**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**

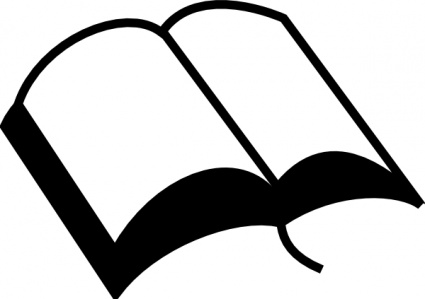
**第二章——基督教教义来源：圣经**

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**Introduction**



In lesson 7 we continued a look at Bible interpretation. Part of properly interpreting the Bible is to recognize a figure of speech when it is part of God’s Word to us. The LORD wishes to impart his mind and will to us – including his gracious and saving will in Jesus. He has chosen to use human language to do so.

在第七课中，我们继续学习了圣经解释的一些知识。恰当解释圣经包括辨别神的话当中所用的修辞手法，在这些修辞存在的时候。主希望把他的意念和意愿传达给我们——包括他在耶稣里满有恩典的拯救计划。他选择使用人类的语言来达成这一目的。

Human language includes figures of speech; the Lord our God uses figures of speech freely. A figure of speech makes an impression on us; it draws a picture or strikes us in another way so that the meaning of God’s Word is impressed on our mind and memory. As we study the Bible, we will want to recognize and understand figures of speech so that we understand and trust the truths which the LORD wants us to know and to believe.

人类语言包括修辞；主我们的神应用修辞挥洒自如。修辞能够让我们产生深刻印象；它能够带来一幅画面或者用另一种方法来震撼我们，这样，神的话语的意思就可以长存于我们的心思和记忆里面。学习圣经的时候，我们希望能够辨别并且理解这些修辞手法，从而理解并且信靠主要我们明白的真理，并且相信。

We then began a look at false ways to interpret the Bible. In this lesson we will conclude this review of false ways which must be avoided. Finally, we will see why confessions of our faith (e.g., the Apostles’ Creed) are valuable and how we are to regard and use our biblical confessions.

下面，我们来看一些解释圣经的错误方法。本课中，我们会以这些需要避免的错误方法做结。最后，我们会看到为什么信心宣言（如，使徒信经）意义重大，以及如何看待和使用合乎圣经的信仰宣言。

**False Methods of Biblical Interpretation**

~ continued and concluded ~

**错误的释经方法**

~续并完结~

1. **Higher Criticism of the Bible developed in the 19th century from 18th century rationalism.**

**发展于十九世纪的圣经高等考证源自十八世纪的理性主义**

1. Higher Criticism began as an attack on the books of the Old Testament.

高等考证一开始就对旧约书卷进行攻击

* 1. Higher Criticism began with the assertion that the Bible was not from God, but was of human origin.

高等考证刚开始就认定圣经并非来自神，而是来自人

* 1. Higher Critics teach that the five (5) books of Moses (Genesis-Deuteronomy) were not written by the prophet Moses, but were written by several authors over the course of many centuries after Moses.

高等考证专家教导人们，摩西五经（创世纪—申命记）并非由先知摩西所写，而是由摩西之后几个作者历经几个世纪写成

* 1. Higher Critics teach that all Old Testament books are a mixture of actual history and legend and stories not based on actual history.

高等考证专家教导人们，旧约书卷是由史实和一系列非史实的传说故事而构成的

1. Higher Criticism proceeded to attack the New Testament books – starting with the four (4) Gospels (Matthew, Mark, Luke, John).

高等考证继续攻击新约——从四福音书（马太福音，马可福音，路加福音，约翰福音）开始

* 1. Higher Criticism teaches that the Gospels contain many things which did not happen and which Jesus did not say.

高等考证教导，四福音书包括许多从未发生的事、耶稣从未说过的话

* 1. Higher Criticism teaches that the Gospels mostly contain stories and traditions which were written many decades after Jesus’ death and are not historically accurate.

高等考证教导，四福音书里面的故事和传统是耶稣死后几个世纪才写成的，并非史实

1. Higher Criticism reflects the attitudes of those who promote and teach it. Higher Criticism is a system of uncertainty based on a refusal to believe that the Bible is the verbally inspired Word of God.

高等考证体现了那些传扬并教导它之人的态度。高等考证是一个由不确定性构成的体系，这基于他们拒绝相信圣经是神所默示的话。

1. Christians reject the higher critical view of the Bible. We accept and are comforted by the fact that God has spoken and he still speaks to us through the wonderfully preserved words of the Bible. The believer who has this attitude receives our LORD’s approval and blessing.

