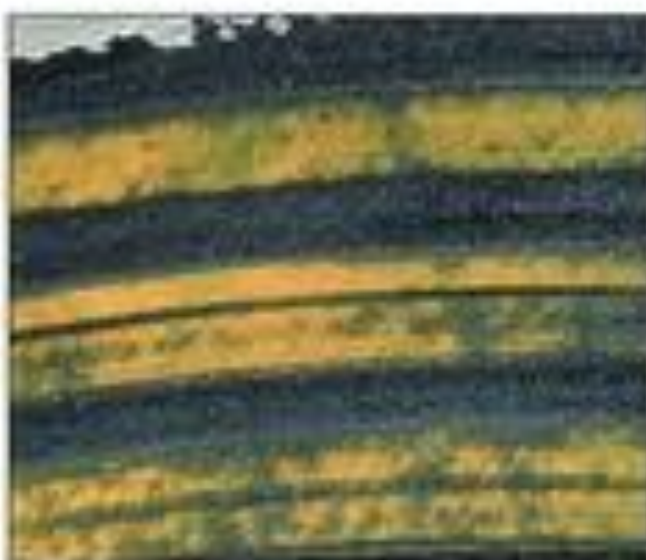


BRIAN R. KELLER

Bible



God's Inspired,
Inerrant Word

People's
BIBLE
Teachings

试读本

The People's Bible Teachings

大众圣经教导

BIBLE

圣经

God's Inspired, Inerrant Word

受神默示，圣经无误

作者：Brian R. Keller 译者：邱良杰

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Editor's Preface

编者前言

The People's Bible Teachings is a series of books on all of the main doctrinal teachings of the Bible.

大众圣经教导是关于圣经所有主要教义教导的一系列丛书。

Following the pattern set by The People's Bible series, these books are written especially for laypeople. Theo-logical terms, when used, are explained in everyday language so that people can understand them. The authors show how Christian doctrine is drawn directly from clear passages of Scripture and then how those doctrines apply to people's faith and life. Most importantly, these books show how every teaching of Scripture points to Christ, our only Savior.

与大众圣经读本的模式相同，本套丛书特地为平信徒而写，书中所涉及的神学术语，都被解释成人们易于理解的日常用语。作者展示了圣经经文是如何直接得到基督教教义的，并且这些教义怎样应用于人们的信仰和生活中。最重要的是，本套丛书展示了圣经的每一个教导，都指向耶稣基督——我们唯一的救主。

The authors of The People's Bible Teachings are parish pastors and professors who have had years of experience teaching the Bible. They are men of scholarship and practical insight.

大众圣经教导的每一位作者，都是教会牧师和神学教授，他们有多年的教导圣经的经验，并在知识和实践上都拥有深刻的见解。

We take this opportunity to express our gratitude to Professor Leroy Dobberstein of Wisconsin Lutheran Seminary, Mequon, Wisconsin, and Professor Thomas Nass of Martin Luther College, New Ulm, Minnesota, for serving as consultants for this series. Their insights and assistance have been invaluable.

我们在此表达我们对威斯康辛路德宗神学院的勒罗伊·多贝尔施泰因教授和马丁路德大学的托马斯·纳斯教授的感激之情，他们为本套丛书提供了很多宝贵的建议，他们的见解和帮助都是无价的。

We pray that the Lord will use these volumes to help his people grow in their faith, knowledge, and understanding of his saving teachings, which he has revealed to us in the Bible. To God alone be the glory.

我们祈求上帝使用本套丛书，帮助他的子民在真理、知识上成长，更好的理解他拯救的教导，这教导本是他圣经中展示给我们的。一切荣耀归于上帝。

Curtis A. Jahn

柯蒂斯·A·姜
Series Editor

丛书主编

Introduction

简介

Who is God? Where did the universe come from? Why is there so much suffering in the world? What happens when you die? What is the only way to heaven? How can I be sure that Jesus loves me?

上帝是谁？宇宙从何而来？世上为何有如此多的苦难？人死之后会怎样？哪一条路才是通往天堂的唯一道路？我怎样才能确信耶稣爱我呢？

These are very important questions! Without the Bible, we would have to flail about in uncertainty. Unfortunately, many people do flail about in uncertainty. They don't know the answers to the questions printed above, or they are not certain of their answers. Some are convinced of incorrect answers to these questions simply because they have not read, or do not believe, what the Bible says.

这些问题事关重大！若是没有圣经，我们就会对这些问题摇摆不定。很不幸，也确实有不少人摇摆不定。他们不晓得如何回答上述问题，或者说，他们不确定自己的答案是否正确。一些人则坚信错误的答案，因他们未曾读过圣经，或因他们不信圣经所言。

This volume was written to introduce the Bible to people just like you. Everyone needs to know what the Bible is and what it says. Whether you are just beginning your study of the Bible or continuing your Christian education after decades of familiarity with Holy Scripture, this book aims to encourage you to read the Bible for what it is: God's verbally inspired and inerrant Word.

笔者写此书的目的是为了向您这样的读者介绍圣经。每个人都需要了解圣经及其内容。无论你是刚开始学习圣经，还是已经熟知圣经数十载，此书都旨在鼓励你按圣经之所是——即，上帝逐字默示、无误的话语——来阅读圣经。

This particular volume in the People's Bible Teachings series seeks to provide scriptural answers to key questions, such as:

大众圣经教导系列中这册特定的书本力图基于圣经为您解答一些关键问题，例如：

- What is the Bible, and what isn't it?
- 圣经是什么？圣经不是什么？
- Why did God give us the Bible, and how is it useful?
- 上帝为何赐给我们圣经，它有怎样的益处？
- What does the Bible say, and how does it point to Christ?
- 圣经说了些什么，它又如何指向基督？

In addition, this book seeks to offer reliable answers to the following:

另外，此书力图就以下问题为您提供可靠的答案：

- When was the Bible written and by whom?

- 圣经何时被写成，由谁写成？
- How was the Bible passed down to us, and how do we know that the Bible is different from any other book?
- 圣经如何流传给我们，我们又如何得知圣经有别于其它书籍？
- Why has the Bible been translated, and what are the differences between modern versions of the Bible?
- 圣经为何要被翻译，不同当代圣经译本之间有何区别？
- What Bible study tools are most helpful for reading and understanding the Bible?
- 哪种圣经学习工具对阅读和理解圣经最有益处？

This book is not intended to be an end to itself. Its purpose is to urge you to pick up your Bible, regard it as God's Holy Word, and read it often, for the rest of your life. May God bless you through his saving Word!

此书并非仅仅旨在完成论述，更旨在鼓励你拿起你的圣经，将其视为上帝的圣言，余生时常诵读。愿上帝藉他拯救的话语祝福你！

What Is the Bible?

圣经是什么？

The Bible is the best-selling book of all time. It has been translated into most of the languages of the world, sometimes in more than one version. Most people today own, or have easy access to, a copy of the Bible. You will find Bibles in motel rooms, funeral homes, and locker rooms of professional sports teams. Your local public library probably has at least one copy of the Bible.

圣经是有史以来最为畅销的书本。它已被翻译成全球大部分的语言，有时甚至同种语言就有若干译本。今天，大多数人自己手头就有一本圣经，或是轻易就可以接触到它。汽车旅馆、殡仪馆以及职业运动队的更衣室中更是比比皆是。你的当地公共图书馆中可能至少也会有一本圣经。

But is the Bible like any other book in the library? Is it just a great ancient book? Should it be regarded as comparable to the works of William Shakespeare? If the Bible merely recorded the thoughts of great ancient men with names like Moses, Daniel, Peter, and Paul, then perhaps it would be similar to other great books of antiquity. But the Bible is different from all of those other books.

然而，圣经和图书馆中的其它书籍一样吗？它只是一本伟大的古籍吗？它是否可以与威廉·莎士比亚的作品相提并论呢？如果圣经只是记录了像摩西、但以理、彼得和保罗这类古代伟人的思想，那么它就有可能与古代的其它著作类似。但是，圣经有别于其它所有的书籍。

The Bible is the Word of God

圣经是神的话语

The Bible cannot be compared to those other famous books because they are the works of men. The Bible is the very Word of God! The Bible does not merely contain human thoughts about God. The Holy Bible is God's complete message to the people of this world. This includes both the books called the Old Testament, written before the coming of Jesus, and the books called the New Testament, written after the coming of Jesus.

圣经与其它名著截然不同，因为它们是人的作品。圣经是神的话语！圣经不仅包含了人类对于上帝的想法，它是上帝向世人所传达的完整信息。写于耶稣来临之前的旧约如此，写于耶稣来临之后的新约亦是如此。

The Old Testament is the Word of God. Jesus the Son of God was talking about the Old Testament Scriptures when he said to some of the Pharisees and teachers of the law, "You nullify the word of God for the sake of your tradition" (Matthew 15:6). In the verses just before this verse, Christ introduced the Fourth Commandment and another

Old Testament passage with the words “God said” (verse 4). Our Lord clearly regarded the Old Testament as “the word of God.”

旧约是神的话语。神的儿子耶稣曾对一些法利赛人和文士说，“你们因为你们的传统，就废了神的话”（马太福音 15:6, CNVS），此时他是在谈论旧约圣经。而在前文中，基督用“神说”一词引出了第四诫命以及另一段旧约经文（第4节）。显然，我们的主视旧约为“神的话语”。

God spoke through the Old Testament prophets. Holy Scripture declares that “in the past God spoke . . . through the prophets at many times and in various ways” (Hebrews 1:1). Romans 1:2 mentions that God had promised the coming of the Savior “through his prophets in the Holy Scriptures.” These Old Testament prophecies were not the ideas of mere mortals. “Above all, you must understand that no prophecy of Scripture came about by the prophet’s own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit” (2 Peter 1:20,21).

上帝藉旧约先知说话。圣经宣称，“神.....在古时借着众先知，多次多方的晓谕列祖”（希伯来书 1:1）。罗马书 1:2 说到，关于救主降临的福音是“神从前借众先知在圣经上所应许的”。这些旧约的预言并非凡人脑瓜子里的想法。“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”（彼得后书 1:20,21）。

An additional indication that the prophets did not merely write down their own human insights is that the inspired prophets studied their own writings to learn more about the coming Savior. “Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care, trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of Christ and the glories that would follow” (1 Peter 1:10,11).

另一个现象也表明了先知所写并非源于人自己的想法，那就是，受默示的先知会研究他们自己的作品，借此更多了解那位即将到来的救主。“论到这救恩，那预先说你们要得恩典的众先知，早已详细的寻求考察。就是考察在他们心里基督的灵，预先证明基督受苦难，后来得荣耀，是指着什么时候，并怎样的时候”（彼得前书 1:10,11）。

Again and again the Old Testament states that God gave messages to his prophets. Ezekiel 1:3 is one example, “The word of the LORD came to Ezekiel the priest.” The New Testament agrees that the Lord spoke through the Old Testament prophets. Matthew 1:22,23 reveals the true origin of that famous prophecy of the virgin birth of Christ, recorded in Isaiah 7:14, “All this took place to fulfill what the Lord had said through the prophet: ‘The virgin will be with child and will give birth to a son, and they will call him Immanuel’—which means, ‘God with us’” (italics added). God spoke through the prophet Isaiah, as God spoke through the other Old Testament prophets. The apostle Paul said the same thing: “The Holy Spirit spoke the truth to your forefathers when he said through Isaiah the prophet” (Acts 28:25). Acts 4:25 reveals that the Holy Spirit spoke through the mouth of King David, the author of Psalm 2: “You spoke by the Holy Spirit through the mouth of your servant, our father David: ‘Why do the nations rage and the peoples plot in vain?’” Hebrews 3:7 introduces a quotation of Psalm 95 with the words “So as the Holy Spirit says.” In the early part of the epistle to the Romans, the apostle Paul mentions the great blessing given to the Jews: “They have been entrusted with the very words of God” (Romans 3:2). There can be no doubt that the words of the Old Testament Scriptures are the “very words of God.”

旧约多次表明上帝向他的众先知传递信息。比如，以西结书 1:3, “耶和华的话特临到布西的儿子祭司以西结。”新约也表明耶和华曾藉旧约先知说话。马太福音 1:22,23 表明了童女怀基督这一著名预言的真正起源，其内容引自以赛亚书 7:14, “这一切的事成就，是要应验主借先知所说的话，说，必有童女，怀孕生子，人要称他的名为以马内利，以马内利翻出来，就是神与我们同在”。上帝藉先知以赛亚说话，就像上帝藉其他旧约先知说话一样。使徒保罗也同样说到：“圣灵借先知以赛亚，向你们祖宗所说的话，是不错的”（使徒行传 28:25）。使徒行传 4:25 表明，圣灵藉诗篇第 2 篇作者大卫王之口说话：“你曾借着圣灵，托你仆人们祖宗大卫的口，说，‘外邦为什么争闹，万民为什么谋算虚妄的事？’”希伯来书 3:7 以“圣灵有话说”作为引言引用诗篇第 95 篇。在罗马书的开头部分，使徒保罗提到了神对犹太人的巨大祝福：“神的圣言交托他们”（罗马书 3:2）。毫无疑问，旧约圣经的话语就是“神的话语”。

The preaching of John the Baptist, Jesus, and the apostles is the Word of God

施洗约翰、耶稣以及使徒所宣讲的是神的话语

God gave his Word to John the Baptist, the forerunner of the promised Savior, in a special way. Scripture simply says, “The word of God came to John son of Zechariah in the desert” (Luke 3:2). Luther calls John a finger pointer. John pointed at sin. By preaching the law, he demonstrated the people’s desperate need for a Savior from sin. When the long-promised Savior came, John pointed the people to Jesus, calling him “the Lamb of God, who takes away the sin of the world!” (John 1:29).

上帝以一种特别的方式将其话语交托给施洗约翰——所应许的弥赛亚的先行者。圣经表明：“撒迦利亚的儿子约翰在旷野里，神的话临到他”（路加福音 3:2）。路德称约翰为手指指示器。约翰指出人的罪。通过宣讲律法，他表明人们迫切需要一位救主拯救他们脱离罪恶。当那位应许已久的救主来临之时，约翰就将耶稣指给众人，称他为“神的羔羊，除去世人罪孽的”（约翰福音 1:29）。

Whatever Jesus spoke would have to be the Word of God because he is true God in human flesh. Luke 5:1 matter-of-factly declares, “Jesus was standing by the Lake of Gennesaret, with the people crowding around him and listening to the word of God.”

耶稣所说的任何话语都是神的话语，因为他是取了肉身的真神。路加福音 5:1 宣告了这一事实，“耶稣站在革尼撒勒湖边，众人拥挤他，要听神的道。”

Jesus called and sent out his disciples to preach the Word of God also. He told them, “He who listens to you listens to me; he who rejects you rejects me; but he who rejects me rejects him who sent me” (Luke 10:16). The apostles were not to invent their message. Christ told them, “[teach] everything I have commanded you” (Matthew 28:20).

耶稣也呼召门徒，差派他们去传讲神的话语。他告诉他们，“听从你们的，就是听从我，弃绝你们的，就是弃绝我，弃绝我的，就是弃绝那差我来的”（路加福音 10:16）。使徒不是要自己瞎编乱造，基督对他们说，“凡我所吩咐你们的，都[教训]他们遵守”（马太福音 28:20）。

Christ taught the disciples to proclaim the law and the gospel. He explained the Old Testament Scriptures: “This is what is written: The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem” (Luke 24:46,47). The apostles were to call sinners to repentance and proclaim the forgiveness of sins through the redeeming work of Jesus Christ. He lived the perfect life and died the all-atoning death on the cross for

all sinners. He rose from death to prove that he had won forgiveness for all people. The good news is that Christ has won forgiveness for all people. The Lord says, “Go into all the world and preach the good news to all creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned” (Mark 16:15,16).

基督教导师宣讲律法和福音。对于旧约圣经，他如此说到：“照经上所写的，基督必受害，第三日从死里复活。并且人要奉他的名传悔改赦罪的道，从耶路撒冷起直传到万邦”（路加福音 24:46,47）。使徒要呼召罪人悔改，宣讲藉耶稣基督罪得赦免的福音。耶稣完美地度过了一生，代替所有的罪人死在了十字架上。他从死里复活，证明他已为所有人赢得了赦免。基督已为所有人赢得了赦免，这就是好消息。主说，“你们往普天下去，传福音给凡受造的听。信而受洗的必然得救。不信的必被定罪”（马可福音 16:15,16）。

The early New Testament Christians regarded the preaching of the apostles as the Word of God. Paul was moved to write, “We . . . thank God continually because, when you received the word of God, which you heard from us, you accepted it not as the word of men, but as it actually is, the word of God, which is at work in you who believe” (1 Thessalonians 2:13). In another inspired letter, Paul wrote that the Spirit taught him what words to use. “This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words” (1 Corinthians 2:13). So, the apostle maintained that Christ was “speaking through” him (2 Corinthians 13:3).

早期的新约基督徒将使徒的宣讲视为神的话语。保罗受感写到，“我们也不住地感谢神，因你们听见我们所传神的道，就领受了，不以为是人的道，乃以为是神的道。这道实在是神的，并且运行在你们信主的人心中”（帖撒罗尼迦前书 2:13）。在另一封神所默示的书信中，保罗指出他所写的话语皆受圣灵指示。

“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”（哥林多前书 2:13）。因此，使徒保罗坚称基督“在他里面说话”（哥林多后书 13:3）。

The New Testament Scriptures are the Word of God

新约圣经是神的话语

In a section dealing with the role of women in the church, the apostle Paul wrote, “If anybody thinks he is a prophet or spiritually gifted, let him acknowledge that what I am writing to you is the Lord’s command” (1 Corinthians 14:37). Many today claim that Paul was merely stating his own opinions in that chapter, but in fact, what he wrote was “the Lord’s command.” The Holy Spirit moved the apostle Peter to write that the New Testament Scriptures are equally God’s Word with the Old Testament Scriptures. Peter wrote about the inspired letters of the apostle Paul and explained: “He writes the same way in all his letters, speaking in them of these matters. His letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction” (2 Peter 3:16). The key phrase there is “the other Scriptures.” Paul’s inspired writings in the New Testament are equally God’s Word with the other Scriptures, including the Old Testament.

保罗曾在他的信中谈及教会中的女人角色的问题，在那部分内容中他写到，“若有人以为自己是先知或是属灵的，就该知道，我所写给你们的是主的命令”（哥林多前书 14:37）。今天，许多人都宣称保罗不过是在该章节中陈述他自己的观点，但事实上，他所写的乃是“主的命令”。圣灵感动使徒保罗写明，新约圣经与旧约圣经一样都是神的话语。彼得提及使徒保罗受默示写下书信时如此解

释到：“他一切的信上，也都是讲论这事。信中有些难明白的，那无学问不坚固的人强解，如强解别的经书一样，就自取沉沦”（彼得后书 3:16）。这里的关键词是“别的经书”。保罗受默示写于新约中的内容和旧约中的“别的经书”一样，都是神的话语。

It is insufficient to merely say that the Bible contains God's Word. That statement implies that some parts of the Bible might not be God's Word. But the Bible is the Word of God from the beginning of the Old Testament through the end of the New Testament. Every word, every verse, every book of the Bible is God's Word. The Bible is unlike any other book. Other books may contain God's Word, but the Bible is God's Word.

仅仅说圣经包含了神的话语，这是不够的。这种声明暗示圣经中的一些部分也许并非神的话语。然而，从旧约的开头直到新约的结尾，圣经全然都是神的话语。圣经中的每一个词、每一节经文、每一卷书，通通都是神的话语。圣经与其它书籍不同。其它的书籍也许包含神的话语，然而，圣经就是神的话语。

This is the Lutheran position

以下是路德宗的立场

The following quotations clearly indicate that Luther regarded the Bible as God's Word:

下列引文清楚表明路德视圣经为神的话语：

Let the man who would hear God speak read Holy Scripture.¹

谁若想要听见上帝说话，此人就当阅读圣经。¹

Scripture is God's testimony concerning Himself.²

圣经是神向他自己所做的见证。²

The Holy Spirit Himself and God, the Creator of all things, is the Author of this book.³

圣灵自己以及创造万物的上帝是此书的作者。³

This book, the Holy Scripture, is the Holy Spirit's book.⁴

圣经这本书是圣灵的书。⁴

Whatever we read or hear in the Bible is God's Word . . . Scripture is God's Word.⁵

凡我们在圣经中所读到和听到的，皆为神的话语.....圣经是神的话语。⁵

“The prophetic and apostolic writings of the Old and New Testaments” are very evidently regarded as the Word of God and as “the pure and clear fountain of Israel” by the Lutheran Confessions also. That is why genuine Lutherans confess that the Bible is “the only true norm according to which all teachers and teachings are to be judged and evaluated.”⁶ In fact, many statements in the Book of Concord assume or explicitly state that the Bible is God's Word. For example, the Augsburg Confession calls the Bible “divine Scripture” and ascribes its words to the “Holy Spirit.”⁷ The Formula of Concord calls the doctrinal article of Christian liberty “an article which the Holy Spirit through the mouth of the holy apostle so seriously commanded the church to preserve” and this surpasses all “human commandments.”⁸ Many times “God's Word” or similar expressions are used as synonyms for the Bible. For example, the Formula of Concord declares that “the distinction between law and Gospel is an especially brilliant light

which serves the purpose that the Word of God may be rightly divided.”⁹ Luther did not miss the fact that Christians confess in the Nicene Creed that the Holy Spirit “spoke through the prophets.” He concluded, “Thus we ascribe the entire Holy Scripture to the Holy Spirit.”¹⁰

路德宗的信仰告白也明显视“先知和使徒所写的旧约与新约”为神的话语以及“以色列纯正又清澈的根基”。这就是为何真正的路德宗承认圣经是“判断和评价所有教师和教导的唯一真正标准”。⁶事实上，协同书中的许多陈述都以圣经是神的话语为前提而展开，或是直接清楚表明圣经就是神的话语。例如，奥斯堡信条称圣经为“神圣的经文”，并将它归于“圣灵”。⁷协同式称基督教自由的教义条款是“圣灵藉圣使徒之口严令教会保存的条款”，并且这条款超过了所有“人类的诫命”。⁸很多时候，“神的话语”或类似的表述被用作圣经的同义词。例如，协同式宣称：“律法与福音的区别是一道明亮的光，它的目的是要使神的话语可以得以正确区分。”⁹路德并未忽略基督徒在尼西亚信经中承认圣灵“借着众先知说话”这一事实。他总结到：“这样，我们就把整本圣经都归给了圣灵。”¹⁰

A circular argument?

