ruler  
    who will shepherd my people Israel.’

**太2:3-6**

希律王听见了，就心里不安。耶路撒冷合城的人，也都不安。

他就召齐了祭司长和民间的文士，问他们说，基督当生在何处。

他们回答说，在犹太的伯利恒。因为有先知记着说，

犹大地的伯利恒阿，你在犹大诸城中，并不是最小的。因为将来有一位君王，要从你那里出来，牧养我以色列民。

**Psalm 16:10**

For you will not abandon me to the grave. Neither will you let your Holy One see decay.

**诗16:10**

因为你必不将我的灵魂撇在阴间。也不叫你的圣者见朽坏。

**Acts 2:29-33**

**29**“Fellow Israelites, I can tell you confidently that the patriarch David died and was buried, and his tomb is here to this day. **30**But he was a prophet and knew that God had promised him on oath that he would place one of his descendants on his throne. **31**Seeing what was to come, he spoke of the resurrection of the Messiah, that he was not abandoned to the realm of the dead, nor did his body see decay. **32**God has raised this Jesus to life, and we are all witnesses of it. **33**Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear.

**徒2:29-33**

弟兄们，先祖大卫的事，我可以明明地对你们说，他死了，也葬埋了，并且他的坟墓，直到今日还在我们这里。大卫既是先知，又晓得神曾向他起誓，要从他的后裔中，立一位坐在他的宝座上。就预先看明这事，讲论基督复活说，他的灵魂，不撇在阴间，他的肉身，也不见朽坏。这耶稣，神已经叫他复活了，我们都为这事作见证。他既被神的右手高举又从父受了所应许的圣灵，就把你们所看见所听见的，浇灌下来。

* + - * 1. **Some of these predictions have more than one fulfillment.**

**有些预言多次应验**

**Jeremiah 31:15**

**15**This is what the Lord says:

“A voice is heard **in Ramah,**  
    mourning and great weeping,  
Rachel weeping for her children  
    and refusing to be comforted,  
    because they are no more.”

**耶31:15**

耶和华如此说，

**在拉玛**听见号啕痛哭的声音，

是拉结哭她儿女，

不肯受安慰，

因为他们都不在了。

**Hosea 5:8-9**

**8**“Sound the trumpet in Gibeah,  
    the horn **in Ramah**.  
Raise the battle cry in Beth Aven;  
    lead on, Benjamin.  
**9**Ephraim will be laid waste  
    on the day of reckoning.  
Among the tribes of Israel  
    I proclaim what is certain.

**何5:8-9**

你们当在基比亚吹角，

**在拉玛**吹号，

在伯亚文吹出大声，

说，便雅悯哪，有仇敌在你后头。

在责罚的日子，

以法莲必变为荒场。

我在以色列支派中。

指示将来必成的事。

**Matthew 2:16-18**

**16**When Herod realized that he had been outwitted by the Magi, he was furious, and he gave orders to kill all the boys in Bethlehem and its vicinity who were two years old and under, in accordance with the time he had learned from the Magi. **17**Then what was said through the prophet Jeremiah was fulfilled: “A voice is heard **in Ramah**,  weeping and great mourning,  
Rachel weeping for her children and refusing to be comforted, because they are no more.”

**太2:16-18**

希律见自己被博士愚弄，就大大发怒，差人将伯利恒城里，并四境所有的男孩，照着他向博士仔细查问的时候，凡两岁以里的，都杀尽了。

这就应了先知耶利米的话，说，

**在拉玛**听见号啕大哭的声音，

是拉结哭她儿女，

不肯受安慰，

因为他们都不在了。

1. **False methods of interpreting the Bible include the use of allegory.**

**解释圣经的错误方法包括滥用寓言修辞**

* + - 1. The use of allegory was popular already in the 2nd and 3rd centuries of the Christian era. Allegorizing turns the Bible into a book which is used to say whatever the teacher wants it to say. The LORD condemns this misuse of his Word.