基督徒拒绝用高等考证的方法来对待圣经。我们相信，神说了圣经上的话，并且神还会继续通过这部被奇迹保留下来的圣经继续向我们说话。我们接受这一事实，并且受到安慰。

**Isaiah 57:15**

**15**For this is what the high and exalted One says—  
    he who lives forever, whose name is holy:  
“I live in a high and holy place,  
    but also with the one who is contrite and lowly in spirit,  
to revive the spirit of the lowly  
    and to revive the heart of the contrite.

**赛57:15**

因为那至高至上，永远长存，名为圣者的如此说，

我住在至高至圣的所在，

也与心灵痛悔谦卑的人同居，

要使谦卑人的灵苏醒，

也使痛悔人的心苏醒。

**Isaiah 66:2**

Has not my hand made all these things, and so they came into being?”  
declares the Lord.

“These are the ones I look on with favor:  
    those who are humble and contrite in spirit, and who tremble at my word.

赛66:2

耶和华说，

这一切都是我手所造的，

所以就都有了。

但我所看顾的就是

虚心痛悔因我话而战兢的人。

* 1. The Bible claims to be the verbally inspired word of God

**2 Peter 1:20-21**

Above all, you must understand that no prophecy of Scripture came about by the prophet’s own interpretation of things. **21**For prophecy never had its origin in the human will, but prophets, though human, spoke from God as they were carried along by the Holy Spirit.

**彼后1:20**

第一要紧的，该知道经上所有的预言，没有可随私意解说的。因为预言从来没有出于人意的，乃是人被圣灵感动说出神的话来。

**1 Corinthians 2:12-13**

**12**What we have received is not the spirit of the world, but the Spirit who is from God, so that we may understand what God has freely given us.**13**This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, explaining spiritual realities with Spirit-taught words.

**林前2:12-13**

我们所领受的，并不是世上的灵，乃是从神来的灵，叫我们能知道神开恩赐给我们的事。并且我们讲说这些事，不是用人智慧所指教的言语，乃是用圣灵所指教的言语，将属灵的话，解释属灵的事。

* 1. Jesus tells us that the prophetic and apostolic texts are God’s Word.

耶稣告诉我们神的话是先知和使徒的书

**John 14:25-26**

**25**“All this I have spoken while still with you. **26**But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.

**约14:25-26**

我还与你们同住的时候，已将这些话对你们说了。但保惠师，就是父因我的名所要差来的圣灵，他要将一切的事，指教你们，并且要叫你们想起我对你们所说的一切话。

**John 15:26-27**

**26**“When the Advocate comes, whom I will send to you from the Father—the Spirit of truth who goes out from the Father—he will testify about me. **27**And you also must testify, for you have been with me from the beginning.

**约15:26-27**

但我要从父那里差保惠师来，就是从父出来真理的圣灵。他来了，就要为我作见证。你们也要作见证，因为你们从起头就与我同在。

* 1. Fulfilled prophecy is evidence of the fact that the Bible is God’s true Word.

预言应验证实了圣经是神的话

**Luke 1:46-48**

And Mary said: “My soul glorifies the Lord and my spirit rejoices in God my Savior,  
for he has been mindful of the humble state of his servant.  
From now on all generations will call me blessed….

**路1:46-48**

马利亚说，我心尊主为大，

我灵以神我的救主为乐。

因为他顾念他使女的卑微。从今以后，万代要称我有福。

**Matthew 24:14**

And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.

**太24:14**

这天国的福音，要传遍天下，对万民作见证，然后末期才来到。

**Matthew 26:13**

Truly I tell you, wherever this gospel is preached throughout the world, what she has done will also be told, in memory of her.”

**太26:13**

我实在告诉你们，普天之下，无论在什么地方传这福音，也要述说这女人所行的，作个纪念。

* 1. The Bible proves its divine origin and nature in our hearts and lives.

圣经在我们的心灵和生命中动工，证实它是从神而来

**Luke 24:32**

They asked each other, “Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?”

**路24:32**

他们彼此说，在路上，他和我们说话，给我们讲解圣经的时候，我们的心岂不是火热的吗？

**John 7:16-17**

**16**Jesus answered, “My teaching is not my own. It comes from the one who sent me. **17**Anyone who chooses to do the will of God will find out whether my teaching comes from God or whether I speak on my own.