循环论证？

The Bible’s evidence is clear, but some might consider our evidence to be a circular argument. If we demonstrate that the Bible is God’s Word on the basis of the Bible’s own words, is that merely arguing in a circle? To an unbeliever, the answer might seem to be yes. But there is no better way, and there is no more reliable source. Actually, when we simply assert what the Bible says, treating it as the Word of God, before even attempting to explain or rationalize to an audience why we are convinced that these passages are the very Word of God, we are demonstrating trust in the power of the Holy Spirit to work through his chosen means. The Holy Spirit is able to work faith through the Word of God and particularly through the gospel. “Faith comes from hearing the message, and the message is heard through the word of Christ” (Romans 10:17).

圣经的证据显而易见，然而有些人可能认为我们的证据只是在循环论证而已。如果我们在圣经自己话语的基础上证明圣经是神的话语，那么这不就是在循环论证吗？对于非信徒而言，答案也许是“是的”。但是，并不存在什么更好的方法，也不存在什么更为可靠的资源。实际上，当我们简单地认定圣经所说的话并将之视为神的话语时，那么即便是在我们尝试向听众解释为何我们确信这些文字就是神的话语之前，我们就已经在展示我们对于圣灵以大能按其自己选择的方式作工的信靠了。圣灵能够藉神的话语创造信心，尤其是藉着福音。“信道是从听道来的，听道是从基督的话来的”（罗马书 10:17）。

There is other evidence to which we could point. Scripture itself points to prophecy and fulfillment as one example. If a prophecy does not come true, the Lord could not have said it. “The prophet who prophesies peace will be recognized as one truly sent by the LORD only if his prediction comes true” (Jeremiah 28:9). People in Jeremiah’s day knew that Jeremiah was a spokesman of the Lord, because his prophecies came true (Jeremiah 28:16,17). So we can be confident that the Bible is God’s Word, because its many prophecies have come true, and none can be shown to be false. No other holy book from any other religion has this feature of fulfilled prophecy.

我们也可以指出一些其它的证据。比如，圣经自己说到了预言及其应验。如果某一预言没有应验，那么它就不是出于耶和華。“先知预言的平安，到话语成就的时候，人便知道他真是耶和華所差来的”（耶利米书 28:9）。耶利米时代的百姓知道耶利米是耶和華的代言人，因为他的预言得到了应验（耶利米书

28:16,17)。所以，我们可以确信圣经是神的话语，因为其中的许多预言都已得到了应验，没有一个可以被证为假。任何其它宗教的圣书都没有这种预言得应验的特征。

Further evidence can be found in the miracles that support the message of Scripture and in the testimony of the many believers who have been brought to faith through the instrument of the Bible. Some people might wish for a direct sign from heaven, but that apparently doesn't convince everyone either. Christ had that kind of evidence, yet many people still rejected him. God the Father spoke from the cloud and said of Jesus, "This is my Son, whom I love; with him I am well pleased. Listen to him!" (Matthew 17:5). What more could God do than to speak this way? Yet, even at that time, there were many who rejected Jesus. No one could deny that Jesus did miracles and spoke according to the written Word of God. And yet, many of them said, "He is demon-possessed and raving mad. Why listen to him?" (John 10:20). God said from the cloud, "Listen to him!" Many people still refused.

支撑圣经信息的神迹，以及许多人藉圣经的施恩具成为信徒的见证，这些都是进一步的证据。有些人可能盼着天上直接降下什么兆头，然而这也显然无法让任何人信服。基督就曾手握这类证据，但是仍有许多人将他拒之门外。父神从云中说话，如此论到耶稣，“这是我的爱子，我所喜悦的。你们要听他”（马太福音 17:5）。上帝以这种方式说话还不够吗？然而，那时仍有许多人拒绝耶稣。没有人可以否认耶稣行了神迹又按所上帝所写的话语说话。然而，他们中的许多人却说，“他是被鬼附着，而且疯了。为什么听他呢”（约翰福音 10:20）？上帝从云中，说，“你们要听他”，但是许多人却仍然将他拒之门外。

Many people today still ignore the Savior, and the Scriptures that proclaim him, to their own loss. God has given his Word to the people of this sinful world. Those who reject it will lose out. Let us make the most of it! Psalm 1 announces blessings to those who meditate on the written Word of God each day. Jesus promises, "If you hold to my teaching [literally, "remain in my Word"], you are really my disciples. Then you will know the truth, and the truth will set you free" (John 8:31,32). Later, our Savior said, "He who belongs to God hears what God says" (John 8:47). The sheep will listen to the voice of their Good Shepherd. Again, Jesus promises, "Blessed . . . are those who hear the word of God and obey it" (Luke 11:28). To some, the Bible's claim to be God's Word may seem rather foolish. But believers know that Scripture is God's revelation of himself. If you want to know about God, if you want to know the way to heaven, read the Bible! There you will learn of Jesus, the only way to heaven.

今天仍有许多人无视这位救主，无视宣讲这位救主的圣经，这无非是他们自己的损失。上帝已将他的话语赐给这个罪恶世界中的百姓，拒绝他话语的人将彻底丧失。让我们充分使用这本书吧！诗篇第 1 篇向那些日夜思想上帝所写话语之人宣布祝福。耶稣也应许说，“你们若常常遵守我的道[“遵守我的道”字面义为“住在我的话中”]，就真是我的门徒。你们必晓得真理，真理必叫你们得以自由”（约翰福音 8:31,32）。之后，我们的救主说到，“出于神的，必听神的话”（约翰福音 8:47）。羊会听它们的好牧人的声音。耶稣还应许说，“.....听神之道而遵守的人有福”（路加福音 11:28）。对一些人而言，宣称圣经是神的话语可能看起来特别愚蠢。但是信徒知道，圣经就是上帝对他自己的启示。如果你想了解上帝，如果你想了解通往天国的那条道路，那么就请阅读圣经吧！在那里，你会听到关于耶稣的事，他就是那条通过天国的唯一道路。

The Bible is the verbally inspired Word of God

圣经是由上帝逐字默示的话语

How did we get the Bible? The Bible did not just drop down to us from the sky. God could certainly have done it that way. He created the universe out of nothing, simply by divine command. There is no question he could have made a Bible all by himself. But, in his infinite wisdom and amazing grace, God decided to use human beings as writers of his Word.

我们是如何获得圣经的呢？圣经并非冷不丁地从天上掉下来。上帝当然可以让它以这种方式出现。他仅用他神圣的命令就从无到有创造了整个宇宙。独自制作一本圣经，这在他而言并无难度。然而，上帝以其无限的智慧和奇妙的恩典，决定使用人类书写他的话。

This fact is stated simply in 2 Timothy 3:16: “All Scripture is God-breathed.” The word inspiration became familiar through the King James Version (KJV) of this verse, “All scripture is given by inspiration of God.” All Scripture is inspired by God, not merely certain parts. Every part of the Bible (the canonical books of the Old and New Testaments) is God’s inspired Word. Every word that the original authors wrote, God inspired. The word all in this passage covers every single word of Scripture. Every word that Moses, Isaiah, Peter, Paul, and the other sacred writers wrote was divinely inspired. God did not merely inspire the men and leave the written product up to them. God inspired what they wrote in the original text. “All Scripture,” every word of Scripture, was inspired. That’s what we often call verbal, or word-for-word, inspiration.

提摩太后书 3:16 表明了这一事实，“全部圣经都是神所默示的”（CNVS）。圣经全部都是神所默示的，并非只是其中某些部分。圣经（旧约和新约的所有正典书卷）的每个部分都是神所默示的话语。原始作者所写的每一个词，都由神所默示。这节经文中的“全部”一词把圣经中的每一个词都包括了进去。摩西、以赛亚、彼得、保罗以及其他圣经作者所写的每一个词都由神所默示。上帝并不只是感动人，随后就让他们自由发挥去了。他们在原文中所写的内容都受他所感。“全部圣经”，圣经里的每一个词是神所默示的。这就是我们通常所说的逐字默示。

God not only kept these authors from error, he guided them in the very words that they used. “For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit” (2 Peter 1:21). God’s Word did not originate in the minds of sinful men. The prophets and apostles spoke from God. Their message is God’s message. Luther wrote, “St. Peter’s words are God’s words.”¹¹ The prophets and apostles were “carried along,” or moved, by the Holy Spirit. The Holy Spirit led them to write what they wrote in the Bible. The Holy Spirit is the author of the Bible. It is, as Luther said, the Holy Spirit’s book.

上帝不仅让这些作者所写的内容毫无错误，他也引导他们如何遣词。“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”（彼得后书 1:21）。神的话语并非出自罪人的脑袋瓜。先知和使徒是上帝的代言人。他们所传讲的信息是上帝的信息。路德如此写到，“圣彼得的话是上帝的话语。”¹¹ 先知和使徒受圣灵所感。圣灵引导他们写下了那些他们写在圣经中的内容。圣灵是圣经的作者。正如路德所说，圣经是圣灵之书。

The Lord gave his message to the men he called to be his writers. This was true for the Old Testament prophets and the New Testament apostles. For example, Ezekiel 1:3 explains that, as a matter of fact: “The word of the LORD came to Ezekiel the priest, the son of Buzi, by the Kebar River in the land of the Babylonians. There the hand of the LORD was upon him.” As an example of a divinely selected apostle, consider Paul, “a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God”

(Romans 1:1). God told the writers to write and gave them his message. “The LORD said to Moses, ‘Write down these words’” (Exodus 34:27). The Lord said to Jeremiah, “This is what the LORD, the God of Israel, says: ‘Write in a book all the words I have spoken to you’” (Jeremiah 30:2).

主将他的信息赐给那些他所召为其作者之人。对于旧约的先知和新约的使徒而言，都是如此。比如，以西结书 1:3 解释了这一事实：“在迦勒底人之地，迦巴鲁河边，耶和華的话特临到布西的儿子祭司以西结。耶和華的手降在他身上。”说到神所拣选的使徒，让我们来看看保罗，“耶稣基督的仆人保罗，奉召为使徒，特派传神的福音”（罗马书 1:1）。上帝指示这些作者写下圣经，并将他的信息赐给他们。“耶和華吩咐摩西说，‘你要将这些话写上’”（出埃及记 34:27）。耶和華对耶利米说，“耶和華以色列的神如此说，‘你将我对你说过的一切话都写在书上’”（耶利米书 30:2）。

God revealed to the Old Testament prophets that a Savior was coming. He revealed details that the prophets could not have known in any other way. “Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care, trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of Christ and the glories that would follow” (1 Peter 1:10,11). They searched their own writings, because it was “the Spirit of Christ in them” who was the real author of those writings. And the Holy Spirit was “pointing” to Christ. He was predicting the humiliation and “sufferings of Christ.” He was also foretelling our Savior’s exaltation. That passage goes on to say, “It was revealed to them that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven. Even angels long to look into these things” (1 Peter 1:12). The prophets of the Old Testament were writing for our benefit today as well. We can still look back and see the predictions of the coming Messiah and marvel at them in the light of their fulfillment in Jesus. What’s more, that very passage also says that the apostles, such as Peter, preached this good news of Christ Jesus “by the Holy Spirit sent from heaven.” The New Testament apostles were also led by the Holy Spirit to write what they wrote. What is written in sacred Scripture is so marvelously wonderful, so clearly the miraculous work of God, that even the holy angels “long to look into these things.”

上帝向旧约先知启示，表明要有一位救主来临。先知无法从别处获得上帝所启示的各种细节。“论到这救恩，那预先说你们要得恩典的众先知，早已详细的寻求考察。就是考察在他们心里基督的灵，预先证明基督受苦难，后来得荣耀，是指着什么时候，并怎样的时候”（彼得前书 1:10,11）。他们查考了他们自己的作品，因为那位“在他们心里的灵”才是这些作品的真正作者。圣灵“指”向基督，他预言了基督降卑，“受苦”，也预先表明了救主的高升。这段经文继续说到，“他们得了启示，知道他们所服事的一切事，不是为自己，乃是为你。那靠着从天上差来的圣灵，传福音给你们的人，现在将这些事报给你们。天使也愿意详细察看这些事”（彼得前书 1:12）。旧约的先知亦是为了我们的福祉而写下旧约各书卷。现在，我们还是会回过头去查看那些关于弥赛亚来临的预言，并且，我们也总会因为它们在耶稣身上得了应验而感到惊奇。另外，这段经文还提到，像彼得这些使徒是“靠着天上差来的圣灵”传讲福音。新约的使徒亦在圣灵的引导下挥笔。圣经的内容明显是神的手笔，如此奇妙以至于就连圣天使都“愿意详细察看这些事。”

The prophecies of the Old Testament were fulfilled at just the right time, because they were not the predictions of sinful men but the words of the Holy Spirit. “The

Scripture had to be fulfilled which the Holy Spirit spoke long ago through the mouth of David” (Acts 1:16). The Holy Spirit spoke through David’s mouth. David himself confessed, “The Spirit of the LORD spoke through me; his word was on my tongue” (2 Samuel 23:2).

旧约的预言在合适的时间就得到了应验，因为它们并非罪人的预言，而是圣灵的话语。“圣灵借大卫的口，在圣经上……这话是必须应验的”（使徒行传 1:16）。圣灵藉大卫的口说话，大卫自己承认说，“耶和华的灵借着我说，他的话在我口中”（撒母耳记下 23:2）。

Though the fulfillments have occurred, we still benefit greatly from looking back to see the promises that were kept. “For everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope” (Romans 15:4). In a sense, we can be more certain of our interpretations of the Old Testament because we have seen how God worked out the fulfillments of the prophecies. “We have the word of the prophets made more certain, and you will do well to pay attention to it, as to a light shining in a dark place” (2 Peter 1:19). The New Testament Scriptures are regarded as the equal of the Old Testament Scriptures. Both are the “Scriptures” (2 Peter 3:16). All of the canonical books of the Old and New Testaments are covered by the words “All Scripture is God-breathed” (2 Timothy 3:16).

尽管那些预言已得应验，但通过回顾这些蒙上帝持守的应许，我们仍会大大受益。“从前所写的圣经都是为教训我们写的，叫我们因圣经所生的忍耐和安慰，可以得着盼望”（罗马书 15:4）。某种意义上，我们可以更加确信我们对于旧约的诠释，因为我们已经看见上帝是如何让预言得以成就的。“我们并有先知更确的预言，如同灯照在暗处。你们在这预言上留意，直等到天发亮晨星在你们心里出现的时候，才是好的”（彼得后书 1:19）。新约圣经被视为与旧约圣经地位同等。两者都是“经书”（彼得后书 3:16）。“全部圣经都是神所默示的”，这句话囊括了旧约和新约中所有的正典书卷。

Yet we do not fully understand the divine inspiration of Holy Scripture. Psalm 45:1 says, “My tongue is the pen of a skillful writer.” The writers of Scripture could be called God’s penmen or instruments. But God did not use the writers as we might use a computer keyboard or typewriter today. It would not be right to think of inspiration as some kind of mere mechanical dictation. God did use the language, vocabulary, and style of each writer. The apostle Paul has a writing style that is not exactly the same as that of the apostle John. There is a difference in style between a psalm of David and a proverb of Solomon. Yet the Holy Spirit was able to use all the styles of the Bible writers in such a way that the entire Bible is God’s verbally inspired Word.

不过，我们仍无法完全理解圣经受神默示到底是怎么一回事。诗篇 45:1 说到，“我的舌头是快手笔。”圣经的作者可被称为神的抄录员或工具。但是，上帝并非像如今我们使用电脑键盘或打字机那样使用这些作者。把默示仅仅看作某种机械的命令并不正确。上帝恰恰使用了每位作家的语言、词汇以及风格。使徒保罗的写作风格和使徒约翰的不尽相同。大卫的诗篇和所罗门的箴言也风格迥异。然而，圣灵能够使用圣经作者的所有风格，却又让整本圣经都在上帝的逐字默示之下完成。

Some writers mention that they studied or investigated some of the material. Luke, the educated physician, wrote, “Since I myself have carefully investigated everything from the beginning, it seemed good also to me to write an orderly account for you, most excellent Theophilus” (Luke 1:3). The prophet Daniel studied the prophet Jeremiah’s inspired writings. “I, Daniel, understood from the Scriptures, according to the word of

the LORD given to Jeremiah the prophet, that the desolation of Jerusalem would last seventy years” (Daniel 9:2). Solomon, who was blessed with wisdom from God, also studied many matters and wrote, “I devoted myself to study and to explore by wisdom all that is done under heaven” (Ecclesiastes 1:13).

一些作者表明他们曾研究或调查过一些资料。路加，这位受过教育的医生曾写到，“这些事我既从起头都详细考察了，就定意要按着次序写给你”（路加福音 1:3）。先知但以理研究过先知耶利米受神默示写下的内容，“我但以理从书上得知耶和的话临到先知耶利米，论耶路撒冷荒凉的年数，七十年为满”（但以理 9:2）。蒙神祝福得智慧的所罗门也研究过许多事情，他写到，“我专心用智慧寻求查究天下所作的一切事”（传道书 1:13）。

Yet the Holy Spirit moved these writers, supervising the content of the work so that the very words written were “God-breathed.” The Holy Spirit did this while using the study, language, talents, style, and vocabulary of the sacred writers. One of these writers, Paul, spoke for the rest when he wrote, “This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words” (1 Corinthians 2:13, italics added).

然而，圣灵感动这些作者，又监督他们工作的内容，以确保他们所写的每个词都由“神所呼出（神所默示的字面义）”。与此同时，圣灵又使用每位圣经作者的研究、语言、才干、风格以及词汇。其中一位作者，保罗，他代表其余人写到，“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”（哥林多前书 2:13）。

We should not doubt in the least that the miracle of inspiration reaches down to the very words and forms of the original languages of Scripture. It is helpful to study, in the original language, the vocabulary term that was selected, the verb or noun form that was used. Every little mark was important, because every little part is God’s Holy Word. Our Lord said, “I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished” (Matthew 5:18).

我们丝毫不应怀疑，默示的神迹确实涉及圣经原始语言的字句与形式。查考作者在原文中所选择的词汇、所使用的动词或名词形式，对我们很有益处。每一个微小的记号都很重要，因为每一小部分都是神的圣言。我们的主说：“我实在告诉你们，就是到天地都废去了，律法的一点一画也不能废去，都要成全”（马太福音 5:18）。

It makes a difference if a word appears in a singular or a plural form. The Spirit moved the apostle Paul to write in Galatians 3:16, “The promises were spoken to Abraham and to his seed. The Scripture does not say ‘and to seeds,’ meaning many people, but ‘and to your seed,’ meaning one person, who is Christ.” Is it legitimate to point to a single word of Scripture to make a point of God’s truth? Clearly the answer is yes! Our Savior did this in John 10:35, by mentioning the single word gods and adding that “the Scripture cannot be broken.” He did it again in Matthew 22:43, when our Lord asks, “How is it then that David, speaking by the Spirit, calls him ‘Lord?’” Christ pointed to one word that was given through David. One could only do that if the very words of the Bible are inspired, and they are. There are many passages that teach that the Bible is verbally inspired.

一个单词以单数还是复数形式出现，这两者是有区别的。圣灵感动使徒保罗在加拉太书 3:16 中写到：“所应许的原是向亚伯拉罕和他子孙说的。神并不是说众子孙，指着许多人，乃是说你那一个子孙，指着一个人，就是基督”。指出圣经中的某个词以表明神的真理，这样合适吗？显然，答案是肯定的！我们的救主在

约翰福音 10:35 中就这样做了，他提到了“神（该节经文最后一词，复数）”一词，并补充说“经上的话是不能废的”（原文语序与和合本相反）。在马太福音 22:43 中，主又说：“这样，大卫被圣灵感动，怎么还称他为主？”基督在此就指出了圣灵赐给大卫的话语中的一个词。只有当圣经中的每个词都受神默示的时候，你才可以这么做，而且它们也确实是。诸如这类教导圣经受神逐字默示的经文不胜枚举。

Each writer of Scripture, no doubt, felt a responsibility for what was written, and yet he regarded the final product as God's Word. The same apostle Paul who called 1 Corinthians "my letter" (2 Corinthians 7:8) spoke in "words taught by the Spirit" (1 Corinthians 2:13), so that "whether by word of mouth or by letter" (2 Thessalonians 2:15), the people "received the word of God" (1 Thessalonians 2:13). The Holy Spirit moved Peter to write that our dear brother Paul wrote with the wisdom that God gave him. All his letters are just as much God's Word as the other Scriptures (2 Peter 3:15,16).

毫无疑问，圣经的每位作者都觉得自己对自己所写内容负有责任，然而，他们仍把最终作品视为神的话语。使徒保罗称哥林多前书为“我的信”（哥林多后书 7:8），他“用圣灵所指教的言语”说话（哥林多前书 2:13），以至于“不拘是口传的，是信上写的”（帖撒罗尼迦后书 2:15），人们都“领受了神的道”（帖撒罗尼迦前书 2:13）。圣灵感动彼得写明，“我们亲爱的弟兄保罗是用神赐给他的智慧书写，他所有的书信和其它的经文一样，都是神的话”（彼得后书 3:15,16）。

When we properly speak the message of Scripture today, we can confidently proclaim, as so many prophets did before us, "This is what the Lord says." Since the Bible is the written Word of God, we should regard it as holy and gladly hear and learn it. The Holy Spirit moved Moses to proclaim, "Do not add to what I command you and do not subtract from it, but keep the commands of the LORD your God that I give you" (Deuteronomy 4:2). God's commands and words are nothing to be ashamed of. Yet Christ issued the warning, "If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of him when he comes in his Father's glory with the holy angels" (Mark 8:38). Some apparently are ashamed of Christ's words. Some reject the Bible and the Savior from sin. That is nothing new. It happened already in Bible times. Though many people walked away from Jesus, Simon Peter correctly responded, "Lord, to whom shall we go? You have the words of eternal life" (John 6:68). We can be sure that the very words of Scripture will guide us correctly on the way to heaven. Scripture's words are all "God-breathed."