基督徒时代的公元第二、三世纪，滥用寓言已经很常见了。用寓言来解释圣经，使得老师怎么解释，意思就是什么，圣经不再是圣经。神会咒诅这种滥用圣经的经文。

**Jeremiah 23:25-29**

**25**“I have heard what the prophets say who prophesy lies in my name. They say, ‘I had a dream! I had a dream!’ **26**How long will this continue in the hearts of these lying prophets, who prophesy the delusions of their own minds? **27**They think the dreams they tell one another will make my people forget my name, just as their ancestors forgot my name through Baal worship. **28**Let the prophet who has a dream recount the dream, but let the one who has my word speak it faithfully. For what has straw to do with grain?” declares the Lord. **29**“Is not my word like fire,” declares the Lord, “and like a hammer that breaks a rock in pieces?

**耶23:25-29**

我已听见那些先知所说的，就是托我名说的假预言，他们说，我作了梦。我作了梦。说假预言的先知，就是预言本心诡诈的先知，他们这样存心要到几时呢？他们各人将所作的梦对邻舍述说，想要使我的百姓忘记我的名，正如他们列祖因巴力忘记我的名一样。得梦的先知可以述说那梦。得我话的人可以诚实讲说我的话。糠秕怎能与麦子比较呢？这是耶和华说的。耶和华说，我的话岂不像火，又像能打碎磐石的大锤吗？

* + - 1. Allegorizing allows the words of the Bible to mean various and several things. The fact is, the words of the Bible have only one basic meaning**.**

用寓言解释圣经会产生多种多样的意思。然而，实际上，圣经的话只有一个基本的意思

1. **Pietism leads to other false methods of interpreting the Bible.**

**敬虔主义导致其他错误解释圣经的方法**

* + - 1. 17th century pietism led people to use their own feelings and emotions to judge (determine) what the Bible means.

十七世纪的敬虔主义导致人们使用自己的感觉和感情来判断（决定）圣经的意思。

* + - 1. Pietism led to 18th century rationalism. Rationalism leads people to reject any part of the Bible which does not make sense to our reason and mind.

敬虔主义带来了十八世纪的理性主义。理性主义导致人们对圣经当中任何有违理性和思想的部分，都加以拒绝。

**1 Corinthians 2:9-10** Outside of the scriptures, we have no sense which can perceive the grace of God in Christ. Our conscience testifies to the law; the gospel is foreign to our way of thinking about our Creator. These things must be revealed to us.

**林前2:9-10** 除了圣经，我们没有其他方法可以明白神在基督里的恩典。我们的良心为律法作见证；我们思想造物主的方式和福音大相径庭。这些事情必须通过启示才能为我们所知。

**9**However, as it is written: “What no eye has seen, what no ear has heard, and what no human mind has conceived”— the things God has prepared for those who love him—

**10**these are the things God has revealed to us by his Spirit.

如经上所记，

神为爱他的人所预备的，

是眼睛未曾看见，

耳朵未曾听见，

人心也未曾想到的。

只有神借着圣灵向我们显明了。

因为圣灵参透万事，

就是神深奥的事也参透了。

Dr. Martin Luther (1483-1546) included this sentence in his explanation of the 3rd Article of the Apostles’ Creed:

**I believe that I cannot by my own thinking or choosing believe in my Lord Jesus Christ or to come to him. But the Holy Spirit has called me by the gospel….**

马丁路德博士（1483-1546）在解释使徒信经第三条的时候写了下面一句话：

**我相信，凭借我自己的思考或者选择，我不会相信主耶稣基督，也不会来到他面前。然而，按照福音，圣灵呼召我……**

Our mind and our ability to reason are wonderful gifts to us from our Creator. However, we must not use these abilities to determine whether or not what the Bible says is true. We use our minds to understand the message. By faith we accept the message – even when that message seems to contradict our thinking.