**约7:16-17**

耶稣说，我的教训不是我自己的，乃是那差我来者的。人若立志遵着他的旨意行，就必晓得这教训或是出于神，或是我凭着自己说的。

* 1. The gospel of Jesus’ death and resurrection give us eternal life and great hope.

耶稣死而复活的福音带给我们永生和希望

**Romans 4:25-5:1**

**5**He was delivered over to death for our sins and was raised to life for our justification. **1** Therefore, since we have been justified through our Lord Jesus Christ.

**罗4:25-5:1**

耶稣被交给人，是为我们的过犯，复活是为叫我们称义。（我们既因信称义，就借着我们的主耶稣基督，得与神相和。

**2 Peter 1:3-4**

**3**His divine power has given us everything we need for a godly life through our knowledge of him who called us by his own glory and goodness. **4**Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature, having escaped the corruption in the world caused by evil desires.

**彼后1:3-4**

神的神能已将一切关乎生命和虔敬的事赐给我们，皆因我们认识那用自己荣耀和美德召我们的主。因此他已将又宝贵又极大的应许赐给我们，叫我们既脱离世上从情欲来的败坏，就得与神的性情有分。

1. **The Lutheran Confessions in the Book of Concord reflect what the Bible teaches. These confessions express the truth we believe and profess before the world.**

**《协同书》里面的路德宗信条体现了圣经的教导。这些信条表明了我们相信并且持守的真理，这些真理在世界以先就存在。**

1. The Book of Concord contains the three (3) ancient and ecumenical (universal) creeds. These creeds are useful in congregational worship. These creeds also form an outline of basic Christian truth and can be used to confess and to teach the Christian faith.

《协同书》包括三部古老的普世信经。这些信经对教会崇拜有益，也形成了基督教基要真理的框架，可以用来宣告信仰，教导基督教信仰。

* 1. The Apostles’ Creed (AD 250)

使徒信经（公元250年）

* 1. The Nicene Creed (AD 325 & 381)

尼西亚信经（公元325年&381年）

* 1. The Athanasian Creed (5th Century AD)

亚大纳西信经（公元五世纪）

1. The Book of Concord (published 1578) includes the three ecumenical creeds (above) as well as seven (7) confessions written in the 16th century, in Germany.

《协同书》（1578年出版）包括三部普世信经（见上）以及十六世纪成文于德国的七大信条

* 1. Confessions which are useful for families when teaching and reviewing basic truths of the Bible at home.

信条对人们在家里教导和温习圣经基要真理多有益处

* + 1. **Luther’s Large** **Catechism** (1529)

**路德大问答（1529）**

* + 1. **Luther’s Small Catechism** (1529)

**路德小问答**

* + - 1. The Ten Commandments 十诫
      2. The Apostles’ Creed 使徒信经
      3. The Lord’s Prayer 主祷文
      4. Holy Baptism 圣洗礼
      5. Holy Communion 圣餐礼
      6. (The ministry of the keys and confession was added later on.) 后面会加上对天国钥匙 和信条的使用和管理
  1. Confessions which summarized the teaching of the Reformers who worked with Martin Luther in Wittenberg, Germany.

信条总结了在德国威丁堡和马丁路德一起服事的宗教改革家的教导

* + 1. **The Augsburg Confession** – written by Phillip Melanchthon and presented to the Holy Roman Emperor on June 25, 1530.

**奥斯堡信条——**由菲利浦·墨兰顿所写，并于1530年6月25日呈给罗马帝国皇帝

* + 1. **The Apology** (defense) **of the Augsburg Confession.**  This document was also written by Phillip Melanchthon. The Apology was a response to the Confutation, Rome’s reply to the Augsburg Confession.

**奥斯堡信条辩护。**该文件也是由菲利浦·墨兰顿所写。辩护是针对罗马对奥斯堡信条的驳斥，是对驳斥的回应。

* 1. A confession which was written by Martin Luther as a “last will and testament” of his personal faith. He wrote this document when his life seemed to be soon ending (1537).

该信条是由马丁路德所写，作为他个人信仰的“遗嘱和见证”。他写下该文件的时候，已经是人生的终点（1537年）。

* + 1. **The Smalcald Articles 施马加登信条**
  1. A rather lengthy treatment of doctrinal matters designed to restore concord (peace) among the teachers in the Lutheran church. Discord had arisen during the decades after Luther’s death in 1546 because of religious and political turmoil.