今天，当我们正确地说出圣经的信息时，我们可以像从前许多先知所做的那样，有把握地宣称，“这是耶和华说的。”既然圣经是上帝所写的话语，我们就当视其为圣言，并乐意聆听和学习。圣灵感动摩西宣告说：“所吩咐你们的话，你们不可加添，也不可删减，好叫你们遵守我所吩咐的，就是耶和华你们神的命令”（申命记 4:2）。神的命令和话语没有什么让我们以为羞耻的。然而基督曾发出警告说：“凡在这淫乱罪恶的世代，把我和我的道当作可耻的，人子在他父的荣耀里，同圣天使降临的时候，也要把那人当作可耻的”（马可福音 8:38）。有些人显然以基督的话为耻。有些人拒绝圣经，拒绝救主拯救他们脱离罪恶。这并不是什么新鲜事。这在圣经时代就已司空见惯。虽然有许多人离开耶稣，西门彼得却正确回答说：“主啊，你有永生之道，我们还归从谁呢”（约翰福音 6:68）？我们可以肯定，圣经的话语定会在通往天堂的道路上正确地引导我们。圣经的话都是“神所呼出的”。

In a sermon on John 3:16-21, Luther wrote:

就约翰福音 3:16-21，路德曾在一篇讲道中如此写到：

Now if a different way to heaven existed, no doubt He would also have recorded it, but there is no other way. Therefore let us cling to these words, firmly place and rest our hearts upon them, close our eyes and say: Although I had the merit of all saints, the holiness and purity of all virgins, and the piety of St. Peter besides, I would still consider my attainment nothing. Rather I must have a different foundation to build on, namely, these words: God has given His Son so that whosoever believes in Him whom the Father has sent out of love shall be saved. And you must insist confidently that you will be preserved; and you must boldly take your stand on His words, which no devil, hell, or death can suppress. . . . Therefore no matter what happens, you should say: There is God's Word. This is my rock and anchor. On it I rely, and it remains. Where it remains, I, too, remain; where it goes, I, too, go. The Word must stand, for God cannot lie; and heaven and earth must go to ruins before the most insignificant letter or tittle of His Word remains unfulfilled.¹²

毫无疑问，要是还有一条通往天堂的道路，那么上帝就会记录下来，但是并没有什么其它道路。因此，让我们紧紧抓住这些话，牢牢地把我们的心放在它们上面，闭上我们的眼睛说：就算我拥有所有圣徒的美德，所有童女的圣洁和纯洁，还有圣彼得的虔诚，我仍然认为我的成就什么也不是。相反，我必须另有一项根基，就是神已经将他的儿子赐下，叫凡信父因爱所差来的那位的，就可以得救。你勿要笃定，你必蒙保全；你必须勇敢地在他的话语上立定脚跟，任何魔鬼、地狱或死亡都不能压制这话语。.....因此，无论发生什么事，你都应当说：神的话语在这里。这是我岩石，我的锚。我依靠它，它总不改变。它在何处逗留，我也在那里；它去往哪里，我也去那里。神的话语必定站立，因神不会说谎；在他所说的话中最微不足道的一个字母或一个标题尚未应验之前，天地定会走向毁灭。¹²

The Bible Is God's Inerrant Word

圣经是上帝无误的话语

The Bible is God's inerrant (error-free) Word. This is not some abstract point in theology. It really matters! For example, how do you know that God loves you? Some might say, "I feel that he does." But the day may come when you don't feel like he loves you. Others might reply that they like to think he does or they "hope" that he does. This is far from the godly certainty Christians can and ought to have. The familiar childhood song says it well: "Jesus loves me this I know, for the Bible tells me so." If the Bible were filled with falsehood, there could be no dependable certainty even of the fact that Jesus loves you. But you can be certain of God's love because the Bible is inerrant (without error).

圣经是上帝无误的话语。这并非抽象的神学表述，也绝非儿戏！比如，你怎么知道上帝爱你呢？有些人可能会说，“我感觉他爱我。”然而，有时候你也会感觉不到他爱你。还有一些人的回答是，他们想要认为他爱他们，或者他们“希望”他爱他们。这绝非基督徒可以拥有也应当拥有的神圣确信。一首耳熟能详的儿歌也如此唱到：“耶稣爱我我知道，因有圣书告诉我。”如果圣经充满了虚假，人就不得确信了，甚至也无法确信耶稣爱你这一事实。但是，你可以确信神的爱，因为圣经无误。

Inerrancy: God's Word is truth!

无误：神的话语是真理！

God "does not lie" (Titus 1:2). "It is impossible for God to lie" (Hebrews 6:18). Since the Bible is the Word of God, we can be sure that it tells us the truth. Our Lord Jesus said that God's Word "is truth" (John 17:17). We can be sure that the way to heaven isn't going to change. God has told us the truth, completely and clearly, in the Bible. The Bible records the sure word of Christ himself, "God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (John 3:16). This is the truth. This is the gospel. We should believe no other, "even if we or an angel from heaven should preach a gospel other than the one we preached to you" (Galatians 1:8). Because God's Word is truth, we can say with the apostle Paul, "I believe everything that agrees with the Law and that is written in the Prophets" (Acts 24:14).

神“无谎言”（提多书 1:2）。“神决不能说谎”（希伯来书 6:18）。既然圣经是神的话语，那么我们就可以确信它所说的就是真理。我们的主耶稣曾说，神的话语就是“真理”（约翰福音 17:17）。我们可以确信那条通往天国的道路不会改变。上帝已在圣经中将真理完全又清晰地告诉我们。圣经记载了基督自己的

确言，“神爱世人，甚至将他的独生子赐给他们，叫一切信他的，不至灭亡，反得永生”（约翰福音 3:16）。这是真理，也是福音。我们不当相信别的“福音”，“但无论是我们，是天上来的使者，若传福音给你们，与我们所传给你们的不同，他就应当被咒诅”（加拉太书 1:8）。因为神的话语是真理，所以我们可以和使徒保罗一起说，“我.....信合乎律法的，和先知书上一切所记载的”（使徒行传 24:14）。

The two main passages that teach the inerrancy of the Bible were both spoken by Christ Jesus himself. First, in John 10:35, our Lord declares, “The Scripture cannot be broken.” The Scriptures cannot present falsehood, not even in a single word. Holy Scripture cannot err. It is completely reliable.

教导圣经无误的两段话都出自耶稣基督亲口。第一段在约翰福音 10:35 中，我们的主宣告说，“经上的话是不能废的。”圣经不可能呈现虚谎，哪怕是一个词。圣经不可能存有错误，它全然可靠。

The second main passage is John 17:17, in which our Savior prays in his High Priestly Prayer, “Sanctify them by the truth; your word is truth.” God’s Word is truth. That is the very opposite of falsehood. God cannot lie. So his Word cannot lie. If God said it, and he did, then it has to be true, and it is.

第二段主要内容是约翰福音 17:17，我们的主在这里按他的大祭司身份如此祷告说，“求你用真理使他们成圣。”神的话语是真理，它与虚晃截然相反。上帝不能说谎，因此他的话语也不能说谎。如果上帝说了，他也做了，这就表明他的话语定然为真，是的，它确实为真。

Psalms 119 is a meditation on the Word of God. In almost every single verse of this very long psalm, God’s Word is mentioned. Consider just a few of the passages in Psalm 119. Verse 43 calls Scripture “the word of truth.” Verse 86 says, “All your commands are trustworthy.” This could hardly be the case if the Holy Bible had lies or mistakes in it. One of the Hebrew words that this psalm uses for the Scriptures is translated “law” in our Bibles. Verse 142 boldly declares, “Your law is true.” Verse 160 puts it this way: “All your words are true.” Every single word of God is true! And so, we say that the Scriptures are inerrant (without error).

诗篇第 119 篇是一篇关于神的话语的诗篇。在这篇篇幅颇长的诗篇之中，几乎其中的每节经文都提到了神的话语。让我们来思考一下诗篇第 119 篇中的一些段落。第 43 节将圣经称为“真理的话”，第 86 节说到，“你的命令尽都诚实。”如果圣经中存有谎言或错误，那就不是这节经文所说的样子了。该诗篇中用来表示圣经的一个词在我们的圣经中被翻作“律法”。第 142 节大胆宣告说，“你的律法尽都真实”，第 160 节则如此说到，“你话的总纲是真实”，上帝所说的每个字尽都真实！因此，我们说圣经无误。

Other Bible passages say the same thing. We have already read how the Lord spoke through David. In 2 Samuel 7:28, he wrote, “O Sovereign LORD, you are God! Your words are trustworthy, and you have promised these good things to your servant.” Clearly, David regarded the message to be from God and trustworthy. Psalm 33:4 states, “The word of the LORD is right and true; he is faithful in all he does.” You can count on it! God’s Word will not lead you astray! God does not lie. God does not break his promises. God does not make mistakes, not even in little words.

圣经的其它经文也传达了同样的信息。我们早已读过主如何藉大卫说话。在撒母耳记下 7:28 中，大卫如此说到，“主耶和华啊，惟有你是神。你的话是真实的。你也应许将这福气赐给仆人。”很显然，大卫认为这些信息从神而来，并且值得信靠。诗篇 33:4 说到，“耶和华的言语正直。凡他所作的，尽都诚实。”你

可以倚靠它！神的话语不会带你走偏！神不会说谎，他不会违背他的应许，他不会犯错，即便是细微的措辞。

Lutherans who follow Luther and the Lutheran Confessions believe in inerrancy. In a sermon, Luther stated his position that “only Holy Scripture is to be considered inerrant.”¹³ Luther agreed with the words of Augustine: “I have learned to hold only the Holy Scripture inerrant.”¹⁴

路德宗信徒以及路德宗信仰告白相信圣经无误。路德在一次讲道中表明了他的立场：“只有圣经当被视为无误。”¹³ 路德同意奥古斯丁的说辞：“我学会了只将圣经视为无误。”¹⁴

The term infallible is also used to describe the Bible, usually as a synonym of inerrant. If a distinction is made, inerrancy stands for the fact that the Bible is “without errors.” Infallibility means that the Bible “cannot have errors.” Again, we can be sure of this because the Bible is God’s verbally inspired Word and “it is impossible for God to lie” (Hebrews 6:18). It is not only that Scripture has not made errors. Christ said that “the Scripture cannot be broken” (John 10:35). It is not possible! Scripture is a unified whole. It is all true. God’s Word cannot fall or be wrong. Luther said it clearly: “The Scriptures cannot err.”¹⁵

绝无错误（infallible）这个词 也被用来描绘圣经，通常被用作“无误”（inerrant）一词的同义词。实在要说两者有何区别，那么“无误”表明的是圣经“没有错误”的事实，而“绝无错误”意味着圣经“不可能有错误”。再一次，我们可以确信这点是因为圣经是上帝逐字默示的话语，“神决不能说谎”（希伯来书 6:18）。圣经不仅不会犯错，基督还说，“经上的话是不能废的”（约翰福音 10:35）。这些都是不可能的！圣经是一个整体，它全然真实。神的话语不可能犯错或有错误。路德清楚表明：“圣经绝不犯错。”¹⁵

Inerrant also in minor matters

在细节上亦无误

The Bible is also inerrant and infallible when it comes to so-called minor matters, such as facts of history, chronology, science, and such. Sometimes scholars attempt to prove that the Bible is wrong by using modern scientific techniques. Yet, even with all that people know about history and science, they have not turned up even one error of the Bible! Nothing in archaeology has ever proved the Bible to be in error in any way! In fact, it is interesting to learn how archaeology can help us understand some of the customs mentioned in Scripture. If science or archaeology ever seem to show the Bible to be in error, it is certain that there is some mistake in the science or archaeology. “Let God be true, and every man a liar” (Romans 3:4).

圣经在一些所谓的细枝末节上同样无误，也不可能有错误，诸如历史事实、年代记录、科学等。有时候，学者试图通过使用现代科学技术来证明圣经有误。然而，即使穷尽人类所有的历史和科学知识，他们也没有找到圣经中的任何一处错误！考古学并未证明圣经有何错误！事实上，学习一下考古学如何可以帮助我们理解圣经中所提及的一些习俗，倒也是一件趣事。若是科学或考古学似乎表明圣经有误，那么可以肯定的是，这种科学或考古学中一定存在一些错误。“不如说，神是真实的，人都是虚谎的”（罗马书 3:4）。

Sometimes these problems arise from a misunderstanding of some statement in Scripture. Sometimes the Bible describes nature by how it looks from our human perspective. The sun is described as the “greater light” and the moon as the “lesser light” (Genesis 1:16). Joshua 10:13 says, “The sun stood still, and the moon stopped, till

the nation avenged itself on its enemies. . . . The sun stopped in the middle of the sky and delayed going down about a full day.” That’s how it looked from the vantage point of humans. God himself understands the details of space. Today’s scientists often do the same thing. A person with a doctorate in meteorology can still talk about sunrise and sunset, especially in daily weather reports. We know that this is just a manner of speaking. That’s what it looks like from our human perspective. God could easily talk in language that no one could understand. He could reveal details that are beyond the comprehension of our minds. But, in Scripture, God lovingly condescended to talk in ways that relate to people. Yet, even when he speaks in ways that conformed to human perspective, the Lord speaks the truth.

有时候，这些问题源自对于圣经某一表述的误解。有时候，圣经用我们人类的视角来描述大自然。太阳被称为“大的光”，月亮被称为“小的光”（创世记 1:16）。约书亚记 10:13 说到，“于是日头停留，月亮止住，直等国民向敌人报仇……日头在天当中停住，不急速下落，约有一日之久。”从人类的视角而言，我们所见到的就是这幅景象。上帝知道关于宇宙空间的各种细节。今天，科学家也经常这样说话。气象学博士仍会谈论日出与日落，尤其是当他们作每日天气预报的时候。我们知道这只是一种说话方式。从人类的角度而言，我们所看到的的就是这幅景象。上帝当然可以轻松地使用没人听得懂的语言说话。他能揭示我们的头脑所无法理解的细节。但是，在圣经中，上帝以爱屈尊，以与人相连的方式说话。然而，即使主站在人类的视角说话，他所说的仍是真理。

Sometimes the Lord reveals small details that seem insignificant to some people. But what sometimes seems insignificant to one person is very important to another. For example, up until the 19th century, many people may have wondered why Genesis chapter 1 mentions so repetitively that plants and animals would reproduce “according to their kinds.” Wasn’t it obvious, they might have wondered, that a lion would give birth to a lion or that an apple tree would produce apples with seeds that would grow to be apple trees? Now these seemingly obvious phrases are very important in demonstrating the serious error of evolution, which claims that kinds turn into other kinds. What seems insignificant today might not be so insignificant tomorrow. Give God credit for being wiser than people!

有时候，主会启示一些在某些人看来过于琐碎的细节。然而，有时候，有些事情对于一个人而言有些琐碎，但是对于另一个人而言却至关重要。比如，直到 19 世纪，许多人可能都想知道为什么创世记第一章反复提及植物和动物会“各从其类”地繁衍。他们可能会想，一头狮子会生出一头狮子，一棵苹果树会结出带种子的苹果，这些种子又会长成苹果树，这难道不是显而易见的吗？然而，现在这些看似显而易见的短语对于显明进化论的严重错误却尤为重要，后者声称某一物种会变成另一物种。今天看来微不足道的事情，明天可能就不那么微不足道了。感谢神，他比人更有智慧！

Even the seemingly insignificant details of the Bible are important. Since these little details are part of Scripture, they are divinely inspired and inerrant. Luther wrote, “Not one letter in Scripture is purposeless . . . for Scripture is God’s writing and God’s Word.”¹⁶

圣经中那些即使看似无关紧要的细节也有其重要地位。因为这些细节是圣经的一部分，它们就是神的默示，它们同样无误。路德曾写到：“圣经中没有一个字没有目的……因为圣经是神所写的，它是神的话语。”¹⁶

Copies and translations

抄本与译本

Here we must note that not every word in every copy or translation of the Bible is necessarily inerrant. Copyists and translators are not inspired. Copyists and translators can make mistakes. There were no mistakes in the original autographs, that is, in the manuscripts written by the original authors. When God inspired the original writers of Scripture to write, they wrote the truth, without error. After that time, it was possible for a scribe to make a mistake in copying the words of Scripture. Recognition of this fact can be seen in some of the footnotes of modern versions of the Bible. We will discuss this in a later chapter. For now, it is wise to pause and thank God for providing us with his Word in so many reliable manuscripts that there can be no question about any doctrine of Scripture. Some translations of the Bible are more accurate than others. We will compare some of them in a later chapter also.

在这里，我们必须注意到，并非每份抄本或译本中的每一个字都必然无误。抄写员和翻译员并未受神默示。抄写员和翻译员也会犯错。原始手稿，即原作者所写的手稿，却没有错误。当神启示圣经的原作者书写时，他们写下的真理毫无错误。而自那以后，抄写员在抄写圣经的时候却可能出错。在当代圣经版本的一些脚注中我们可以看到，人们已经意识到了这一事实。我们将在后面的章节中讨论这一问题。现在，我们最好暂停一下，感谢上帝为我们提供了这么多可靠的手稿，让我们可以笃定圣经的每项教义。有些圣经译本比其它译本更准确。我们也将后面的章节对其中一些稍作比较。

Strictly speaking, the inerrancy of Scripture applies first to every single word of the original autographs. Yet, when studying the very reliable copies we have of the Hebrew (and Aramaic) Old Testament and the Greek New Testament, our pastors and future pastors can be sure that they are dealing with God's Word. And, when translations faithfully and accurately communicate the meaning of the original words of Scripture, God's people can be sure that they are reading the very Word of God. God has preserved his Holy Word.

严格来说，圣经无误首先适用于原始手稿的每一个字。然而，当我们研究希伯来语（和亚兰语）旧约圣经以及希腊语新约圣经的可靠抄本时，我们的牧师和未来的牧师都可以确信他们正在与神的话语打交道。并且，当译文忠实而准确地传达了圣经原文的意思时，上帝的百姓就可以确信他们所读的正是神的话语。上帝保存了他的圣言。

Scripture is objective truth from God

圣经是出于神的客观真理

There is objective truth! God's Word "is truth" (John 17:17). That is shown repetitively on the pages of Scripture. Our Lord Jesus said, "If you hold to my teaching [literally, "remain in my Word"], you are really my disciples. Then you will know the truth, and the truth will set you free" (John 8:31,32). The Word of Scripture is the truth. It is objective truth from God, whether people believe it or not. When believers know and believe the truth, this is true freedom. The gospel is "the word of truth" (Colossians 1:5). It reveals that Jesus, as true God and true man, lived the perfect life as the world's substitute. He died on the cross as the one offering for the sins of the entire world. He rose from death to prove that he had won forgiveness for all sinners. Whoever believes in him shall not perish but have everlasting life in heaven. This is the truth. Whoever does not believe this truth will be condemned.

客观真理是存在的！神的话语就是“真理”（约翰福音 17:17）。圣经反复提到了这一点。我们的主耶稣曾说，“你们若常常遵守我的道[“遵守我的道”字面义为“住在我的话中”]，就真是我的门徒。你们必晓得真理，真理必叫你们得以自由”（约翰福音 8:31,32）。圣经的话语是真理。不管人们相信与否，它都是出于上帝的客观真理。当信徒认识并相信真理时，他们就得了真自由。福音是“真理的道”（歌罗西书 1:5），它向人启示真神真人耶稣代替世人过了完美的一生。耶稣死在十字架上，作了全人类的赎罪祭。他从死里复活，证明他已为所有罪人赢得了赦免。信他的人不至灭亡，反得天上的永生。这是真理。凡不信这真理的，必被定罪。

It is possible to depart from the truth. We live in a time when truth is supposed to be relative. What's true for you might not be true for me. That is not the case with God's Word at all. God's Word is objectively true. Sadly, some did and do leave the truth. Second Timothy 2:18 mentions some men "who have wandered away from the truth." Since God's Word is objective truth, it can be opposed by unbelievers. Second Timothy 3:8 mentions some men who "oppose the truth."

信徒有可能背弃真理。我们生活在一个真理被相对化的时代。对你而言的真理，对我来说可能不是。神的话语却绝非如此。神的话语就是客观真理。可悲的是，有些人确实背弃了真理。提摩太后书 2:18 提到一些人“偏离了真道”。另外，既然神的话语是客观真理，那么它就一定会遭到非信徒的反对，提摩太后书 3:8 就提到了一些“敌挡真道”的人。

When it comes to the truth of Scripture, God's Holy Word, we need to learn to say simply, "Speak, LORD, for your servant is listening" (1 Samuel 3:9). We can be sure that what we read is true, for "it is impossible for God to lie" (Hebrews 6:18). God's Word gives us peace and joy. "The precepts of the LORD are right, giving joy to the heart. . . . The ordinances of the LORD are sure and altogether righteous" (Psalm 19:8,9).

当谈到圣经真理——神的圣言时，我们需要学习如此平实地说：“耶和华啊，请说，仆人敬听”（撒母耳记上 3:9）。我们可以确信我们所读的是真理，因为“神决不能说谎”（希伯来书 6:18）。神的话语给我们平安和喜乐。“耶和华的训词正直，能快活人的心……耶和华的典章真实，全然公义”（诗篇 19:8,9）。

Many no longer believe that God created the world in only six days, as Genesis describes. Yet the Bible believer will insist that the Bible teaches the truth here too. On this point, Luther wrote:

许多人已经不再相信上帝仅在六日之内创造了世界（如创世记所述）。然而圣经的信徒将会持定圣经在这点上教导了真理。关于这点，路德曾写到：

These are statements of the Holy Spirit, taken from Moses, "God said, Let there be light" (Gen. 1:2). No human intellect or wisdom is able to grasp them, however high it may be. Therefore we should not consult reason in this matter but should give the Holy Spirit the honor that what He says is the divine truth. We should believe His words, meanwhile blinding, nay, gouging out, the eyes of reason.¹⁷

以下乃是圣灵所言，引自摩西，“神说，要有光，就有了光”（创世记 1:3）。人类无论多聪明或多有智慧，都无法领会这番话。因此，在这件事上，我们不应求助于理性，而应将尊容归于圣灵，因他所说的就是神圣的真理。我们应当信他所言，同时蒙住，不，挖出理性的双眼。¹⁷

What about objections?

那些反对的声音又如何呢？

Many, many objections have been raised to oppose the inerrancy and infallibility of Scripture. There is not space in a volume of this size to deal with all of them.

针对圣经无误、圣经不可能有错误，反对声不绝于耳。然本书篇幅有限，无法穷尽所有问题。

Some point to the different styles of the various writers of Scripture. But the Lord inspired every word of the original text in such a way that he made use of the various styles and vocabularies of the inspired writers.

有些人把矛头指向不同圣经作者的不同写作风格。然而，上帝就是以这样一种方式默示了原文中的每一个字，他恰恰使用了受默示的作者的不同风格与词汇。

Some point to the variant readings in the copies of the Bible. But God did not inspire the men who copied or translated the Bible. We should not think that these men were sloppy or careless. They were, in fact, very careful, and the variants do not affect any doctrine of God's Word. Our Lord said that he would preserve his Word. "Heaven and earth will pass away, but my words will never pass away" (Matthew 24:35). We can be sure that we have the pure Word of God. "It is easier for heaven and earth to disappear than for the least stroke of a pen to drop out of the Law" (Luke 16:17).