我们的思想以及分析能力，都是从神而来的美好恩赐。然而，我们不能使用这些来决定圣经所说的是否是真理。我们使用思想来理解圣经信息。通过信心来接受信息——尽管信息看起来和我们的理性相冲突。

**Isaiah 55:6-9**

Seek the Lord while he may be found;  
    call on him while he is near.  
**7Let the wicked forsake their ways**  
    and the unrighteous their thoughts.  
Let them turn to the Lord, and he will have mercy on them,  
    and to our God, for he will freely pardon.

**8**“For my thoughts are not your thoughts,  
    neither are your ways my ways,”  
declares the Lord.  
**9**“As the heavens are higher than the earth,  
    so are my ways higher than your ways  
    and my thoughts than your thoughts.

赛55:6-9

当趁耶和华可寻找的时候寻找他，相近的时候求告他。

恶人当离弃自己的道路。不义的人当除掉自己的意念，归向耶和华，耶和华就必怜恤他，当归向我们的神，因为神必广行赦免。

耶和华说，我的意念，非同你们的意念，我的道路，非同你们的道路。

天怎样高过地，照样我的道路，高过你们的道路，我的意念，高过你们的意念。

**2 Corinthians 10:4-5**

**4**The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. **5**We demolish arguments and every pretension that sets itself up against the knowledge of God, and we **take captive every thought** to make it obedient to Christ.

**林后10：4-5**

我们争战的兵器，本不是属血气的，乃是在神面前有能力可以攻破坚固的营垒，

将各样的计谋，各样拦阻人认识神的那些自高之事，一概攻破了，又**将人所有的心意夺回**，使他都顺服基督。

* + - 1. Rationalism led to 19th century denials of the very existence of God and therefore to a complete denial of the fact that the Bible is God’s verbally inspired Word.

理性主义导致在十九世纪人们否认神的存在，因此彻底否认圣经是神所默示的话

**1 Timothy 4:1-2**

The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons. **2**Such teachings come through hypocritical liars, whose consciences have been seared as with a hot iron.

**提前4:1-2**

圣灵明说，在后来的时候，必有人离弃真道，听从那引诱人的（邪）灵，和鬼魔的道理。这是因为说谎之人的假冒。这等人的良心，如同被热铁烙惯了一般。

**2 Timothy 3:1-5**

But mark this: There will be terrible times in the last days. **2**People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, **3**without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, **4**treacherous, rash, conceited, lovers of pleasure rather than lovers of God— **5**having a form of godliness but denying its power. Have nothing to do with such people.

**提后3:1-5**

你该知道，末世必有危险的日子来到。因为那时人要专顾自己，贪爱钱财，自夸，狂傲，谤？？，违背父母，忘恩负义，心不圣洁，无亲情，不解怨，好说谗言，不能自约，性情凶暴，不爱良善，卖主卖友，任意妄为，自高自大，爱宴乐不爱神。

有敬虔的外貌，却背了敬虔的实意。这等人你要躲开。

**Conclusion结语**



We should not be afraid to recognize and interpret figures of speech. Figures of speech are familiar to us. We use them regularly in our everyday conversations. It should not surprise us that the Bible contains figures of speech. Our God uses human language fully so that his mind may be revealed to us as fully as he wants his thoughts to be known. As we read the Bible, more and more we gain “the mind of Christ” (1 Corinthians 2:16).

对分辨修辞并且解释修辞，我们不应该害怕。修辞其实为我们所熟知。日常对话当中，我们也会常常使用。圣经使用修辞手法，对这一点，我们也不应该感到奇怪。我们的神完全使用人类的语言，这样，他的意念可以完全传达给我们，如同他所希望的那样。读圣经的时候，我们也会越来越明白“基督的心”（林前2:16）。

Therefore, this lesson has to do with something which maturing Christians will want to understand and practice so that we may better understand the message of the Bible.

因此，本课内容是成熟中的基督徒希望明白并且去践行的。这样，我们才能更好的理解圣经信息。

**DISCUSSION TIME**

**STUDENTS’ QUESTIONS**

**INSTRUCTOR’S QUESTIONS**

**Homework**

Review your notes from this lesson. Give correct answers to the following questions. You may also find correct answers to these questions in the book “God So Loved the World” as indicated on page 1 of this lesson. Be ready to discuss these questions and your answers at the beginning of the next session.