该部分对教义的长篇论述是为了恢复路德宗教会内部教师之间的协和（和平）。1546年路德死后数十年，教会由于宗教上和政治上的动乱而出现不和。

* + 1. **The Formula of Concord 协同式**
    2. **The Thorough** (lengthier) **Declaration of the Formula of Concord 宣言全（长）文**

1. Confessional Lutherans subscribe to all these confessions *because* (Latin: *quia*) they agree with what the Bible teaches. Christians want their confession of faith to be clear and unmistakable.

路德宗信众认同这些信经，是*因为*（拉丁文：*quia*）它们符合圣经的教导。基督徒都希望自己所信的清楚明白、正确无误。

**1 Corinthians 14:7-8**

**7**Even in the case of lifeless things that make sounds, such as the pipe or harp, how will anyone know what tune is being played unless there is a distinction in the notes? **8**Again, if the trumpet does not sound a clear call, who will get ready for battle?

**林前14:7-8**

就是那有声无气的物，或箫，或琴，若发出来的声音，没有分别，怎能知道所吹所弹的是什么呢？若吹无定的号声，谁能预备打仗呢？

**Conclusion结语**



Precision in the matter of public teaching is a noble effort and goal. Confessions of a church body’s teaching helps those who are inquiring to know what that church body approves and rejects.

在公开教导的时候能够准确，是一个崇高的成就和目标。教会的教导信条可以帮助人们明白什么是教会所允许的，什么是教会所禁止的。

Confessions of what the Bible teaches provide a basis for membership in a church and for unity in that church.

圣经教导的信条给教会的会友一个根基，也能够促进教会的合一。

It is our Lord’s desire that we confess the truths of the Bible clearly and correctly.

能够清楚明白、完全无误地宣告自己信仰的真理，是我们主的希望。

**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 historical-critical method.**

**Religion 3001: Doctrine 1**

**Lesson 8, pp. 87-96**

**The historical-critical method.**

**历史-批判法**

1. Explain the following components of the historical-critical method and refute them.

解释下面历史-批判法的构成并进行反驳。

a. Form criticism 形式考证

b. Source criticism 批判来源

c. Redaction criticism 编修批判

d. Religion criticism 宗教批判

2. What gave rise to the movement of Neo-orthodoxy? 什么引起**新正统运动产生？**

3. How did Karl Barth view Genesis 3 and the events of Jesus’ life, death, and resurrection?

卡尔·巴特怎样看待创世纪3章和耶稣的生，死和复活？

1. Comment on Rudolph Bultmann’s views on:

对于鲁道夫·布尔特曼以下的观点给以评论：

a. Demythologizing the Gospels.

除去福音书的神话色彩 。

b. Existentialism. 存在主义。

5. How did Bultmann pave the way for post-modernism?

布尔特曼怎样为后现代主义铺路？

1. What is the end result of the historical-critical method of biblical interpretation?

历史-批判法解经的最终结果是什么？

**The Lutheran Confessions accurately reflect what the Bible teaches.**

**路德信纲正确地反映圣经的教导。**

1. Why are confessions necessary in the life of the church?

为什么信纲在教会生活中是必要的？

1. Relate the history of the following:

叙述下面的历史：

a. The Apostles’ Creed 使徒信经

b. The Nicene Creed 尼西亚信经

c. The Athanasian Creed 亚他拿修信经

3. Give a brief description and the content of the following: 简要描述下面的内容：

a. Small Catechism 小教理问答

b. Large Catechism 大教理问答

c. Augsburg Confession 奥格斯堡信条

d. The Apology of the Augsburg Confession 奥格斯堡信纲辩

e. The Smalcald Articles 施马加登信条

f. The Formula of Concord 协和信条

4. Distinguish between correct and incorrect subscription to the Lutheran confessions? Which do we accept, and why?

分辨什么是正确方式同意路德信纲，什么是错误方式同意路德信纲？我们要接受哪一个，为什么？

5. What is the relation of the Confessions to the Bible?

信纲与圣经的关系是什么？

6. How would you answer someone who said we are not bound to accept the inspiration of Scripture, because the Lutheran Confessions do not address the issue?

有人说我们不一定要接受圣经的默示，因为路德信纲没有阐明这个问题，我们如何回答他们？

7. Why are the Confessions worthy of our regular study?

为什么信纲值得我们经常学习？