有些人把矛头指向各不相同的圣经手抄本。然而，上帝并未默示那些圣经抄写员或翻译员。我们并不应该认为这些人做事潦草，事实上，他们行事非常谨慎，并且，不同的手抄本并不会影响神的话语所阐明的教义。我们的主曾说过，他会保全他的话语。“天地要废去，我的话却不能废去”（马太福音 24:35）。我们可以确信，我们拥有上帝纯正的话语。“天地废去，较比律法的一点一画落空还容易”（路加福音 16:17）。

Some point to the investigative research of certain writers of the Bible. Yet the Holy Spirit used the knowledge of the writers, including their personal experience, in such a way that what they wrote is the very Word of God, free from error. God did not give the Bible in such a way that the writers were always writing about things they could not have known. Matthew and John, for example, were often writing the gospel accounts on the basis of personal experience. Yet Jesus had told his disciples, "The Counselor, 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" (John 14:26). Some parts of the Bible were written on the basis of personal experience, and the written product was divinely inspired in every word by the Holy Spirit. Other parts of the Bible, such as the gospel according to Luke, were written on the basis of some study and research. Yet, in a miraculous way, every word was God-breathed. Still other parts of the Bible, such as the amazing prophecies, were given by a special and direct revelation from God. The prophets often wrote truths they could not possibly have known in any other way. For example, Isaiah wrote accurately and precisely about Jesus Christ seven centuries in advance.

有些人把矛头指向某些圣经作者所做的调查研究。然而，圣灵确实使用了这些作者的知识，包括他们的个人经历，圣灵以这种方式确保他们所写的正是神的话语，丝毫不误。上帝并未让这些作者对他们所写的事情全然不知，并就此赐下圣经。比如，马太和约翰就常基于他们自己的经历写下福音书。然而，耶稣却告诉他的门徒，“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”（约翰福音 14:26）。圣经的某些内容基于个人经历而写成，但每个字都由圣灵所默示。圣经的其它内容，如路加福音，则是基于调查研究而写成。但不可思议的是，每个字却又都由上帝所呼出。圣经还有一些内容，比如那些奇妙的预言，则通过上帝特殊且直接的启

示所赐。先知常常写下他们无法从别处得知的真理。例如，以赛亚在耶稣基督降生七个世纪以前就准确无误地写下了关于他的事。

Some objectors claim there are contradictions in the Bible. In fact, there are only apparent, or seeming, contradictions. A faithful teacher of the Bible will never admit to any contradiction in Scripture, even if he does not know the specific answer to the question being asked. Luther preached, “Scripture will not contradict itself or any one article of faith, even though to your mind a contradiction and an irreconcilability exist.”¹⁸ Luther also wrote, “It is certain that Scripture cannot disagree with itself.”¹⁹ The Bible is infallible in the original manuscripts. And that is why it is often very important for pastors to be able to study the Bible in the original Hebrew and Greek languages. Sometimes copyists and translators can make mistakes or lead to false impressions. Yet there is not a single contradiction in all of Scripture. There is not one mistake in God’s written Word. Helpful books have been written to answer the claims of contradictions. Yet, even if a solution is not readily available, that does not prove an error in God’s Word. “The Scripture cannot be broken” (John 10:35)!

有些反对者宣称圣经前后矛盾。事实上，它们不过只是些表面上的矛盾。忠心的圣经教师即使不知道某个问题的具体答案为何，他也永远不会承认圣经存有任何矛盾。路德曾如此宣讲：“即使你的心中存在矛盾和不可调和，圣经也不会与自己或任何一句信仰宣告相矛盾。”¹⁸ 路德还曾写到：“圣经必定不会自相矛盾。”¹⁹ 圣经的原稿绝对无误。这就是为何对牧师而言，用希伯来文和希腊文这些原文来学习圣经尤为重要。有时抄写员和翻译员会犯错或给人造成错误印象。然而，整本圣经却没有一处矛盾。上帝所写的话语没有任何错误。一些书可以帮助回答这些宣称圣经自相矛盾的说法。然而，即使没有现成的解决办法，也没有人能够证明神的话语存有错误。“经上的话是不能废的”（约翰福音 10:35）！

Some claim that New Testament writers inaccurately quote Old Testament Scriptures. Yet, through further study, this claim also proves to be false. It is true that New Testament writers sometimes allude to the Old Testament or quote rather freely to gain the sense of a whole chapter or a larger section. But in no case does the New Testament inaccurately utilize the Old Testament. Since God is the real author of the Old Testament, he can freely use his own book without feeling the need to quote himself in a word-for-word fashion. Even human writers take this liberty of using different words to clearly present the gist of a section in their books. God certainly has that authority and right.

有些人宣称新约作者错误地引用旧约经文。然而，进一步的研究表明，这种说法也是错误的。的确，新约作者有时会暗指旧约，或相对自由地引用旧约，以概括其中某整章节或更大范围的内容。但是，新约并没有不准确地使用旧约。既然上帝是旧约的真正作者，他就可以自由地使用他自己的书，而不必逐字逐句地引用自己的话。就算是人类当中的作家，他们也会使用不同的词来清楚表达他们书中某一章节的要点。上帝当然也有这样的权柄和权利。

Sometimes people point to what they might call the “insignificant matters” of Scripture and wonder how such words could be inspired. Matters of home life or embarrassing sins seem unimportant to some people, but they are not unimportant to God. We learn that even the greatest patriarchs and apostles could fall into sin. Can you think of a major Bible character whose sins are not mentioned? It comforts us to see that biblical characters, except for Jesus, were sinners too and needed God’s forgiveness, provided through Christ. Yet it is not the place of any theologian, pastor, teacher, or layman to tell God what he should include, or not include, in his book. God knows all

things. Sometimes the “insignificant matters” of today will prove very significant in ways we don’t expect tomorrow.

有时候，人们会把矛头指向圣经中那些他们认为的“无关紧要之事”，他们无法理解为何这些话也是受神默示的话语。家庭生活或令人难堪的罪对某些人来说似乎不太重要，但对神而言却并非如此。我们知道，即使是最伟大的族长和使徒也会犯罪。你能想到圣经中有哪位主角是未被提及其罪的吗？让我们感到安慰的是，除了耶稣以外，圣经中的人物也都是罪人，也都需要上帝藉基督所赐下的赦免。然而，任何神学家、牧师、教师或平信徒都没有资格指示上帝应该在他自己的书中写下什么，或者不应该写下什么。上帝无所不知。有时候，今天的“无关紧要之事”，明天就会以我们意想不到的方式变得至关重要。

None of the objections are valid. All of them can be answered through the appropriate use of Scripture, following sound principles of interpretation (coming up in a later chapter). Ultimately, though, the inerrancy and infallibility of Scripture are articles of faith. The unbeliever will again say that we are arguing in a circle when we quote the Bible to prove that the Bible is without error. We will admit that we value God’s Word the most and recognize that the Bible is God’s Word. We do trust the words of Scripture and take them on faith. Yet even an honest unbeliever should be willing to admit that he takes many things on faith also. The evolutionist trusts the guesses of scientists, many of which lack solid proof. How could an evolutionist explain where matter began and why? The Bible has never been proven wrong and never will be proven wrong. Of that we can be sure.

这些反对的声音都站不住脚。所有这些问题都可以通过恰当地使用圣经、遵循正确的释经原则（在之后的章节中会提到）予以回应。然而，最终，圣经无误、圣经不可能有错误，却是信仰告白的条款。非信徒又会说，我们引用圣经来证明圣经无误，就是在循环论证。我们将会承认我们最看重神的话语，并且承认圣经就是神的话语。我们确实信靠圣经的话语，并藉信接受它们。然而，即使诚实的非信徒，也应该愿意承认他会藉着某种信心接受不少事情。进化论者相信科学家的猜测，而其中许多猜测缺乏确凿的证据。进化论者如何解释物质从何起源以及为何起源呢？圣经从未被证明有误，也永远不会被证明有误。这点我们可以肯定。

Why would someone deny the verbal inspiration and inerrancy of the Bible? Could it be that such a person does not wish to submit to God’s rule and is revolting against God? Could it be that such a person wants some part of the Bible removed? Could it be that such a person is just entrenched in unbelief? Sometimes Christians feel the need to try to “prove” to such people that the Bible is true. They point out the uniqueness of the Bible. The Bible has a remarkable unity although written by many authors over a long period of time. The prophecies of the Bible have come true one hundred percent. The Bible has had a remarkable influence on countless people. This sort of argumentation is sometimes called apologetics. To a certain extent, these arguments may remove some objections.

为何有人会否认圣经受神默示以及圣经无误呢？是否因为这人不愿意顺服神的治理、悖逆神呢？是否因为这人想把圣经的某些部分删掉呢？是否因为这人只是根深蒂固地不信呢？有时基督徒觉得有必要向这些人“证明”圣经是真实的。他们指出圣经的独特性。虽然圣经是由漫长历史中的多位作者所写而成，但它却有着非凡的统一性。圣经的预言百分百得到了应验。圣经对无数人影响深远。这类论证有时被称为护教。这些论点可能会在一定程度上消除一些反对意见。

But what greater proof could we have than God’s written Word and the “internal testimony” of Scripture? The Holy Spirit works faith through the words of Scripture.

Our best approach is simply to know that the Bible is God's pure Word, believe it, and proclaim it. Sometimes well-intentioned Christians may think that the place to start in an outreach visit is to convince a person, somehow, that the Bible is God's verbally inspired and inerrant Word. Often such attempts end in frustration. We should not trust the wisdom and ideas of men when we have the powerful Word of God! Rather than using human arguments to prove that the Bible is inerrant, it is better simply to know this and use the words of Scripture as God's truth. Not only will it benefit us, it will benefit those who hear our message in outreach. The words of Scripture bring about change and conviction, because the Holy Spirit works through those words. The law will convict people of sin. The gospel will comfort penitent sinners with the forgiveness won by Christ.

但是，还有什么比上帝所写的话语更有力的证据呢？还有什么比圣经的“内在见证”更有力的证据呢？圣灵藉圣经的话语赐人信心。我们的最佳通道就是知道圣经是上帝纯正的话语，相信这话语，也让我们宣扬这话语。有时，基督徒出于善意可能会认为，在传福音的过程中，我们首先要说服一个人相信圣经是上帝逐字默示的、无误的话语。这些尝试往往都会以失败告终。我们既有神大能的话语，就不应该依赖人的智慧和想法。与其用人类的论据来证明圣经无误，不如只是知道此事，并使用这上帝的真理。它不仅会使我们受益，也会使那些听到我们所传信息的人受益。圣经的话语带来改变，带来信心，因为圣灵藉这些话语作工。律法定人为有罪，福音则以基督赢得的赦免安慰懊悔的罪人。

It is not God's will for us to turn to other man-made proofs or ideas for confidence in reaching out to others. Do you think that perhaps a miracle would help? What would be more convincing than if someone rose from the dead to tell us the truth? That was the condemned rich man's idea. In our Savior's account of the rich man and poor Lazarus, Abraham said, "They have Moses and the Prophets [that is, Scripture]; let them listen to them." Jesus added, "If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead" (Luke 16:29,31).

神的旨意并不是要我们在传福音过程中依靠其它人为的证据或想法去说服他人。你觉得某项神迹可能会有所帮助吗？还有什么比有人从死里复活来告诉我们真理更具说服力呢？那位身处地狱的财主就是这么想的。我们的救主曾谈及财主和穷人拉撒路，在那段记载中，亚伯拉罕说：“他们有摩西和先知的的话，可以听从。”耶稣则补充说，“若不听从摩西和先知的的话，就是有一个从死里复活的，他们也是不听从”（路加福音 16:29,31，注：第 31 节原文开头是“他说”，而不是“亚伯拉罕说”，故译文也可能是“耶稣说”）。

Without a doubt, that is why Luther wrote: "We shall be glad to meet in disputation anyone who grants that the evangelists have written the Word of God. But I shall not exchange as much as one word with him who denies this fact."²⁰

毫无疑问，这就是为何路德如此写到：“无论何人承认神的话语由那些传道者所写，我们都应当乐意和他争论几句。但是，无论何人否认这一事实，我就不必和他多言了。”²⁰

The Bible Is Authoritative, Clear, Sufficient, and Powerful

圣经具有权柄，清晰充分，且有全能

Authority of Scripture: God's letter to the world

圣经的权柄：上帝写给这个世界的信

If the president of the United States signs an official letter, what kind of authority does that letter have? Even if he has a secretary type it, and he only signs the letter in his own hand, the letter would have the full authority of the president of the United States behind it. The Bible is God's letter to this sinful world. It comes with the full authority of God himself. When a faithful spokesman of God declares what the Bible says, he can rightfully say, "This is what the Lord says." No authority is greater than God's authority. The Bible comes with God's own authority behind it. That's why the Bible is unlike any other book in all the world.

如果美国总统签署了一封官方信函，那么这封信带有哪种权柄呢？即便他让秘书打字，而自己却只是签个名，这封信也带着美国总统的所有权柄。圣经是上帝写给这个罪恶世界的书信，它带有上帝自己的所有权柄。当上帝的某位忠心的发言人宣讲圣经时，他当然可以说，“这是主的话语。”没有权柄大过上帝的权柄。圣经拥有上帝自己的权柄。这就是为何圣经不同于这世上的其它任何书籍。

The Scriptures were written for our learning. "For everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope" (Romans 15:4). God's Word was given for our benefit. "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness" (2 Timothy 3:16). If you want to learn about God, there is no greater authority than Scripture, for it is God's own revelation of himself. If you want to know the way to heaven, there is no more sure guide than the Bible. Other books may contain God's Word, but the Holy Bible is God's Word! And so it carries God's own ultimate authority to teach us. It also has the authority to judge all other teaching.

上帝写下他的话语，是要叫我们学习。“从前所写的圣经都是为教训我们写的，叫我们因圣经所生的忍耐和安慰，可以得着盼望”（罗马书 15:4）。上帝将他的话语赐给我们，是要叫我们得益处。“全部圣经都是神所默示的，在教训、责备、矫正和公义的训练各方面，都是有益的”（提摩太书 3:16, CNVS）。如果你想要了解上帝，那么就没有比圣经更大的权柄了，因为它是上帝对他自己的启示。如果你想要得知那条通往天国的道路，那么就没有比圣经更可靠的指引

了。其它的书本也许包含神的话语，但是圣经就是神的话语！所以，圣经本身就有教导我们的最终权柄。它也拥有判断其它所有教导的权柄。

Authority of Scripture:
the Bible is the “only rule and norm”

圣经的权柄：

圣经是“唯一的规则与标准”

Since the Bible is God’s verbally inspired, inerrant, and infallible Word, it is the ultimate authority over all faith and teaching. The Bible has God’s authority in determining whether teaching is true or false. No other book, no teacher, and no tradition may be considered equal to the Bible in terms of authority. Isaiah 8:20 directs people to the Scriptures for certainty, “To the law and to the testimony! If they do not speak according to this word, they have no light of dawn.” Every sermon, message, or teaching in the church ought to be based on and agree with the Word of God. We find an example of checking for that with the Bereans. When Paul came to the people of Berea, they compared what he said with the written Word of God. “They received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true” (Acts 17:11). Reflecting this truth, the Lutheran Confessions declare, “We believe, teach, and confess that the prophetic and apostolic writings of the Old and New Testaments are the only rule and norm according to which all doctrines and teachers alike must be appraised and judged.”²¹

既然圣经是受神逐字默示的、无误的、不可能有错误的话语，那么它就是所有信心与教导的最终权柄所在。圣经拥有神的权柄，它可以决定某项教导的真假。就权柄而言，没有哪本书，没有哪位教师，没有哪项传统可被视为与圣经同等。以赛亚书 8:20 将人引向圣经以得确信，“人当以训诲和见证为标准。他们所说的，若不与此相符，必不得见晨光”（参 NET）。教会中的每篇讲道、每条信息或每次教导，都当基于神的话语或与神的话语相一致。庇哩亚人就是一个勤勉查考圣经的例子，“这地方的人……甘心领受这道，天天考查圣经，要晓得这道，是与不是”（使徒行传 17:11）。反映这一真理的路德宗信仰告白宣告说，“我们相信、教导并承认，旧约与新约中先知和使徒的著作是评估与判断所有教义和教师的唯一规则与标准。”²¹

No one has the right to add to God’s Word. No one has the right to subtract from God’s Word. No one has the right to change the meaning of God’s Word in any way. That is the case for every pastor, teacher, or layperson. That is the case for the pope too. It is wrong to add human ideas or traditions to the Bible and consider them God’s Word. It is wrong to try to brush certain teachings of Scripture under the rug because they are not very popular today. Deuteronomy 4:2 declares, “Do not add to what I command you and do not subtract from it, but keep the commands of the Lord your God that I give you.” There is no authority that can trump the Bible. The Scriptures have plainly revealed the way of salvation. We should stand on the basis of God’s truth and not be moved. In Galatians 1:8, Paul wrote, “Even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned!”

谁也没有权利在神的话语上添加什么，谁也没有权利从神的话语中删去什么，谁也没有权利以任何方式曲解神的话语。每位牧师、每位教师或每个平信徒都没有，谁也没有。把人的想法或传统加入圣经，并视之为神的话语，这是错误的。

因为圣经的某些教导在当今不受待见，就试图把它们隐藏起来，这也是错误的。申命记 4:2 宣称，“所吩咐你们的话，你们不可加添，也不可删减，好叫你们遵守我所吩咐的，就是耶和华你们神的命令。”没有超过圣经的权柄。圣经已经清楚启示了救恩的道路。我们应当在圣经真理的基石上站稳脚跟，坚定不移。在加拉太书 1:8 中，保罗写到，“但无论是我们，是天上来的使者，若传福音给你们，与我们所传给你们的不同，他就应当被咒诅！”

Some people fail to give God's Word its proper position of authority when they claim that the Bible needs a certain kind of interpreter. Actually, the Bible is its own interpreter. Christian doctrine is taught in clear passages. Any difficult passages are explained by clearer passages of the Bible. When the devil misquoted the Scriptures, Christ simply said "It is written" and quoted another clear passage of Scripture. Luther knew this truth well: "You shall not give your own interpretation. The Holy Spirit Himself must expound Scripture."²² If a church father could prove, with Scripture, that his interpretation was correct, then Luther would believe him. Otherwise, Luther maintained that he must not. The Bible is supreme. "Other writings of ancient and modern teachers, whatever their names, should not be put on a par with Holy Scripture."²³

当有些人宣称圣经需要某种释经者，此时他们就没有将那当得的权柄归给神的话语。事实上，圣经就是它自己的诠释者。圣经用清晰的经文教导基督教的教义。它用相对清晰的经文解释相对艰深的经文。当魔鬼误用圣经时，基督就用“经上记着说”加以回应，随后就引用了圣经另一段更为清晰的经文。路德深谙这一真理：“你不可自己诠释，圣灵定要自己诠释圣经。”²² 如果某位教父用圣经证明自己的圣经诠释是正确的，那么路德就会相信他。否则，路德就定然仍旧不信他所说的。圣经拥有至高的权柄。“其它古籍，其他当代教师，无论他们的名字该如何称呼，都不可与圣经相提并论。”²³

Luther proved his writings from Scripture, as did the other Lutheran confessors. In a Christmas sermon, Luther preached:

正如其他路德宗的认信者一样，路德也引用圣经来证明他所写的东西。在一篇圣诞讲道中，路德如此宣讲说：

We should observe with particular care that the apostle attributes such authority to Scripture that we are under no obligation to accept anything not asserted in it. . . . Be certain that all you need to accept is in Scripture. But concerning anything not found in Scripture you should say, as the apostle here does: When did God ever make that statement?²⁴

我们应该特别注意，使徒将此等权柄归于圣经，以至于我们没有义务去接受圣经中没有断言的任何东西.....你当笃定你所需要接受的一切都在圣经之中。然而，论到经上所没有的，你们当像此处使徒所说的那样说到，“神何时说过这话呢？”²⁴

Confessional Lutheran pastors willingly subscribe to the Lutheran Confessions, contained in the Book of Concord of 1580, because these writings are plainly based on the clear teaching of Scripture and have become a specific norm, or standard, for correct teaching. The Apostles' Creed, for example, clearly proclaims God's truth in the face of false teaching. Such creeds clearly confess God's truth and separate it from false teaching. The Book of Concord of 1580 is, in fact, a true and correct exposition of Scripture. It is helpful because it clearly points out true and false doctrine. Because true Lutheran churches want to faithfully confess what the Bible says, they also gladly subscribe to the Book of Concord, because, not insofar as, it is a correct presentation of the Word of God. Included in the Lutheran Confessions is Luther's Small Catechism,

which has been called the “laymen’s Bible” because it correctly summarizes the teaching of Scripture. Yet we must keep in mind that Holy Scripture is the “rule that rules,” while the Book of Concord is the “rule that is ruled” by Scripture.

认信路德宗牧师赞同路德宗的信仰告白（这些信仰告白的内容被收录于 1580 版的协同书中），因为这些内容正是基于圣经清晰的教导，也已成了正确教导的某种特定标准或准则。比如，使徒信经在面对假教导的时候清楚地宣告了上帝的真理。这类信经清楚宣告了上帝的真理，并将之与假教导区分开来。事实上，1580 年的协同书确实是对圣经真实确切的诠释。此书清楚表明了何为真教义，何为假教义，所以于我们有益。真正的路德宗教会想要忠心地承认圣经所言，所以他们也赞同协同书，因为它正确地呈现了神的话语，而不是某种程度上呈现了神的话语。路德宗的信仰告白包括路德小问答，后者被称为“平信徒的圣经”，因为它正确总结了圣经的教导。然而，我们必须牢记，圣经才是“制定规则的规则”，而协同书只是由圣经“所制定的规则”。

Clarity of Scripture

圣经的清晰性

The Bible is objectively clear when considered all by itself. Psalm 19 declares that the Lord’s Word “is perfect, reviving the soul . . . making wise the simple” (verse 7). Verse 8 teaches the clarity of Scripture in these words, “The commands of the LORD are radiant, giving light to the eyes.” Some translations use the word pure in the place of radiant. One uses the word clear: “The commandment of the LORD is clear, enlightening the eyes” (NRSV).

圣经就其本身而言，客观上是清晰的。诗篇第 19 篇宣称，耶和華的话语“全备，能苏醒人心……能使愚人有智慧”（第 7 节）。第 8 节则如此教导圣经的清晰性，“耶和華的命令清洁，能明亮人的眼目。”关于这里的“清洁”一词，有些译本使用的是“纯正”一词。也有一种译本使用了“清晰”一词：耶和華的命令清晰，能明亮人的眼目”（NRSV）。

God’s Word is clear. It gives light. Psalm 119:105 states, “Your word is a lamp to my feet and a light for my path.” The Word of God is the light in a sin-darkened world. Verse 130 of that same psalm declares, “The unfolding of your words gives light; it gives understanding to the simple.”