*Your first exam will follow lesson 12 of this course.*

**The Bible is its own interpreter**.

圣经为自己翻译。

1. Define the following figures of speech:

定义下面的修辞格：

1. Simile: Ps 42:1

明喻：诗篇42:1

1. Metaphor: Ps 84:3

隐喻：诗篇84:3

1. Metonomy: Lk 16:29

转喻：路加16:29

1. Synechdoche: Ps 16:9

提喻：诗篇16:9

1. Ellipsis: 1 Cor 6:13

省略：哥前6:13

1. Brachylogy: 1 Jn 5:9

**省略法：约翰一书**5:9

1. Euphemism: Ac 1:15

婉转的说法：使徒1:15

1. Litotes: Ro 1:16

**间接肯定法：罗马书**1:16

1. Hyperbole: Mk 1:5

夸张法：马可1:5

1. Irony: Gen 3:22

反语法： 创世纪3:22

1. Personification: Is 35:1

拟人化：以赛亚35:1

1. Allegory: Gal 4:21-31

寓言：加拉太4:21-31

1. Parable: Mt 13:24

比喻：马太13:24

1. Identify the three elements essential to a parable:

明确一个比喻的三个基本要素：

1. What is a type of Christ?

什么是基督的预表？

Give an example of a:

举例：

a. Person

b. Festival

c. Office

d. Event

e. Place

f. Institution

1. What is a symbol? 什么是象征？
2. What is prophecy? 什么是预言？
3. What is a direct or rectilinear prophecy? Cf. Isa 7:14; 9:6; 53; Ps 16:10

什么是直接的或直线预言？Cf. 赛7:14; 9:6; 53; 诗16:10

1. What is a typical prophecy? 2 Samuel 7:13.

什么是象征性预言？撒母耳记下 7:13.

1. List some of the prophecies concerning Christ which come from the Psalms. Cf. pp. 81, 82.

例举一些诗篇中关于基督的预言。Cf. pp. 81, 82.

1. What do Bible critics mean by speaking of “prophecies which flow from the event?”

圣经批评家说“预言源自事件”是什么意思？

**A brief history of false methods of biblical interpretation.**

**圣经诠释的错误方法之简要历史介绍。**

1. What is allegorizing?

什么是寓言化诠释？

1. Relate the history of allegorizing, identifying:

叙述寓言化诠释的历史，加以辨别：

a. Alexandria

b. Philo

c. Origen

d. Jerome

e. Augustine

f. Aquinas

1. With regard to allegorizing, identify the:

关于寓言化诠释，明确：

a. historical sense 历史意义

b. moral sense 道德意义

c. allegorical sense 寓言化诠释意义

d. anagogical 神秘意义

1. Explain: Luther stressed the single, fundamental meaning of the passages of the Bible.

解释：路德强调圣经章节的单一，基要意义。

1. Give a brief summary of the movement of Pietism.

简要概述虔信派的运动。

1. How did Pietism pave the way for the acceptance of 18th century rationalism?

虔信派怎样为接受18世纪理性主义铺平道路？

Pietism led to a view of the Bible which subjected it to the judgment of people. Rationalism took this idea farther by subjecting the Bible to the judgment of scientific finding and observations.

虔信派使得对圣经的看法服从于人的判断。理性主义采取的观点进一步使圣经服从于科学发现和观察的判断。

1. William Shakespeare, Macbeth, Act V. The distraught Macbeth is referring to what he believes is the meaninglessness of his life. God’s Word says it isn’t so. The redeemed life of the Christian is especially meaningful; ***eternally*** meaningful (John 15:16).

   威廉·莎士比亚，麦克白，第五幕。麦克白所说的这种烦躁是指他认为自己的人生毫无意义。然而，神的道说并非如此。基督徒被赎的生命非常有意义；有*永恒*的意义（约15:16）。 [↑](#footnote-ref-1)