神的话语是清晰的。它赐给我们光亮。诗篇 119:105 说到，“你的话是我脚下的灯，是我路上的光。”这个世界因罪而一团漆黑，神的话语却是这个世界的亮光。这篇诗篇的第 130 节宣告说，“你的言语一解开，就发出亮光，使愚人通达。”

Since the Bible gives light and understanding, we would do well to read, hear, and study it. “We have the word of the prophets made more certain, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts” (2 Peter 1:19).

既然圣经赐人亮光，叫人通达，那么我们最好拿起它来阅读、聆听和学习。“我们并有先知更确的预言，如同灯照在暗处。你们在这预言上留意，直等到天发亮晨星在你们心里出现的时候，才是好的”（彼得后书 1:19）。

The Scripture is so clear, even a little child can learn the most basic lessons of God’s Word. Paul wrote of Timothy, “From infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus” (2 Timothy 3:15).

圣经是如此清晰，以至于小孩都能学习关于上帝话语的基本课程。保罗对提摩太如此写到，“你是从小明白圣经。这圣经能使你因信基督耶稣有得救的智慧”（提摩太后书 3:15）。

The Scriptures are especially clear in proclaiming the way of salvation “through faith in Christ Jesus.” The Bible is Christ-centered. Our Savior is the focal point of all Scripture. Jesus said, “You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me” (John 5:39). That is the purpose of God’s written Word. John 20:31 plainly says, “These are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.”

圣经清楚讲明了“藉信耶稣基督”的救恩之道。圣经以基督为中心。我们的救主就是整本圣经的焦点。耶稣曾说，“你们查考圣经，因你们以为内中有永生。给我作见证的就是这经”（约翰福音 5:39）。这就是上帝写下他的话语的目的。约翰福音 20:31 直白地说到，“但记这些事，要叫你们信耶稣是基督，是神的儿子。并且叫你们信了他，就可以因他的名得生命。”

Scripture is clear so that God’s people can compare teachings to it to determine which are true and which are false. Recall the Bereans who “received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true” (Acts 17:11).

圣经是如此清晰，以至于神的百姓可以将各样的教导与之对照，以定夺哪些是真的，哪些是假的。此处我们想到底哩亚人，他们“甘心领受这道，天天考查圣经，要晓得这道，是与不是”（使徒行传 17:11）。

If the Bible were not clear, we could never be sure of our salvation. There would never have been a Reformation if the Bible had not been clear. Luther declared, “No clearer book has been written on earth than the Holy Scripture.”²⁵ The Lutheran Formula of Concord calls the Bible “the pure and clear fountain.”²⁶

如果圣经并不清晰，那么我们也无法确知我们的救恩。如果圣经并不清晰，那么也不会有什么宗教改革了。路德曾宣告说，“世上没有哪本书要比圣经更为清晰。”²⁵ 路德宗的协同式则将圣经称为“纯正又清澈的源泉”。²⁶

Scripture is clear. But this does not mean that every part of Scripture is immediately clear to everyone. Some teachings of the Bible are deeper than our minds can comprehend. Who can understand that God is without beginning (eternal)? Yet the Bible clearly teaches this truth, even if we cannot really understand it. Sometimes the Bible seems unclear to people, but that is not God’s fault. One of the results of the fall into sin is that people no longer have a perfect knowledge of God’s will. Yet, by God’s power conveyed through his Word, believers are constantly “being renewed in knowledge” in accord with the image of God (Colossians 3:10). We need God’s help to understand the Bible, so it is good to pray for enlightenment. Psalm 119:18 presents such a prayer: “Open my eyes that I may see wonderful things in your law.”

圣经是清晰的。但这并不意味着圣经的每一部分对每个人而言都一目了然。圣经的一些教导比我们的人脑所能理解的更为深奥。谁能理解上帝没有开始（永恒）呢？然而，圣经清晰地教导了这一真理，即便我们根本无法理解。有时候，圣经在人看来并不清晰，但那并非上帝的错。犯罪堕落所带来的后果之一就是人类再也无法完美认识神的旨意。然而，藉着他的话语所赐的能力，信徒“在知识上渐渐更新”，正如造他主的形像（歌罗西书 3:10）。我们需要上帝帮助我们理解圣经，所以向他祈求赐下亮光是件好事。诗篇 119:18 如此祷告说，“求你开我的眼睛，使我看出你律法中的奇妙。”

Sometimes an explanation from a faithful student of Scripture can be helpful. Philip asked the Ethiopian official who was reading from Isaiah, “Do you understand what you are reading?” The man replied, “How can I . . . unless someone explains it to me?” (Acts 8:30,31). Then Philip explained that the prophet was talking about Jesus, the long-promised Savior from sin. Faithful pastors and Bible commentaries can provide helpful answers to questions like these.

有时候，忠心学习圣经的人给出的诠释对我们可能会有所帮助。腓利问那位正在阅读以赛亚书的埃塞俄比亚太监说，“你所念的，你明白吗？”那人答到，“没有人指教我，我怎能明白呢”（使徒行传 8:30,31）？随后，腓利解释说，这位先知在讲论耶稣，就是那位应许已久的救主，他来要救人脱离罪恶。忠心的牧师和忠于圣经的注释书都可以针对这类问题作出有益的回答。

In fact, Scripture itself says that “some things” in God’s Word may seem “hard to understand” (2 Peter 3:16). Some parts of the Bible are simpler than others. Paul wrote to the weak Christians in the city of Corinth, “I gave you milk, not solid food, for you were not yet ready for it. Indeed, you are still not ready” (1 Corinthians 3:2). Hebrews 5:12 says the same to other weak Christians, “You need someone to teach you the elementary truths of God’s word all over again. You need milk, not solid food!” Just as we would not feed a large steak to a little infant, so some parts of God’s Word may not be well suited to those new in the faith or weak in their understanding of God’s Word. “Solid food is for the mature, who by constant use have trained themselves to distinguish good from evil” (Hebrews 5:14).

事实上，圣经自己表明，神的话语确实“有些难明白的”（彼得后书 3:16）。圣经的某些部分相对别的部分更容易理解。保罗在信中对哥林多城中软弱的基督徒如此写到，“我是用奶喂你们，没有用饭喂你们。那时你们不能吃，就是如今还是不能”（哥林多前书 3:2）。希伯来书 5:12 对其他软弱的基督徒也同样说到，“你们……还得有人将神圣言小学的开端，另教导你们……（你们）必须吃奶，不能吃干粮！”正如我们不会喂婴儿吃大牛排，一些神的话语也不太适合用来教导新的信徒，或是用来教导那些在理解神的话语上较为软弱的信徒。“惟独长大成人的，才能吃干粮，他们的心窍，习练得通达，就能分辨好歹了”（希伯来书 5:14）。

Diligent study is important. Yet, by nature, “The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned” (1 Corinthians 2:14). Only the Holy Spirit can give faith and understanding. Faith is the most important gift in understanding the words of Scripture.

勤勉学习不可轻视。然而，本质上，“属血气的人不领会神圣灵的事，反倒以为愚拙。并且不能知道，因为这些事惟有属灵的人才能看透”（哥林多前书 2:14）。唯独圣经赐人信心，叫人通达。在理解神的话语这件事上，信心是最为重要的恩赐。

That was the problem with two disciples walking toward Emmaus on Easter Sunday. They were “downcast,” but they could have been rejoicing. Our risen Savior lovingly revealed their difficulty when he said, “How foolish you are, and how slow of heart to believe all that the prophets have spoken!” (Luke 24:25). God’s Word is clear. If it seems unclear, the problem is not with God’s Word but with us.

复活节那日，去往以马忤斯路上的两位门徒正是如此。他们本应喜乐，但却“脸上带着愁容”。我们复活的救主慈爱地揭露了他们所处的困境，“无知的人哪，先知所说的一切话，你们的心，信得太迟钝了”（路加福音 24:25）。神的

话语是清晰的。如果它看起来不太清楚，那么问题就不是出在神的话语上，而是出在我们身上了。

Sufficiency of Scripture

圣经的充分性

God's Word is really all we need for faith and life. It delivers God's commands. It accuses all people of sin. It demonstrates the deep need for a Savior. The Bible clearly tells us that Jesus is the Savior from sin and that we need to know about our Savior and the way to heaven. The Bible tells believers what is pleasing to God and what isn't. It is sufficient for learning God's will.

神的话语确实是我们的信心和生命所需的一切。它传达神的命令，它控告所有人的罪。它表明人类深深需要一位救主。圣经清楚告诉我们，耶稣就是那位拯救世人脱离罪恶的救主，我们需要认识我们的救主以及那条通过天国的唯一道路。圣经告诉信徒上帝所喜悦的事以及上帝所憎恶的事。圣经对于学习神的旨意是充分的。

However, the Bible doesn't answer every curious question our minds can conceive. The Bible doesn't teach every detail of knowledge that there is to know. The Bible doesn't reveal to us everything that God knows. But the Bible does tell us everything that we truly need to know for our Christian faith and lives. John 20:31 explains why we have the words of Scripture: "These are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name." The Bible is perfectly sufficient because it tells us all that we need to know to obtain eternal life.

然而，圣经并未回应我们所有的好奇心，圣经并未教导所有知识的细节，圣经并未向我们启示上帝所知道的一切。但是圣经确实告诉了我们基督徒的信心和生活所真正需要知道的一切。约翰福音 20:31 表明了我們为何拥圣经：“记这些事，要叫你们信耶稣是基督，是神的儿子。并且叫你们信了他，就可以因他的名得生命。”圣经是完全充分的，因为它告诉了我们我们所需知道的、关于获得永生的一切知识。

Because the Bible is clear, we don't really need any outside help to learn the way to heaven. By reading simple passages such as John 3:16, readers clearly find the good news of salvation. "God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life." Romans 3:28 very plainly declares that "a man is justified by faith apart from observing the law." Ephesians 1:7 reveals, "In [Jesus] we have redemption through his blood, the forgiveness of sins." The Bible tells where faith comes from. "Faith comes from hearing the message, and the message is heard through the word of Christ" (Romans 10:17). The Holy Spirit provides his divine power for this gospel message. The gospel of Jesus Christ is "the power of God for the salvation of everyone who believes" (Romans 1:16).

因为圣经是清晰的，我们就确实不需要任何除它以外的帮助来了解通往天国的道路。通过阅读诸如约翰福音 3:16 这样简单的经文，读者就可清楚得知那关乎救恩的好消息。“神爱世人，甚至将他的独生子赐给他们，叫一切信他的，不至灭亡，反得永生。”罗马书 3:28 清楚宣告说，“人称义是因着信，不在乎遵行律法。”以弗所书 1:7 启示说，“我们借这爱子的血，得蒙救赎，过犯得以赦免。”圣经告诉我们信心源自何处。“信道是从听道来的，听道是从基督的话来的”（罗马书 10:17）。圣灵则将他神圣的大能赋予这福音信息。关于耶稣基督的福音“是神的大能，要救一切相信的”（罗马书 1:16）。

The Bible is sufficient for training God's people to know the Lord and his will. Holy Scripture is not only "able to make you wise for salvation through faith in Christ Jesus," it is "useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work" (2 Timothy 3:15-17). The Bible tells us everything that God wants us to believe and know to live in his kingdom and serve him. God decided what he wanted to tell us and what he didn't want to tell us. God's wisdom and knowledge are so great, we could not possibly know what he knows. "Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments, and his paths beyond tracing out!" (Romans 11:33).

对于训练神的百姓认识主及其旨意而言，圣经是充分的。圣经不仅“能使你因信基督耶稣有得救的智慧，”它“在教训、责备、矫正和公义的训练各方面，都是有益的，为要使属神的人装备好，可以完成各样的善工”（提摩太后书 3:15-17，CNVS）。圣经告诉了我们神要我们相信和知道的一切，好叫我们可以活在他的国度之中，并服事他。上帝决定了他想告诉我们什么，不想告诉我们什么。神的智慧和知识是如此伟大，我们无法知道他所知道的。“深哉，神丰富的智慧和知识。他的判断，何其难测，他的踪迹，何其难寻”（罗马书 11:33）。

Martin Luther emphasized the principle of the sufficiency of Scripture at the time of the Reformation. In fact, one of the pillars of the Reformation was the principle of sola Scriptura (Scripture alone). Luther wrote, "Scripture alone is the true lord and master of all writing and teaching."²⁷ "The apostles were filled with the Holy Spirit and were certain that they had been sent by Christ and were preaching the true Gospel. Yet they did not exalt themselves or ask men to believe them unless they conclusively proved from Scripture that what they said was true so that the mouth of the unbelieving was stopped and they could object no further."²⁸

在宗教改革时期，马丁路德就曾强调圣经充分性的原则。事实上，宗教改革的柱石之一就是唯独圣经这一原则。路德曾写到，“唯独圣经是所有著作与教导的真正主人。”²⁷ “使徒被圣灵充满，确信自己受基督差遣，确信自己是在宣讲真正的福音。然而他们并未自高自大，若非他们确实根据圣经证明他们所说为真，好堵住那不信之人的口，使其无法反驳，否则他们就不叫人相信他们。”²⁸

Some people deny that the Bible is sufficient for faith and life. Roman Catholics deny that the Bible is enough by insisting on adding to the Bible the decrees of popes and church councils. Negative Bible critics deny that the Bible is sufficient when they claim that their expertise is required to subtract certain "myths" from the Bible. Instead of leaving the Bible as it is, they boldly assert that the assured results of modern scholarship are necessary to remove the (alleged) mythical elements of Scripture. God's people do not need a pope or Bible critic to know what to believe! While specially trained public ministers and reliable resource materials can be very beneficial in understanding the Bible, it remains true that the Bible itself is sufficient! The basic teachings can be obtained from the simple and clear Bible passages, such as those printed in the exposition of Luther's Small Catechism.

有些人否认圣经对于信心和生活是充分的。罗马天主教徒坚持把教皇和教会会议的法令添加到圣经之中，以此否认圣经是充分的。消极圣经批评家否认圣经是充分的，他们声称他们可以用他们的专业知识删去圣经中的某些“神话”。他们并未让圣经保持原样，反而大胆断言，可靠的现代学术成果对于删除（所谓的）圣经中的神话元素颇有必要。神的百姓不需要教皇或圣经批评家来告诉他们他们应该相信什么！虽然受过专门训练的公开服事人员以及可靠的资料可能对理解圣经非常有益，但圣经本身仍是充分的！基本的教导可以从简单而清晰的经文中获得，例如路德小问答中的那些诠释。

Some claim that God's Word is not enough for doing mission work today. What is truly needed for doing mission work in the 21st century? What is it that brings about conversions? Is it the ingenuity of the pastor or his charisma? Is it the emotional quality of the music or the architecture? Does it require the hottest and latest of marketing techniques or the input of opinion polls? Has true and genuine mission work changed so much today that God's Word is no longer enough? Some might think so. The answer ought to be clear to Lutherans.

有些人宣称，神的话语对于当今的宣教事工而言并不充分。对于 21 世纪的宣教事工来说，什么才是真正有必要的呢？什么才能叫人归信呢？是牧师的聪明才智还是他的个人魅力呢？是音乐的情感品质还是建筑的华美呢？需要最热最新的营销技巧还是民意调查的投入呢？今天，真正的宣教工作是否发生了如此大的变化，以至于神的话语已经不够用了呢？有些人可能就是这么想的。对路德宗信徒而言，答案应该显而易见。

It bears repeating that Martin Luther and Lutheran theologians at the time of the Reformation emphasized the principle of sola Scriptura (Scripture alone). They knew and believed that the "power of God" is right where the Bible says it is, in the gospel message of God's Word (Romans 1:16). Should Lutherans trust slick packaging or clever techniques to make the difference in doing mission work? Second Corinthians 4:2 declares: "We do not use deception, nor do we distort the word of God. On the contrary, by setting forth the truth plainly we commend ourselves to every man's conscience in the sight of God."

马丁路德和路德宗神学家在宗教改革时期强调唯独圣经的原则，这点值得再提。他们知道也相信“神的大能”就在圣经所说的地方，即在上帝话语的福音信息之中（罗马书 1:16）。路德宗在宣教过程中应该相信华丽的包装还是聪明的技巧呢？哥林多后书 4:2 说：“（我们）不行诡诈，不谬讲神的道理。只将真理表明出来，好在神面前把自己荐与各人的良心。”

Lutherans strive to be ever "setting forth the truth plainly," while trusting the Holy Spirit to take care of the results. Luther invited anyone to correct his teaching from the Bible. He regarded the Bible as the only sure source and authority for Christian doctrine. Genuine Lutherans agree with Luther on this principle to this very day. The Lutheran Confessions state:

路德宗信徒竭力“将真理表明出来”，同时信靠圣灵，将结果交在他的手中。路德欢迎任何人用圣经来纠正他的教导。他认为圣经是基督教教义唯一可靠的来源与权柄。真正的路德宗信徒直到今天都同意路德的这一原则。路德宗的信仰告白如此宣称：

We believe, teach, and confess that the prophetic and apostolic writings of the Old and New Testaments are the only rule and norm according to which all doctrines and teachers alike must be appraised and judged. . . . In this way the distinction between the Holy Scripture of the Old and New Testaments and all other writings is maintained, and Holy Scripture remains the only judge, rule, and norm according to which as the only touchstone all doctrines should and must be understood and judged as good or evil, right or wrong.²⁹

我们相信、教导并承认，旧约与新约中先知和使徒的著作是评估与判断所有教义和教师的唯一规则与标准.....这样，旧约和新约圣经就得以与所有其它著作区别开来，圣经仍然是唯一的裁决者、规则与标准，所有的教义都要按此唯一的试金石，应当并必须被理解、被判断为善或恶、对或错。²⁹

Scripture is to be the only basis for all Christian teaching.
圣经应当作为所有基督教教导的唯一基准。

Efficacy of Scripture

圣经的功效

Since God inspired every single word of the Bible, it not only carries his authority, it carries the power he has given to it. “The word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart” (Hebrews 4:12). God’s Word is not a “dead letter.” The Bible is not like any other book. God’s Word is active. It is powerful and effective. In fact, “effective” would be a good literal translation of the Greek word used in this verse.

既然圣经中的每一个字都受神默示，那么它就不但拥有神的权柄，也拥有神所赋予它的能力。“神的道是活泼的，是有功效的，比一切两刃的剑更快，甚至魂与灵，骨节与骨髓，都能刺入剖开，连心中的思念和主意，都能辨明”（希伯来书 4:12）。神的话语并非一封“死信”。圣经不像其它任何书籍。神的话语是活泼的。它大有能力，又有功效。事实上，这里的“有功效的”一词，在希腊语中字面义更接近于“有效果的”。

Some have said that the Word of God is always efficacious, but not always effective. When these words are intended to mean that God’s Word can, but doesn’t always, work faith, they can be understood correctly. But this distinction is not particularly helpful, especially in the light of Hebrews 4:12, which could be translated as “God’s Word is . . . effective.” God’s Word works. It penetrates right to the heart. God’s law convicts of sin. God’s gospel comforts with forgiveness. We are to expect something to happen when God’s Word is properly applied. God’s Word is efficacious and effective.

有些人说，神的话语总是有功效的，但并不总是有效果。如果这些话是在说神的话语总能创造信心，但并不总是造了信心，那么它们并没有什么错。但是这样的区分并没有带来什么特别的益处。尤其鉴于希伯来书 4:12，这节经文可被译为“神的话语.....是有效果的。”神的话语是有效果的。它穿透人心。神的律法叫人知罪。神的福音用赦免带来安慰。当神的话语得以恰当应用时，我们理应期待一些事情的发生。神的话语是有功效的，也是有效果的。

This does not mean that every time you show someone his or her sin, that person will instantly repent. Though by God’s power, it could happen. It does not mean that every time you tell someone about Jesus, that person will instantly believe in him. Though by the Holy Spirit working through the Word, it very well could happen. God’s Word does carry God’s power and is able to work change, but the results are not always necessarily what people would see as positive. Sometimes the reaction is that a sinner becomes angry. If you really apply the law properly to a sinner, you have every reason to expect a reaction. We pray that the reaction will be sorrow over sin, but the reaction might be anger against God and maybe even against you! Not every presentation of the gospel in an outreach visit ends in success. Sometimes missionaries sense that the successes seem few in comparison to the number of visits they make. But we must never lose confidence in the power of God’s Word! Only the gospel can comfort troubled hearts and guilty consciences. When David said, in 2 Samuel 12:13, “I have sinned against the LORD” and Nathan replied “The Lord has taken away your sin,” David was greatly comforted by those words.

这并不意味着每次你让某人看到他或她的罪，这人就会立刻悔改，尽管上帝有能力成就此事。这也并不意味着每次你告诉某人关于耶稣的事，这人就会立刻信他，尽管圣灵藉话语可以成就此事。神的话语确实拥有神的大能，也的确能够带来改变，但结果并不总是人们所想要看到的那样乐观。有时候，罪人的反应是生

气。如果你真的把律法恰当地应用在一个罪人身上，你完全有理由期待某种反应。我们祈求对方的反应是为罪忧愁，但他的反应也可能是对神发怒，甚至对你发怒。并不是每一次的福音宣讲都以成功收尾。有时候宣教士觉得，与他们的访问次数相比，成功的次数少之又少。但我们绝不能对上帝话语的大能失去信心！唯独福音能够安慰不安、有罪疚感的良心。在撒母耳记下 12:13 中，当大卫说“我得罪耶和华了”时，拿单则回答说：“耶和华已经除掉你的罪。”大卫听了这话之后，心里就大得安慰。

When you apply God's law, realize that the words are packed with power. "Is not my word like fire," declares the LORD, 'and like a hammer that breaks a rock in pieces?'" (Jeremiah 23:29). God can work through that message of the hammer to break down a stony heart. God's Word works!

当你使用神的律法时，你当知道这些话语充满了力量。“耶和华说，‘我的话岂不像火，又像能打碎磐石的大锤吗’”（耶利米书 23:29）？上帝可以通过大锤般的信息来打破刚硬的心。神的话语是有效果的！

When you apply the gospel of Jesus Christ, don't be ashamed. Realize that this is "the power of God for the salvation of everyone who believes" (Romans 1:16). This is where faith comes from. "Faith comes from hearing the message, and the message is heard through the word of Christ" (Romans 10:17). The Holy Spirit works conversion through the gospel. He can bring spiritually dead people to life and new birth. "For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God" (1 Peter 1:23). The gospel is the means of grace, the instrument that the Holy Spirit uses to work and strengthen faith.

当你使用耶稣基督的福音时，不要以为羞耻。要知道这是“神的大能，要救一切相信的”（罗马书 1:16）。信心从中而来。“信道是从听道来的，听道是从基督的话来的”（罗马书 10:17）。圣灵藉福音使人归信。他能叫属灵已死之人获得新生。“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”（彼得前书 1:23）。福音是施恩具，是圣灵用来创造和加强信心的工具。

Never forget the power of God's Word! The Lord even provides us with a picture to keep this truth in mind:

永远不要忘记上帝话语的大能！主甚至给了我们一幅画面，好叫我们记住这一真理：

As the rain and the snow come down from heaven, and do not return to it without watering the earth and making it bud and flourish, so that it yields seed for the sower and bread for the eater, so is my word that goes out from my mouth: It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it. (Isaiah 55:10,11)

雨雪从天而降，并不返回，却滋润地土，使地上发芽结实，使撒种的有种，使要吃的有粮。我口所出的话，也必如此，决不徒然返回，却要成就我所喜悦的，在我发他去成就的事上必然亨通。（以赛亚书 55:10,11）

Why was Luther "successful" in the Reformation? There was no doubt in his mind. The power was in the Word of God, which he studied, preached, and taught. He said:

路德为何在宗教改革上可以“成功”呢？他心中笃定，大能就在他所学习、传讲和教导的神的话语之中。他曾如此说到：

I simply taught, preached, and wrote God's Word; otherwise I did nothing. And then, while I slept or drank Wittenberg beer with my Philipp and with Amsdorf, the Word so greatly weakened the papacy that never a prince or emperor inflicted so much damage on it. I did

nothing; the Word did everything. . . . I did nothing. I let the Word do the work. . . . We only spread the Word and let it alone do the work. The Word is almighty and takes captive the hearts.”³⁰

我只是教导、传讲又写下神的话语；除此之外我什么也没做。然后，当我睡下去，或和菲利普和阿姆斯特多夫一起喝威登堡啤酒时，上帝的话语就极大地削弱了教皇职，从来没有哪位王子或皇帝对其造成过如此大的损害。我什么也没做；神的话语成就了一切.....我什么也没做。我让神的话语来作工.....我们只是传讲神的话语，并且让它自己去作工。神的话语大有能力，它能俘获人心。”³⁰

Sometimes well-intentioned people can lose their focus. Perhaps they gain the impression that there isn't enough visible “success” and that there must be a better way to bring more members into the church. While there might be many other ways to demonstrate earthly success, and many ways to gather a large group of people (and call it a church), God has not given any other way to faith than through the means of grace (the gospel in the Word and the sacraments). Until Christ returns in glory on judgment day, it will remain the task of the church to “go into all the world and preach the good news to all creation” (Mark 16:15). Christ did not even hint that everyone would believe. He said, “Whoever believes and is baptized will be saved, but whoever does not believe will be condemned” (Mark 16:16). Not everyone believed when Christ himself was preaching (see John 6:60-66). But for others, God's Word worked very powerfully (see John 6:67-69).

有时候，好心的人可能会是迷失他们的关注点。也许他们觉得没有足够的、可见的“成功”，必须得有一种更好的方式来吸引更多人进入教会。虽然可能有许多其它的方法可以用来证明世俗的成功，虽然可能有许多方法可以用来聚集一大群人（并称之为教会），但除了施恩具（圣道与圣礼中的福音）之外，上帝并没有赐下任何其它赐人信心的方式。直到审判日基督荣耀再临之前，教会的任务仍然是“往普天下去，传福音给凡受造的听”（马可福音 16:15）。基督甚至没有暗示每个人都会信。他说：“信而受洗的必然得救；不信的必被定罪”（马可福音 16:16）。当基督自己讲道时，也不是所有人都信了他（见约翰福音 6:60-66）。但对另一些人而言，神的话语却大有能力（见约翰福音 6:67-69）。

Christ has not made us responsible for the results. He has called his church, and public ministers, to proclaim “everything” he commanded (Matthew 28:20). His Word tells us that “repentance and forgiveness of sins will be preached in his name to all nations” (Luke 24:47). This mission work is not to stop, and it will not cease. Our Lord has said, “This gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come” (Matthew 24:14). This gospel preaching will continue with us, or without us. But may we have a part in it! May we serve our Savior faithfully, remembering that the power of God is in the gospel.

基督并没有让我们为传福音的结果负责。他呼召他的教会以及公开服事人员去宣讲“凡”他所吩咐的（马太福音 28:20）。他的话语告诉我们“人要奉他的名传悔改赦罪的道.....到万邦”（路加福音 24:47）。这项使命不应当停止，也不会停止。我们的主说过：“这天国的福音，要传遍天下，对万民作见证，然后末期才来到”（马太福音 24:14）。无论我们在与否，这福音都要继续传讲。然而，但愿我们也能参与其中！愿我们忠心事奉我们的救主，记得神的大能就在福音之中。

Modern Errors about the Bible

当代人对圣经的错误看法

Up until the 19th century, nearly all Christian churches, theologians, and laypeople held that the Bible is God's Holy Word, the verbally inspired, inerrant, infallible, reliable source of theology and basis for faith.

直到 19 世纪前，几乎所有的基督教教会、神学家以及平信徒都坚持圣经是神的圣言、受神逐字默示、无误、不可能有错误，是神学的可靠源头，是信心的基石。

Since the Bible was still regarded as God's Word by all Catholic and Protestant theologians at the time of the Reformation, Lutheran theologians did not sense a need to include a special article on the "Doctrine of the Word of God" in the Book of Concord. They certainly regarded the Bible as God's inerrant Word and used it accordingly. But there was no dispute about the nature or essence of the Bible. It was safely assumed that everyone regarded the Bible as God's revealed Word.

宗教改革时期，圣经仍被所有天主教徒和新教神学家视为神的话语，所以路德宗的神学家那时也就觉得没有必要在协同书中特地加入一项条款来阐述关于“上帝话语的教义”。他们当然将圣经视为上帝无误的话语并按此使用。那时，并没有谁会争论圣经的本质，人们放心地以为，大家都视圣经为上帝所启示的话语。

Allegorizing

寓意解经

There was not unanimous agreement, however, between Christian churches on how the Bible should be interpreted or used. Many Bible scholars adopted a method of Bible interpretation called allegorizing. In other words, interpreters creatively tried to find more meanings in the Scriptures than the simple, literal meaning. Some even tended to overlook or dismiss the simple meanings in favor of the imaginative ones. These Bible interpreters tried to find as many as three or even more other meanings. The extra meanings tended to distract from the Bible's true meaning. When Bible interpreters try to be too clever with the text, they often fall into error and leave the true meaning behind. Often these allegories were used with the good intention of teaching God's truth or even defending pure Christian doctrine. For example, someone might claim that John the Baptizer's regular diet of locusts and wild honey pictures a Christian regularly receiving the law and the gospel. Some might even claim that this was the hidden meaning behind those words. Such an allegory might seem cute or even helpful to some, but it distracts from the main point of the passage. Like others of his age, Luther utilized

some allegory earlier in his life, but he renounced it later on. Lutheran theologians insisted on the simple, clear meaning of God's Word. After all, some allegories didn't even teach the truth. Roman Catholic theologians used allegorical interpretations of Bible passages to teach falsely about the virgin Mary, making her into an idol.

然而，基督教各教会间对于如何诠释或使用圣经并未达成一致意见。许多圣经学者采用了一种名叫寓意解经法的圣经诠释法。换句话说，解经家绞尽脑汁要从圣经中发掘更多的意义，而不只满足于简单的字面义。有些人甚至倾向于忽视或摒弃简单的意义，反倒热爱肆意发挥想象。这些圣经解经家竭尽全力，为要找出三种甚至三种以上的意义。这些额外的意义往往会与圣经字句的真正含义脱轨。当解经家在解经时过份聪明时，他们往往会陷入错误，却把经文真正的含义抛之脑后。通常，人们使用这些寓意是出于想要教导上帝真理的好意，甚至是为了捍卫纯正的基督教教义。例如，有人可能会声称施洗约翰经常吃蝗虫和野蜜象征着基督徒有规律地接受律法和福音，还有些人甚至会说，这就是这些话背后所隐藏的含义。这类寓意解经可能看起来很可爱，甚至可以帮到一些人，但它却脱离了内容所要表达的要点。路德像那些与同时代的人一样，也在早年使用了一些寓意解经法，但后来他便摒弃了。路德宗神学家坚持神的话语含义简单清晰。毕竟，有些寓意甚至都没有教导真理。罗马天主教神学家使用寓意解经发明了关于童女玛利亚的假教导，使她成了偶像。

Scripture plus?

给圣经加点什么？

Allegory was not the only problem during the Lutheran Reformation. Roman Catholic theologians did not agree that the Bible is the sole basis and judge of Christian doctrine. They insisted that, in addition to the Bible, they could base doctrine on the decrees of their councils, their long-standing church traditions, and the special pronouncements of their popes. Although they could not prove that Luther's teachings were contrary to Scripture, they were satisfied to prove that some of his teachings conflicted with the pope's pronouncements. To this day, the Roman Catholic Church does not base its teachings on Scripture alone but continues to add the decrees of their councils, their authoritative church tradition, and the official statements of the popes.

寓意解经并非路德宗教改革期间的唯一问题。罗马天主教神学家并不认同圣经是基督教教义的唯一基准与裁决者。他们坚称，除了圣经之外，他们还可以基于他们的教会会议所制定的法令、他们长期以来的教会传统以及他们教皇的声明来建立教义。尽管他们无法证明路德的教导与圣经相悖，他们却乐意证明他的一些教导与教皇的声明相冲突。直到今日，罗马天主教会的教导仍然在圣经的基础上不断地加入他们的教会会议所制定的法令、他们那些权威的教会传统以及教皇的官方声明。

Meanwhile, Reformed theologians stressed a greater role for human reason in their interpretation of the Bible. They essentially followed a principle of Scripture plus human reason, or Scripture in conformity with human reason. This is one main reason why they refused to agree that Christ's true body and blood are really present with the bread and wine in the Lord's Supper. It didn't seem to conform to their human reason, nor could they understand how Christ could be in heaven and in the Sacrament at the very same time. Despite these very significant differences, these Christians continued to regard the Bible as God's Word. Over the years, that has changed.

与此同时，改革宗神学家则在他们的解经过程中过于强调人类理性的作用。本质上，他们所追随的解经原则就是圣经加人的理性，或说让圣经符合人的理性。

这也是为何他们拒绝认同在圣餐中基督的真身体和真宝血临在于饼和酒之中的主要原因之一。因为这似乎并不符合他们的理性，他们也无法理解基督如何可以同时既在天堂，又在圣礼之中。尽管这些基督徒与路德宗之间存有这些显著的差异，但他们仍然认为视圣经为神的话语。不过多年来，即使这点也发生了变化。

Man as judge?

人才是圣经的裁决者？

Perhaps the most devastating error concerning the Bible is the idea that man is the judge over the Bible. That problem was already lurking in the background in Luther's time. Roman Catholics insisted that the pope was the ultimate interpreter of Scripture. Sometimes his "interpretations" contradicted clear Bible passages. For example, Romans 3:28 says that a person is justified by faith, without the deeds of the law. The pope did not agree and neither did the Council of Trent. The Roman Catholic Church claimed that Christ's atonement was not a sufficient payment for all sins, so people needed to add their own good works to get to heaven. Meanwhile, Reformed theologians were already insisting that Scripture had to conform to their human reason. This had already led to errors in the sacraments (Baptism and the Lord's Supper). The idea that man is the judge of the Bible gained momentum.

也许，对圣经最致命的错误看法就是有人认为人才是圣经的裁决者。早在路德时代，该问题就已潜伏。罗马天主教坚称教皇才是圣经的最终诠释者。有时候，他的那些“诠释”与清晰的圣经经文相互矛盾。例如，罗马书 3:28 表明人是因信得称为义，并不在于遵行律法的行为。教皇及天特会议都不认同这一点。罗马天主教宣称基督这份赎罪祭不够偿还所有的罪债务，因此人们还得将自己的好行为加入其中才能进天堂。与此同时，改革宗神学家也坚称圣经必须得符合他们的理性，这就让他们对圣礼（圣洗礼与圣餐礼）产生了错误的看法。“人类才是圣经的裁决者”，这种想法势头大增。

Rationalism

理性主义

Rationalism places human reason on the throne. During the period of the Enlightenment, philosophers regarded human reason as the best guide in life for what is right, true, and real. Rationalists wanted people to have the courage to get beyond Scripture and have the courage to follow their own human reason. Rationalists denied the supernatural truths of Scripture. Since miracles did not conform to their human reason, rationalists denied that they really happened. They certainly did not hold to the inerrancy of the Bible. They placed man's reason over the Bible.

理性主义让人的理性荣登宝座。启蒙运动期间，哲学家们将人的理性视作指导人正当、正确、真实生活的最好指南。理性主义者希望人们勇于超越圣经，勇于跟随自己的理性。理性主义者否认圣经的超自然真理。由于神迹不符合他们的理性，理性主义者就否认它们确曾发生。他们当然不认同圣经无误。他们把人的理性置于圣经之上。

Historical-critical method

历史批判法

The historical-critical method of Bible interpretation became a scholarly fad in Europe and America in the 19th and 20th centuries. It made man, and particularly the scholar, the authority and judge over Scripture. Historical-critical scholars do not regard the Bible as God's verbally inspired and inerrant Word. They consider it the product of fallible men who did the best that they could do with their limited knowledge and understanding. Historical-critical thinking places man's reason above the Bible, and assumes the following:

19、20 世纪，历史批判法在欧美成了一种学术时尚。它使得人，尤其是学者，成了圣经的权威和裁决者。历史批判学者不认为圣经由上帝逐字默示，也不认同圣经无误。他们认为它是由不靠谱的人类用他们有限的知识和理解力尽其所能所写的作品。历史批判的想法将人的理性置于圣经之上，并认为：

1. The Bible is fallible and contains errors that need to be removed.
1. 圣经有可能犯错，其中的错误有待去除。
2. The Bible is the work of mere human writers, like any other book.
2. 圣经只是人类作家的产物，就像其它任何书本一样。
3. Scholars must remove parts of the Bible to yield what remains of value.
3. 学者必须去除圣经中的糟粕，留其精华。

Of course, there cannot be any objective agreement as to what is to be rejected or what is to be kept in the Bible. Negative Bible critics arrogate to themselves the right of judging the Scriptures—accepting some passages, while rejecting others. These critics strive to “demythologize” the Bible, removing the “myths,” the false products of a narrow and primitive worldview. They claim to actually improve the Bible by making it relevant to the modern world. They claim to produce the assured results of modern scholarship. Actually, the results are far from assured.

当然，对于圣经中哪些内容应该被去除，哪些内容应该被保留，人们却无法在客观上彼此认同。消极圣经批评家自诩有判断圣经的权利，他们接受一些经文并剔除一些经文。这些批评家力图将圣经“去神话化”，即去除圣经中的“神话”——那些属于狭隘原始世界观的虚假产物。他们声称，通过让圣经与当代世界接轨，实际上他们是改善了圣经。他们声称自己获得了可靠的现代学术成果。而事实上，这些成果根本谈不上什么“可靠”。

No one can arrive at any certain conclusion through such subjective methods. Historical-critical methods virtually depend on any scholar's whim. The results remain in a constant state of doubt. Disagreement between critical scholars is common and expected. There can be no really objective truth through historical-critical methods of Bible interpretation. What passes for truth is only relatively true. What was true for 19th-century scholars was no longer necessarily true for 20th-century critics.

谁也不能通过这种主观的方法得出肯定的结论。历史批判法实际上不过是某些学者的心血来潮罢了。那些学术成果长久以来总是饱受质疑。批判型学者之间的分歧屡见不鲜，这也在意料之中。没人可以通过历史批判解经法获得什么真正的客观真理。他们所认为的真理也不过是相对的真理，对 19 世纪的学者来说的真理，对 20 世纪的批评家来说就未必是真理了。

Various types of criticism

各种圣经批判

Historical-critical methods place the scholar above the Bible as the judge. Historical-critical scholars are actually judging the words and messages that God inspired. They criticize Matthew or John and claim to find their “errors” and correct them. We also call this practice negative criticism and those who practice it, negative critics. Historical-critical scholars do not hold to the verbal inspiration or inerrancy of Scripture. While it is common to speak of the historical-critical method (that is, the negative method that places the historical-critical scholar above the Bible), there are actually several different historical-critical methods. Sometimes they are used together, and sometimes they can be isolated. Let’s examine a few of the main methods.

历史批判法将学者作为裁决者置于圣经之上。历史批判学者实际上是在裁决上帝所默示的话语和信息。他们批评马太或约翰，声称找到了使徒的“错误”并予以纠正。我们也称这类做法为消极批判，又称那些这样做的人为消极批评家。历史批判学者不认为圣经受神逐字默示或无误。历史批判法（即将历史批判学者置于圣经之上的消极方法）是一种常见的说法，但实际上却可细分为几种不同的历史批判法。有时它们可以一起使用，有时它们可以单独使用。让我们来看看其中的一些主要方法。

Source criticism tries to find the alleged sources behind the Scriptures. Instead of agreeing that Moses wrote the first five books of the Bible, source critics claim that there were many sources and writers. Though the following sources were never found, they are assumed to exist and were given titles. The letters J-E-P-D-Q are used as abbreviations for these supposed sources of the Old Testament. J stands for the source that used the Hebrew word for God that began with that letter (Jahwist). E stands for the source that used the Hebrew word for God that began with that letter (Elohism). P stands for the source that revealed “Priestly” characteristics, as one would find in the book of Leviticus. D stands for the “Deuteronomism” source. One supposed source for the New Testament gospels is Q (for Quelle, the German word for source). Never mind that these sources were never found. Critical scholars just assume that these sources were behind the texts of the Bible. The very scholars who refuse to believe that there were real miracles and who deny the possibility of predictive prophecy not only believe in the existence of these nonexistent sources, they seem certain about them.

来源批判法力图找到所谓的圣经背后的来源究竟为何。来源批评家不认可摩西是圣经前五卷书的作者，他们声称这五卷书来源很多，由不少作者写成。以下资料来源的真实性虽从未得到证实，但有人却认定它们存在，还给它们取了一些名头。字母 J-E-P-D-Q 用来表示这些假定存在的旧约来源的缩写。J 代表耶和华作者（Jahwist）这一来源，是耶和华这一希伯来语的首字母。E 代表伊罗兴作者（Elohism）这一来源，是伊罗兴这一希伯来语的首字母。P 代表揭示具有“祭司（Priestly）”特征的资料来源，就像利未记。D 则代表“申命记的（Deuteronomism）”资料来源。新约福音书的某个假定来源则是 Q（Quelle，德语“来源”的意思）。然而这些来源的真实性却从未得到证实。批判型学者只是假设这些来源存在于圣经文本背后。那些拒绝相信神迹、否认预言的可能性的学者不仅相信这些虚无的来源真实存在，而且他们似乎还很笃定。

Form criticism takes one step further back, seeking oral traditions behind the sources that were supposedly behind the text of the Bible. These critics assume that the oral traditions eventually took on some forms (for example, narrative or prophecy). According to this theory, early Christians added stories to what Jesus said, to serve as helpful illustrations. These critics also claim that well-meaning early Christians invented and inserted miracles to make Jesus look more impressive.

形式批判法则更进一步，使用该方法的人力图在那些假定的圣经文本背后的来源背后寻找口述传统。这些批评家认为，口述传统最终以某些形式呈现（例如，叙事或预言）。根据这一理论，他们认为早期基督徒在耶稣所说的话中加入了一些故事，以此提供一些有用的例证。这些批评家还声称，早期基督徒出于好意，想让耶稣的形象看起来更加饱满，于是就杜撰出了神迹并将其插入文本之中。

Form critics use to full advantage the underlying assumption that oral tradition is not reliable. If you try to pass a message around a full classroom by having one child whisper it to another, the message often turns out to be very different in the end. But the Bible was not written that way. There were some oral traditions in early New Testament times, since Christians (especially the apostles) would have talked about their Savior. Paul encouraged the Thessalonians: “Stand firm and hold to the teachings we passed on to you, whether by word of mouth or by letter” (2 Thessalonians 2:15). Yet these oral teachings did not place the truth of Scripture in any doubt. Everything written in the Bible is God-breathed and free from error. Christ told his apostles, “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” (John 14:26). The apostles were eyewitnesses of Christ. They didn’t need to rely on somebody else’s oral tradition. In any case, it remains true that “all Scripture is God-breathed” (2 Timothy 3:16).

形式批评家充分利用了口述传统不可靠这一潜在假设。如果你想要通过让一个孩子对另一个孩子耳语口传的方式在整个教室里传递信息，那么最终落地的信息往往会变得体无完肤。但圣经并不是这样写成的。新约时代早期确实有一些口述传统，因为基督徒（尤其是使徒）会谈论他们的救主。保罗鼓励帖撒罗尼迦人说：“所以弟兄们，你们要站立得稳，凡所领受的教训，不拘是我们口传的，是信上写的，都要坚守”（帖撒罗尼迦后书 2:15）。然而，这些口述的教导并没有让圣经真理摇摇欲坠。圣经中所写的一切都由神所默示，并没有错误。基督告诉他的使徒说，“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”（约翰福音 14:26）。使徒是基督的见证者。他们不需要依赖别人的口述传统。无论如何，还是那句话，“全部圣经都是神所默示的”（提摩太后书 3:16）。

Form critics assume that oral traditions led to changes, and these changes led to errors that were made in the original autographs of the Bible. They claim that there were historical contradictions in the Bible. They deny that Scripture accurately portrayed Jesus. They doubt that he really said or did what the Bible says. Form critics identify different forms of literature in Scripture and claim these represent different stages in the assumed evolutionary development of Christianity. Instead of assuming that what Matthew, Mark, Luke, and John wrote is God’s holy and inerrant Word, they consider these books to be an assortment of truth and falsehood. Negative critics consider it their place to sort out the truth from the myths. Of course, form critics do not agree among themselves as to what is true and false.

形式批评家认为口述传统使信息发生了转变，而这些转变使得圣经原文含有错误。他们声称圣经中存在历史矛盾。他们否认圣经准确地描绘了耶稣。他们怀疑他是否真的说过或做过圣经中所说的那些事。形式批评家指出圣经中的不同文学形式，并声称这些形式代表了他们所认为的基督教进化发展的不同阶段。他们认为马太、马可、路加和约翰所写的并非上帝神圣无误的话语，而是真理和谬误的混合体。消极批评家认为圣经是他们从神话中找出真理的地方。当然，对于什么是真的，什么是假的，形式批评家们却各持己见。

Redaction criticism assumes that there were redactors (editors) who gathered and adjusted all of the available material. The redactors were thought to be the final editors

of what became known as the Bible. Redactors supposedly took the oral traditions and sources and made them conform to a certain standard. Practitioners of this school of thought claim that the redactors also added some material as they felt the need, especially inserting new (imaginary) backgrounds for the material (for example, the temple, Galilee, a mountain, or a desert). These redactors supposedly altered the texts according to their religious tastes. This is one example of what is sometimes called religious criticism.

编辑批判法假定某些编纂者（编辑者）收集并调整了所有他们手头的资料。这种批判法认为这些编纂者是圣经的最终编辑者，又认为这些编纂者接受了口述传统和来源，使它们符合一定的标准。该思想流派声称，那些编纂者也会在他们觉得有需要的时候加入一些材料，尤其会为一些东西（例如，圣殿、加利利、某座山或某片旷野）插入新的（想象出来的）背景。编辑批判法还认为这些编纂者根据他们的宗教趣味对文本加以修改。这就是所谓的宗教批判法中的一例。

Historical-criticism, of whatever type, assumes that the original writings were not all true. Although the Bible is a complete and unified whole of God's true, inerrant, and verbally inspired Word, these negative critics view the Bible as something like a casserole in which the many errors (or myths) are "noodles," "mushrooms," and "spices." The simple, childlike layperson is completely dependent on the scholar, who has the adult task of attempting to pick out the "meat." Amazingly, many scholars have actually claimed that these techniques are neutral, or even helpful, for retaining the Christian gospel. That is certainly not the case. Historical-critical methods always assume that the Bible has errors, otherwise why is the scholar picking things out and rejecting them? Let there be no mistake about it: historical-critical methods are built on a denial of the divine authority of the entire Bible, the verbal (word-for-word) inspiration of Scripture, and the inerrancy of Scripture.

历史批判法（无论何种类型）认为原始文本并不全然真实。尽管圣经是神真实无误的话语，又是一个完整且统一的整体，但这些消极批评家认为圣经就像一个砂锅，里面的许多错误（或神话）就是其中的“面条”、“蘑菇”和“香料”。孩子般天真烂漫的平信徒完全依赖于学者，而这些“家长”学者的任务就是想办法从砂锅里挑出“肉”来喂给孩子吃。荒诞的是，许多学者实际上声称他们的那些“挑肉”技巧对保留基督教福音而言是中立的，甚至是有帮助的。这绝非事实。历史批判法认定圣经有误，否则那些学者为何会从中挑出一些东西并将它们拒之门外呢？毫无疑问，历史批判法建立于否定整本圣经的神圣权威、否定圣经的逐字默示、否定圣经的无误之上。

Historical-critical methods really cannot coexist with a firm conviction that Scripture is the verbally inspired, inerrant, and infallible Word of God. It is one or the other. Any compromise somewhere in between these opposites is merely playing around with one view or the other. It is simply not possible to consider the Bible the inerrant and infallible Word of God and also sense the slightest need to correct it. If the Bible is without error, there is no need to somehow remove the supposed mistakes and errors made by the original writers. Either it is not really the historical-critical method, or it is not really a proper view of Scripture. It is impossible to have both.

历史批判法与笃信圣经是上帝逐字默示的、无误的、绝对正确的话语两者根本不可兼容。二者只可取其一。对这两种对立看法的任何妥协都只是在玩弄一种观点或另一种观点。视圣经为上帝无误的话语，同时又觉得有必要对其稍作纠正，这两种看法绝不可能同时成立。如果圣经无误，就没有必要以某种方式去删除那些假设的“原作者所犯的错误”。要么不是真正的历史批判法，要么不是对圣经的正确看法。两者不可能兼容。

Scripture itself describes the proper Christian attitude in this matter. “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” (2 Corinthians 10:5). The child of God will want to say, “Speak, Lord, for your servant is listening!” It becomes the peak of arrogance to say, in essence, “Listen, Lord, I am correcting your Word.”

圣经本身阐明了基督徒对此问题的正确态度。“（我们）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”（哥林多后书 10:5）。神的儿女想要如此说，“主啊，请说，仆人敬听！”反之，“主啊，请听，我正在纠正说话呢”这样的说法，从本质上而言简直就是傲慢至极。

When historical-critical methods are followed with any degree of consistency at all, virtually every doctrine of Scripture eventually falls. Even the very gospel will be lost where this method is used. The idea of shedding blood on a cross to atone for sin is rarely a welcome idea to the minds of such critics. Negative criticism often results in the denial of the fact that Christ really rose bodily from the dead. Where the resurrection of Christ is denied, the gospel is effectively lost. Through the inspired apostle Paul, the Holy Spirit drives this point home in 1 Corinthians chapter 15. Verse 14 states that “if Christ has not been raised, our preaching is useless and so is your faith.” Verse 17 clearly declares that “if Christ has not been raised, your faith is futile; you are still in your sins.” Where negative criticism is allowed to hold sway, God’s truth is eventually pushed away.

无论历史批判法以何种程度的一致性受到推崇，最终所有的圣经教义都将轰然倒塌。这种方法在哪里使用，甚至福音本身也将在那里丧失。十架流血赎罪的观念很少受到这类批评家的欢迎。消极批判法所带来的最终结果常常是否认基督的身体从死里复活这一事实。基督的复活在哪里遭到否认，实际上福音也就在那里丧失了。在哥林多前书第 15 章中，藉受默示的使徒保罗，圣灵已经讲明了这一点。其中第 14 节说到：“若基督没有复活，我们所传的便是枉然，你们所信的也是枉然。”第 17 节说到：“基督若没有复活，你们的信便是徒然。你们仍在罪里。”当消极批判法占据主导地位时，神的真理就终将遭到抛弃。

Neoorthodoxy

新正统神学

Neoorthodoxy was neither new nor orthodox (correct teaching). It was a 20th-century reaction to theological liberalism. Liberals had denied basic truths of Christianity and were merely trying to make this world a better place in which to live. Instead of proclaiming the Christian gospel, liberal theologians stressed social acts of charity (“social gospel” was really only law: love one another). After World War I, neoorthodox theologians rejected the worldly optimism of liberalism and attempted to rethink everything about Christianity. Neoorthodoxy was not a unified movement, so it virtually defies clear description.

新正统神学既不新，也不正统（即正确的教导），不过是 20 世纪对自由主义神学的反应而已。自由主义者否认基督教的基本真理，他们只是想要力图让这个世界变得更加美好。自由主义神学家并不宣扬基督教的福音，而是强调慈善的社会行为（“社会福音”实际上只是律法：当彼此相爱）。第一次世界大战之后，新正统神学家拒绝了自由主义的世俗乐观主义，试图重新思考关于基督教的一切。新正统并不是一项联合运动，所以实际上我们也无法对之予以清晰描述。

Our purpose is to mention how neoorthodox theologians viewed Scripture. They maintained that the Bible contains God's Word. They did not agree that the Bible really is God's Word. Karl Barth and Emil Brunner, a German and a Swiss theologian, did not always agree, but both rejected the true doctrine of the verbal inspiration of Scripture. They did not want the Bible to be a "paper pope." In their progression of thought, they continued to steer away from the idea that the Bible is God's Word. They often said that it becomes the Word of God for the person who experiences it in an existential event (something that happens to the reader while reading the Bible). The sense is that the written words of Scripture are merely human words, but in the event that a person reads, hears, or experiences those words, God sees to it that these human words can become the Word of God for that person at that time. It is exceedingly difficult to clearly understand Barth's writings because they strike the reader as a meandering collection of contradictory statements. The standard explanation is that Barth was purposely writing paradoxes (contradictions) in accord with his dialectical method. Though difficult to understand, neoorthodoxy clearly did not give the Bible its proper respect as the objective, truthful Word of God. While Barth contradicted himself, the Bible does not.

在这里，我们得提一下新正统神学家如何看待圣经。他们坚持认为圣经包含了神的话语，却不认同圣经就是神的话语。卡尔·巴特和埃米尔·布鲁纳，一位德国神学家，一位瑞士神学家，他们虽然不总会彼此认同，但都拒绝承认圣经受神逐字默示这一真教义。他们不希望圣经成为“纸质版的教皇”。随着他们的思想不断发展，他们也越发偏离圣经是神的话语这一观念。他们经常说，只有当一个人在某刻（发生于读者阅读圣经时）经验到神的话语时，圣经对他而言才成了神的话语。这句话的意思是，圣经的字句不过出于人，但是当一个人读到、听到或经历到这些话语时，神要使这些人的话语在那一刻成为神的话语。要想清楚理解巴特的作品极为困难，因为它们抛给读者的是一堆相互矛盾的赘述。标准的解释是，巴特故意按照他的辩证法撰写各种悖论（矛盾）。虽然其作品让人难以理解，但我们清楚的是，新正统派显然没有把圣经当作客观的、真实的神的话语。虽然巴特自相矛盾，但圣经却不会。

Seeming contradictions

表面上的矛盾

Negative Bible critics sometimes claim that the Bible is full of contradictions, but that is actually not true. What are assumed to be contradictions really are not that at all. With careful study, seeming contradictions can be harmonized. One certain explanation may not always be available, but various possible explanations can help Christians see that the Bible doesn't make mistakes. One helpful book in this area is *Bible Difficulties and Seeming Contradictions*.³¹ Reliable Bible commentaries can suggest helpful solutions when there are questions. Most seeming contradictions are quite easily explained with careful study and helpful information.

消极圣经批评家有时声称圣经充满矛盾，然而事实却并非如此。他们所认为的矛盾其实根本就不是矛盾。通过仔细研究，我们发现那些表面上的矛盾都可被调和。我们未必总能找到某种特定的解释，但是各种可能的解释可以让基督徒看到圣经并没有什么错误。《圣经难题》和《表面上的矛盾》这两本书可以给你提供这方面的帮助。³¹ 当遇到问题时，可靠的圣经注释也可以提供一些解决方案。大多数表面上的矛盾都很容易通过仔细研究和辅助信息给出相应解释。

In certain cases, the amount of study required to disprove so-called contradictions can be enormous. It is very easy for a Bible critic to accuse the Bible of error. For example,

a famous German critic Georg Ewald accused the Bible of an anachronism (something that does not fit in its time period). He claimed that the supposed redactor (editor or chronicler) of Ezra and Chronicles must have lived in a later (Greek) period, because it was uncommon at the time of Ezra to use the term “king of Persia” (2 Chronicles 36:22; Ezra 1:1). Princeton scholar Robert Dick Wilson set out to check the veracity of this statement. He briefly recounted this episode in the 1922 pamphlet *Is the Higher Criticism Scholarly?*³² Wilson certainly was scholarly. He had become conversant in 26 different languages. He collected thousands upon thousands of citations in many different languages of the past. Wilson was able to demonstrate that the title in question, “king of Persia,” was used seven years before the Bible reference. He discovered that this title was used on 38 different occasions by 18 different authors in 19 different documents in 6 different languages. As if that were not enough, Wilson finally proved that it was not the custom of Greek writers after the period of the Persians to use this title. The case was a clear-cut defeat for the Bible critic. But consider all the talent and effort required to “prove” just one sentence wrong. A Bible critic can make such claims so easily and with such apparent confidence that many accept these claims on the basis of the critic’s scholarly reputation alone. Watch out for false teachers! Beware of bold claims that the Bible is in error!

在某些情况下，要想反驳那些所谓的矛盾，你得进行大量的研究。对于圣经批评家而言，指责圣经有误简直毫不费力。例如，著名的德国批评家乔治·埃瓦尔德就指责圣经含有时代错乱（即内容不适合其时代）。他声称，以斯拉记和历代志的编撰者（编辑者或编年史者）一定生活在较晚（希腊）时期，因为在以斯拉时代，“波斯王”一词并不常见的（历代志下 36:22；以斯拉记 1:1）。于是普林斯顿大学的学者罗伯特·迪克·威尔逊就着手验证这一说法的真实性。他在 1922 年出版的《高等批评是学术吗》这本小册子中重述了这一点。³² 威尔逊当然是学术大咖。他精通 26 种不同的语言，收集了过去成千上万种不同语言的引文。威尔逊能够证明，“波斯王”这一头衔早在圣经提及七年之前就已被人使用。他发现这一头衔在 38 种不同场合下被 18 名不同作者以 6 种不同语言在 19 份不同文件中使用。好像这还不够似的，威尔逊最后证明，波斯时期之后的希腊作家并没有使用这一头衔的习惯。该案例对圣经批评家而言简直就是一次惨败。但请想想为了“证明”某句错误主张所要付出的那些才干与汗水。圣经批评家可以信口开河地提出这类主张，以至于许多人仅仅根据这位批评家的学术声誉就接受了这些主张。要小心假教师！谨防大胆宣称圣经有误的那些人！

Historical-critical thinking among American Lutherans

美国路德宗当中的历史批判主义

Sadly, the results of historical-critical thinking have burned their imprint on the two largest visible bodies of American Lutheranism. The Evangelical Lutheran Church in America (ELCA, the largest American Lutheran body) seems to be thoroughly infected with this type of critical thinking. Anyone may clearly see the shocking results of the historical-critical method in the ELCA by reading, or merely paging through, the very carefully documented book, *What’s Going On among the Lutherans?*³³ ELCA scholars have attacked or denied virtually every basic doctrine of Scripture, including the substitutionary atonement and resurrection of Christ.³⁴

可悲的是，历史批判主义已在美国两个最大的路德宗有形教会共同体中留下了烙印。美国最大的路德宗教会——美国福音路德会（ELCA）似乎已经彻底受到了这种批判主义的影响。有一本书名叫《路德会中发生了什么》³³，该书内容详

细，无论何人拿起此书阅读或者只是翻阅，都可以清楚地看到在 ELCA 中历史批判法所导致的惊人后果。ELCA 的学者们几乎攻击或否认了圣经中的每一项基本教义，包括基督的代赎与复活。³⁴

Gospel reductionists reduce “the Word of God” in the Bible to just the “gospel.” They claim that the Bible is a combination of man’s words (on matters that do not qualify as “gospel”) and divine truth. Gospel reductionists claim that they can preserve the gospel for the modern mind in this way. This meager claim of preserving the gospel has proved hollow again and again. Often their gospel is really no longer the authentic Christian gospel. It may be merely a social gospel or include the intrusion of works. Scripture calls that “no gospel at all” (Galatians 1:7). It seems harmless, even laudable, to advocate loving one another, but when that is passed off as gospel, it is nothing short of work-righteousness (something that people must do to earn God’s favor). The thinking of most liberal scholars today falls into the category of universalism (maintaining that everyone gets to heaven in the end, though even here some scholars wonder if there is a heaven). By removing the principle that Scripture alone is the foundation for doctrine, the negative Bible critics have removed for themselves the certain basis of Christian doctrine.

福音简化论者将圣经中的“神的话语”简化为“福音”。他们声称圣经是人的话语（不符合“福音”资质的内容）和神的真理的结合。福音简化论者声称，他们可以用这种方式为当代人保存福音。这种为“保存福音”而发出的无力的声明一次又一次地证明了其自身的空洞。通常他们的福音不再是真正的基督教福音，而仅仅是社会福音，或是将行为掺入福音之中，圣经表明，“那并不是福音”（加拉太书 1:7）。提倡彼此相爱看起来是无害的，甚至值得称赞，但若它被当作福音，那就无异于凭行为称义（人们必须做点什么才能赢得上帝的恩宠）了。今天大多数自由主义学者的思想都落入了普世主义的范畴（他们坚信所有人最终都会进入天堂，尽管其中一些学者甚至会怀疑是否真的存在天堂）。消极圣经批评家将唯独圣经这项作为教义基石的原则去除，他们这么做就是除去了基督教教义的坚固基石。

“The battle for the Bible”

“圣经之战”

The Lutheran Church Missouri Synod (LCMS), the second largest American Lutheran body, spent over three decades of the 20th century fighting “the battle for the Bible.” This battle was so startling that it made the cover of Time magazine in the early 1970s. Some of the Concordia Seminary (St. Louis) professors had learned the historical-critical method by obtaining scholarly degrees in liberal schools. It was not long before the gangrene of falsehood spread deep into the vital organs of this conservative Lutheran synod. The Missouri Synod had been the leader of genuine confessional Lutheranism in America, and even the world, for about a century. Not long after LCMS leaders allowed the historical-critical method to seep into their Concordia Seminary in St. Louis, all of this changed. While the liberal Bible critics seemed to be purposely evasive about what was actually happening, they seized control of the seminary. They poisoned the largest well from which the Missouri Synod drew its pastors. Soon a significant percentage (estimates ranged as high as 20 percent) of LCMS pastors no longer held to the inerrancy of the Bible. While lip service was sometimes paid to the true doctrine, the foundations were quickly eroding. Most Concordia professors no longer held to the inerrancy of the Bible. Evolutionary ideas were

permitted. Were Adam and Eve real historical characters? Professors claimed that they were not able to answer that question. Many clear and direct Old Testament prophecies about the Savior were denied, obscured, or left in doubt. The claim was made that historical-critical methods were required for maintaining the proper distinction between the law and the gospel in the modern world.

美国第二大路德宗教会共同体——密苏里路德会（LCMS）在 20 世纪花了 30 多年的时间为“圣经之战”而战。这场战役硝烟弥漫，甚至登上了 20 世纪 70 年代初《时代杂志》的封面。一些协和神学院（圣路易斯）的教授通过在自由派学院获得学术学位而学会了历史批判法。没过多久，谎言的毒疮就深深地蔓延到了这个保守派路德会的重要器官内。在大约一个世纪的时间里，密苏里总会一直是美国乃至全世界真正认信路德宗的领袖。但是，当密苏里总会带领人允许历史批判法渗透到圣路易斯的协和神学院之后不久，一切就都变了。虽然自由派圣经批评家似乎故意回避实际正在发生的事情，但是他们却控制住了神学院。他们在密苏里总会培养牧师的最大的一口井里下了毒。很快，相当大比例（估计高达 20%）的密苏里路德会牧师不再坚持圣经无误。虽然人们有时口头上支持真教义，但其基石正在迅速受到侵蚀。大多数协和神学院的教授不再坚持圣经无误。进化论的思想得到了允许。亚当和夏娃是真实的历史人物吗？教授们声称他们无法回答该问题。旧约中关于救主的许多明确而直接的预言遭到了否认、模糊或质疑。有人声称，想要在当今世界保持律法和福音之间的正确区分，历史批判法就一定要派上用场。

Harold Lindsell, the author of *The Battle for the Bible*, wrote, “If history has any lesson to teach, it is that defection from inerrancy generally takes place in the educational institutions and then spreads from there.”³⁵ This was not only the case with the Missouri Synod. Lindsell recounts stories from other church bodies as well. Southern Baptists, Presbyterians, Roman Catholics, Methodists, and others have struggled with the very same thing. He repeats and explains his warning:

《圣经之战》的作者哈罗德·林德塞尔曾写到：“要说历史给了我们怎样教训，那就是，对圣经无误的背叛通常发生在教育机构中，然后就从那里不断蔓延开来。”³⁵ 不仅密苏里总会如此，林德塞尔也讲述了其它教会共同体的故事。南方浸信会、长老会、罗马天主教徒、卫理公会和其它教派都在为同样的事情而挣扎。他重申了他的警告并对之加以解释：

In almost every case, unorthodoxy [losing the truth of God's Word] has its beginnings in the theological seminaries. They are the fountainhead of the churches. As the seminaries go, so go the churches. Almost inevitably, graduates of a theological institution reflect the viewpoints of their teachers. More than that, they usually go beyond their teachers and carry their aberrant viewpoints to the farthest extreme. Once the theological seminaries go liberal, it does not take long for the denominations they represent to follow them.³⁶

在几乎所有情况下，非正统（失去神的话语这真理的）都是从神学院开始的。他们是教会的源头。神学院去向何方，教会也就去向何方。神学院的毕业生几乎不可避免地会反映出他们老师的观点。不仅如此，他们通常会超越他们的老师，并把他们畸变的观点带向最极端。一旦神学院走向自由主义，用不了多久，它们所代表的教派也将如此。³⁶

When there are differences within a church body, some members respond by ignoring those on the outside of their own local congregation or area. Without a doubt, this was the response of some in Missouri too. Pastors and members in various locations decided that they would pay attention to their local congregations. But isolationism is certainly not a wise course in the long run. It allows error to affect other areas, and error in other

areas eventually can spread to the area of isolation. A layman can convince himself that his own pastor is orthodox (teaching correctly), but what happens when that pastor leaves or dies? Suddenly the layman's imaginary wall collapses.

当一个教会共同体内部存在分歧时，一些成员的反应是忽视他们自己当地教会或自己地区以外的人。毫无疑问，这也是密苏里总会一些人的反应。各地的牧师和成员决定关注当地的会众。但从长远来看，孤立主义肯定不是一条明智的出路。它允许错误影响其它区域，而其它区域的错误最终会扩散到隔离区域。一位平信徒可以说服自己，他的牧师是正统的（教导正确），但是当这位牧师离开或去世之后，又会发生什么呢？突然间，平信徒想象出来的那座墙就轰然倒塌了。

Christians will want to follow a course that combines loving trust with careful watchfulness. It is loving to trust fellow brothers and sisters in Christ. But it is also important to remain ever on the alert, for Scripture says, "Watch out!" This is not easy. Sometimes the truth is kept from those who would like to know what is happening for the good of the souls involved. False prophets love to wear sheep's clothing. Often those who are changing the doctrines, practices, or methods of interpretation actually claim that nothing has changed.

基督徒想要在爱中信任，也想要小心警惕。信任在基督里的弟兄姊妹固然很有爱心，但时刻保持警惕也同样重要，因为圣经说：“小心！”这可不什么容易的事儿。有时候，有些人想要知道那些正要得益处的灵魂情况究竟如何了，但是他们却无法得知真相。假先知喜欢披着羊皮。通常那些改变教义、实践或诠释方法的人实际上却会声称他们并未做出任何改变。

This is what happened with Concordia Seminary in the 1960s. In his memoirs, John Tietjen, who became president of Concordia Seminary in 1969, wrote the following about his impressions prior to becoming president:

这就是 20 世纪 60 年代在协和神学院中所发生的事。1969 年成为协和神学院院长约翰·蒂金在回忆录中写到，在成为院长之前，他的印象如下：

I did not appreciate what I thought was less than candor in the seminary's repeated claims that nothing had really changed in CS [Concordia Seminary] teaching. I resented the efforts to demonstrate that what was happening at CS was really the "old" Missouri Synod after all. I thought that it would have been not only more honest but also more helpful for CS to capitalize on the changes that were going on by showing how those changes were enabling CS and the LCMS to be more faithful to the Synod's confessional position.³⁷

协和神学院一再声称他们并未改变任何教导，在我看来这种说法实在不够坦率，我也实在无法理解。有人想要努力证明该学院现在所发生的一切其实不过是“原先的”密苏里总会，对此我感到不满。我认为，如果学院可以利用好眼前所发生的一切，表明这些变化却如何可以让学院和密苏里路德更加忠实于总会的认信立场，那么这种做法不仅更为诚实，也更有益处。³⁷

Of course, the changes were not really helping Missouri at all. Behind the scenes, Satan knew that if he could inject this critical poison into the very source of Missouri's pastors, it would not be long before that poison would spread throughout the church body. Once injected, the poison of historical-critical methods proves very difficult to extract. In fact, no church body has completely extracted the historical-critical poison after being infected by it. We have not yet seen a single survey proclaiming that all of Missouri's pastors agree that the Bible is without error.

当然，这些变化并未真正地帮助密苏里路德会。幕后的撒旦知道，如果他能把这种致命的毒药注入密苏里牧师的源头，那么用不了多久，这种毒药就会蔓延到整个教会共同体。历史批判法的毒素一旦被注射进去，就很难再被提取出来。事

实上，没有一个教会共同体在被感染后还能完全提取出历史批判法这种毒药。目前为止，我们还未看到有哪项报告宣称，密苏里总会的所有牧师都同意圣经无误。

Yet some in the Missouri Synod certainly made the attempt to correct the problem. Missouri was able to use ecclesiastical authority to apply pressure to the Bible critics at Concordia, but support for the historical-critical poison was still very strong. After Concordia Seminary President Tietjen was suspended, and other actions appeared imminent, most of the faculty and students chose to leave Concordia. On February 19, 1974, a crucifix was used to lead the procession of the clear majority of students and faculty members who were in favor of the historical-critical methods. They took on the name Seminex (Concordia “Seminary in exile”). Approximately 80 percent of the student body supported the liberal majority of the faculty. The synod that had once been led by staunchly confessional Lutheran theologians, such as C. F. W. Walther and Franz Pieper, was now forced to fight the battle for the Bible and the principle of inerrancy in particular. While Concordia seemed to beat back the historical-critical rebellion of Seminex, visible scars remain from the battle. Many LCMS pastors who supported the liberal professors and denied the inerrancy of the Bible remain in the Missouri Synod. Today’s LCMS still does not agree with the “old Missouri” Synod in the teaching or practice of church discipline and church fellowship. Consequently, those who do not regard the Bible as inerrant are allowed to stay, and liberals outside the synod still can influence the LCMS. God only knows what the future holds. But it is wise to learn from the past to avoid similar mistakes in the future.

然而，密苏里总会中的一些人确实想要纠正该问题。密苏里总会曾经还能使用教会权柄向协和神学院的圣经批评家施加压力，但支持历史批判的声音仍然高涨。协和神学院院长蒂金被停职后，院方似乎马上又要采取其它制裁行动，此时大多数教职员和学生都选择了离开协和。1974年2月19日，有人高举十字架，带着绝大多数支持历史批判法的学生和教职员来了一场盛大的游行。他们将这场游行取名为 Seminex（“Seminary in exile”的缩写，意为“神学院被掳”）。大约80%的学生支持那些占据多数的自由派教师。曾经由坚定的认信路德宗神学家（如卡尔·费迪南德·威廉·华尔特和弗朗茨·皮珀）领导的教会，现在却要被迫为圣经之战而战，尤其是为圣经无误这一原则而战。虽然协和神学院似乎击退了 Seminex 的历史批判之叛乱，但这场战斗却留下了明显的疤痕。许多支持自由派教授并否认圣经无误的密苏里路德会牧师仍旧留在密苏里总会中。今天的密苏里路德会仍然不认同“旧密苏里”总会在教会管教和教会团契问题上的教导或实践。因此，那些拒绝圣经无误的人仍被允许留下，并且总会之外的自由派仍然可以影响密苏里路德会。只有上帝知道未来会怎样。但是，若从过去吸取教训以避免将来犯类似的错误，这就是有智慧了。

Historical-critical methods cannot be reconciled with genuine evangelical Lutheranism. Luther’s words, as follows, so clearly express the genuine Lutheran attitude in this regard that they can be found in two different places of the Book of Concord. “All the enthusiasts and scholars put together have less wisdom than the divine Majesty has in his little finger. Here we have Christ’s word. . . . We shall abide by these words and look anyone in the eye who thinks that he can correct Christ and change what he has spoken.”³⁸

历史批判法无法与真正的福音路德会兼容。协同书中有两处，路德都用以下这番话清楚地表达了真路德宗对此所持的态度，“所有热心人和学者加在一起的智慧还不如那位圣者小小的指头所拥有的智慧。在这里，我们拥有基督的话语.....

我们应当住在这些话语之中，定睛看着那些自以为可以纠正基督、改变他的话语的人。³⁸

Jesus Seminar

耶稣研究会

The Jesus Seminar was a group of more than two hundred scholars that met twice a year from 1985 to 1995. These scholars from Roman Catholic and mainline Protestant bodies passed around little boxes that were completely covered except for a hole or slot at the top for colored beads. These Bible critics placed a bead of a certain color in the slot as their particular vote on a given Bible passage or statement of our Lord. A red bead indicated that Jesus undoubtedly said the statement or something similar to it. A pink bead indicated the view that Jesus probably said something like this, but the individual was not sure about it. A gray bead meant that Jesus did not say it but that the idea was close to something he might say. Finally a black bead was a vote for the view that Jesus did not say the statement at all. The votes in the box were tallied after the voting was completed. Red beads counted three points, pink ones counted two, gray ones were one point, and black beads were just zero.

耶稣研究会是一个由 200 多名学者所组成的团体，1985 至 1995 年间，他们每年都会举行两次会议。这些来自罗马天主教和主流新教团体的学者们聚在一处，他们手里传递着小盒子，而这些盒子则被完全覆盖着，除了顶部有一个孔或一条槽，用来放置彩色的珠子。这些圣经批评家会在槽中放入一个特定颜色的珠子，作为他们对某段圣经经文或我们主的陈述的特定投票。红色的珠子表示耶稣无疑说过这句话或类似的话。粉红色的珠子则表示耶稣可能说过这话，但该学者并不确定。灰色的珠子则意味着耶稣没有说过这话，但是这段经文中的想法接近他可能会说的话。最后，黑色的珠子则表示耶稣根本没有说过这话。投票结束后，相关人员会对投票箱中的选票做好统计。红色珠子算三分，粉红色珠子算二分，灰色珠子算一分，黑色珠子算零分。

When the results were tallied, the Jesus Seminar could publish “the assured results of critical scholarship.” Yes, that claim was actually made in their own book, *The Five Gospels: The Search for the Authentic Words of Jesus*.

当结果被统计出来后，耶稣研究会就可以发表“可靠的批判性学术研究成果”。是的，这种说法实际上由他们一本名为《五福音书：寻找耶稣的真实话语》的书提出。

Many Americans do not know there are four canonical gospels, and many who do can't name them. The public is poorly informed of the assured results of critical scholarship, although those results are commonly taught in colleges, universities, and seminaries.³⁹

许多美国人不知道有四部正典福音书，即使知道也说不出它们的名字。尽管学院、大学和神学院通常会发表批判性学术研究的成果，但公众对这些却所知甚少。³⁹

The arrogant claims made in this book are simply astonishing, leading the mildest Bible believer to righteous indignation at the blasphemy. Yet they merely gained publicity for what has been going on in many classrooms for some time now. Many Christians might not otherwise have learned how far scholars have fallen from the truth.

这本书中那些傲慢的主张简直令人瞠目结舌，导致最温和的圣经信徒都会对于这种亵渎发出义怒。然而，他们不过是将那些在许多教室中早已发生的事宣传出

来而已。否则，许多基督徒甚至可能都不会知道那些学者们偏离真理究竟偏到了什么程度。

The Jesus Seminar rejected at least 82 percent of the scriptural statements of Christ. Think about that for a moment. That means that they absolutely rejected more than four out of every five statements attributed to Christ in the Bible. Even John 3:16 was rejected! In fact, they rejected virtually all of the gospel of John (except for one statement of Christ). They regard the Jesus described in the Apostles' Creed as a figment of the imagination. These are the same people who were responsible for the blasphemous movie *The Last Temptation of Christ*.

耶稣研究会拒绝了基督在圣经中至少 82% 的陈述。让我们停下来稍微想一想。这也就意味着他们绝对拒绝了基督在圣经中所说的五分之四以上的话。甚至约翰福音 3:16 也被拒绝了！事实上，他们几乎拒绝了约翰福音的所有内容（除了基督的一段陈述）。他们认为使徒信经中所描述的耶稣纯属虚构。正是这些人制作了那部亵渎上帝的电影——《基督最后的诱惑》。

Newspapers and magazines have eagerly reported the results of the Jesus Seminar, realizing the sensational shock value involved for the average, Bible-believing church member. It doesn't normally make the news when professors, pastors, and teachers hold to God's pure Word. It makes the news when professors of religion in mainline Christian denominations deny the most basic truths of Scripture, truths summarized in the Apostles' Creed, truths that the youngest child learns in Sunday school. The Jesus Seminar, by itself, probably has limited influence. Yet it bears repeating that it does reveal, and seeks to publicize, what is going on in many college and seminary classrooms. These are the so-called assured results of modern scholarship. God's Word is rejected, and doubt reigns.

报纸和杂志正是因为知道耶稣研究会的研究成果会让相信圣经的普通教会成员大吃一惊，所以才对此大肆报道。当教授、牧师和教师坚持上帝纯洁的话语时，他们通常不会成为新闻。当主流基督教教派的宗教教授否认圣经中最基本的真理、使徒信经中所总结的真理、最年幼的孩子在主日学中所学到的真理时，他们就会成为新闻。耶稣研究会本身的影响可能有限。然而，值得重复的是，它确实揭示并试图宣传许多大学和神学院教室里所发生的事。这些就是那些所谓的可靠的当代学术成果。神的话语遭到拒绝，怀疑占据了首位。

Why Did God Give Us the Bible?

上帝为何赐给我们圣经？

Sometimes it is not wise for Christians to ask why God did or didn't do something. We dare not go beyond what God has revealed to us. Some things remain God's secrets. Deuteronomy 29:29 says, "The secret things belong to the LORD our God, but the things revealed belong to us and to our children forever, that we may follow all the words of this law [God's Word]." Echoing this truth, Luther preached:

上帝为何做了某事或没做某事呢？有时候，基督徒问出这样的问题并不明智。我们不敢越过上帝所启示给我们的内容而去妄加揣测。有些事一直都是神的奥秘。申命记 29:29 说到，“隐秘的事是属耶和华我们神的。惟有明显的事是永远属我们和我们子孙的，好叫我们遵行这律法上的一切话。”路德所宣讲的正好回应了这一真理：

Whatever God does not tell you, or does not want to tell you, you should not desire to know. And you should honor Him enough to believe that He sees that it is not necessary, useful, or good for you to know.⁴⁰

神不告诉你的，或不愿意告诉你的，你就不要想知道。你当尊敬他，相信他深知你并无必要知道那些事，它们对你毫无用处，也毫无益处。⁴⁰

Yet God has revealed some of his secrets—the ones that he wants us to know. The apostle Paul wrote, "So then, men ought to regard us as servants of Christ and as those entrusted with the secret things of God" (1 Corinthians 4:1). God has revealed on the pages of the Bible his reasons for giving us the Bible.

然而，神已经启示了他的一些奥秘——那些他想让我们知道的奥秘。使徒保罗如此写到：“人应当以我们为基督的执事，为神奥秘事的管家”（哥林多前书 4:1）。神在圣经中已经启示了他赐给我们圣经的原因。

The Bible reveals the way of salvation

圣经启示了救恩之道

God's love prompted him to carry out the perfect plan to save us from sin. John 3:16 often serves as a summary of this good news: "God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life." God the Father sent his Son to fully atone for every sin committed by every -sinner. Jesus Christ is being talked about in 1 John 2:2 when it says, "He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world." On Calvary's cross, Jesus won forgiveness for the sins of the world. Scripture proclaims that Jesus "died for all" and that "God was reconciling the world to himself in Christ,

not counting men's sins against them" (2 Corinthians 5:15-19). Jesus reconciled the sinful world to God by his perfect sacrifice. This means that Jesus won forgiveness for all. For in Christ, God reconciled the world to himself. This meant he did not count men's sins against them.

上帝出于自己的爱，推动并完成了拯救我们脱离罪恶的完美计划。约翰福音 3:16 常被用来总结这一好消息：“神爱世人，甚至将他的独生子赐给他们，叫一切信他的，不至灭亡，反得永生。”父神差遣他的儿子作了世人的赎罪祭，完全赎了每位罪人所犯下的每项罪恶。约翰一书 2:2 如此论到耶稣基督，“他为我们的罪作了挽回祭。不是单为我们的罪，也是为普天下人的罪。”在各各他的十字架上，耶稣为全世界的罪恶赢得了赦免。圣经宣告说，耶稣“为所有人死了”，“神在基督里叫世人与自己和好，不将他们的过犯归到他们身上”（哥林多后书 5:15-19）。耶稣以他完美的牺牲使这个罪恶的世界与神和好。这意味着耶稣为所有人赢得了赦免。因为神在基督里叫世人与自己和好。这也意味着神不会将人的罪算在他们自己身上。

After all, the Bible teaches us how to look back on the redeeming work of our Savior. Christ was delivered over to death because we have sinned, but he was raised to life to assure us that we are justified (Romans 4:25). In a sense, our Savior gave his life to purchase tickets to heaven for every sinner in the whole world. These tickets are delivered to individual sinners when the gospel is proclaimed. But the only ones who will benefit, in the end, are those who receive and hold the ticket by faith. “For we maintain that a man is justified by faith apart from [Greek: “without”] observing the law” (Romans 3:28). The only ones who will enter the eternal home of heaven are those who believe in Jesus Christ as their Savior from sin. By faith in Christ, they hold the ticket to eternal life. Whether they hold the ticket with both hands (strong faith) or they are barely holding the ticket between two fingers (weak faith), the important thing is that they hold on to the ticket. The holding is faith. The ticket is Christ Jesus our Savior and his redeeming work as proclaimed in the gospel.

毕竟，圣经教导我们如何回过头去查看我们救主的救赎之工。耶稣被交给人，是为我们的过犯，复活是为叫我们称义（罗马书 4:25）。从某种意义上而言，我们的救主献出了自己的生命，为世上每个罪人购买了一张通往天堂的门票。当福音被传讲的时候，这些门票会被分发给一个个罪人。然而，最终受益的却只有那些凭信心接受并持有门票的人。“所以我们看定了，人称义是因着信，不在乎遵行律法”（罗马书 3:28）。只有那些信耶稣基督为其救主的人才能进入天堂永恒的家。藉信基督，他们就持有永生的门票。无论他们是双手抓住门票（信心刚强）还是仅仅用两个手指握住门票（信心软弱），重点是他们都抓着门票。这双紧抓的手就是信心。这张门票就是我们的救主基督耶稣以及福音书中所宣告的救赎之工。

The reason why God gave us the Bible is that God wants us to have the “ticket to heaven.” The Bible itself tells us why we have the words of the Bible. “These are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name” (John 20:31). The Holy Scriptures “are able to make you wise for salvation through faith in Christ Jesus” (2 Timothy 3:15).

上帝为何赐给我们圣经呢？因为上帝想要我们拥有那张“通往天国的门票”。圣经自己就向我们表明了为何拥有圣经的原因。“记这些事，要叫你们信耶稣是基督，是神的儿子。并且叫你们信了他，就可以因他的名得生命”（约翰福音 20:31）。圣经“能使你因信基督耶稣有得救的智慧”（提摩太后书 3:15）。

Peter explained that God revealed his plan of salvation in the Old Testament through his chosen prophets:

彼得表明，在旧约中，上帝藉他所拣选的先知启示出了他的救恩计划。

Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care, trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of Christ and the glories that would follow. It was revealed to them that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven. Even angels long to look into these things. (1 Peter 1:10-12)

论到这救恩，那预先说你们要得恩典的众先知，早已详细的寻求考察。就是考察在他们心里基督的灵，预先证明基督受苦难，后来得荣耀，是指着什么时候，并怎样的时候。他们得了启示，知道他们所服事的一切事，不是为自己，乃是为你们。那靠着从天上差来的圣灵，传福音给你们的人，现在将这些事报给你们。天使也愿意详细察看这些事（彼得前书 1:10-12）。

The gospel in the Old Testament

旧约中的福音

The Old Testament received its name because it speaks much about the “old covenant” that God made with the people of Israel. The word testament is another word for covenant or treaty. The New Testament, in contrast, speaks exclusively about the “new covenant” of forgiveness in the Savior. These titles were used in the church already by A.D. 200.

旧约之所以被称为旧约，是因为其中大量讲述了上帝与以色列人所立的“旧约”。“约”这个词是契约或条约的另一种说法。相比之下，新约只讲了在救主里罪得赦免的“新约”。早在公元 200 年，这些标题就已在教会中使用了。

However, Old Testament believers were saved in the same way as we New Testament believers are today, namely, by faith in the Savior. What is different is that they looked forward to a Savior that was yet to come. God delivered his first gospel promise in the Garden of Eden, right after the fall into sin. God promised that he would send a Savior who would crush the head of the serpent (the devil), but not without pain (Genesis 3:15). God promised that the Savior would come from Abraham’s family. Yet the Savior would be for the blessing of “all peoples on earth” (Genesis 12:3). What the Savior would do, God clearly revealed through the pen of the prophet Isaiah. Though he wrote seven centuries in advance, it was as though the prophet were sitting at the foot of the cross, “We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all” (Isaiah 53:6). Through the prophet Jeremiah, the Lord declared, “I will forgive their wickedness and will remember their sins no more” (Jeremiah 31:34). The gospel was revealed sufficiently for the people of the Old Testament to believe in the coming Savior, by God’s powerful grace, and obtain eternal life.

然而，旧约信徒的得救方式和我们新约信徒的得救方式并无不同，即信靠救主得救。要说不同，那就是，他们是期待那位即将到来的救主。在人类堕落犯罪之后，神在伊甸园里赐下了他的第一个福音应许。上帝应许他会派遣一位碾碎蛇（魔鬼）头的救主，然而这位救主也会经历痛苦（创世记 3:15）。上帝应许这位救主虽从亚伯拉罕的家中而出，却要成为“地上万族”的祝福（创世记 12:3）。上帝藉先知以赛亚的笔清楚启示了这位救主所要做的事。虽然这位先知写于事发七世纪前，但他就像坐在十字架下一样，说到，“我们都如羊走迷，各人偏行己路；耶和華使我们众人的罪孽都归在他身上”（以赛亚书 53:6）。耶和華藉先知

耶利米宣告说：“我要赦免他们的罪孽，不再记念他们的罪恶”（耶利米书 31:34）。福音已经充分启示给了旧约的百姓，使他们可以因神大能的恩典相信那位要来的救主，并得着永生。

The gospel in the New Testament

新约中的福音

In the New Testament, we look backward to the Savior, who has already come. Jesus Christ is the only Savior and the only way to heaven. “Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved” (Acts 4:12). Jesus said, “I am the way and the truth and the life. No one comes to the Father except through me” (John 14:6).

在新约中，我们则回头去看救主，他早已来临。耶稣基督就是那位唯一的救主，他就是通往天国的唯一之道。“除他以外，别无拯救。因为在天下人间，没有赐下别的名，我们可以靠着得救”（使徒行传 4:12）。耶稣说，“我就是道路，真理，生命。若不借着我，没有人能到父那里去”（约翰福音 14:6）。

The New Testament reveals how Jesus saved us. He lived the perfect life that God demands for heaven. Jesus did that as our substitute (the world's substitute). He died on the cross to pay the just penalty for all sin. He rose from death to assure us that he had won forgiveness for all. The resurrection of Christ is God's public verdict of forgiveness. This forgiveness is good news for all the world. Our Lord said, “Go into all the world and preach the good news to all creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned” (Mark 16:15,16).

新约启示了耶稣如何拯救我们。上帝所要求的进入天国的条件就是完美，而耶稣正是按此要求完美地度过了一生。耶稣代替我们（代替世人）如此过了一生。他死在十字架上，为所有的罪承受了公正的惩罚。他从死里复活，藉此向我们保证他已为所有人赢得了赦免。基督的复活是上帝赦罪的公开裁定。这赦免是给全世界的好消息。我们的主说，“他又对他们说，你们往普天下去，传福音给凡受造的听。信而受洗的必然得救。不信的必被定罪”（马可福音 16:15,16）。

The Bible points to Christ

圣经指向基督

The whole Bible is Christ-centered. Luther wrote, “It is beyond a doubt that the entire Scripture points to Christ alone.”⁴¹ The Old Testament pointed forward to Jesus, the long-promised Savior. Jesus was talking about the Old Testament when he said, “These are the Scriptures that testify about me” (John 5:39). Old Testament believers looked forward in faith to their Savior from sin. Our Lord mentioned the case of Abraham. “Abraham rejoiced at the thought of seeing my day; he saw it and was glad” (John 8:56). Jesus revealed to his disciples that he had come to fulfill the Old Testament prophecies about him. “He said to them, ‘This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms.’” (Luke 24:44).

整本圣经的中心就是基督。路德曾写到，“毫无疑问，整本圣经唯独指向基督。”⁴¹ 旧约指向那位将要临到的耶稣，即那位长久应许的救主。耶稣谈论旧约时如此说到，“给我作见证的就是这经”（约翰福音 5:39）。旧约信徒凭信心盼望那位要来的救主，拯救他们脱离罪恶。我们的主提到亚伯拉罕的时候如此说到，“你们的祖宗亚伯拉罕欢欢喜喜地仰望我的日子。既看见了，就快乐”（约

翰福音 8:56)。耶稣向他的门徒表明他来是要成就旧约关于他的预言。他对他们说，“这就是我从前与你们同在之时，所告诉你们的话，说，‘摩西的律法，先知的书，和诗篇上所记的，凡指着我的话，都必须应验’”（路加福音 24:44）。

John the Baptizer served as the connection between the Old Testament and the New Testament. He prepared the way for the coming of the Savior. He told the people to repent. He told them that the Savior was coming soon. “After me will come one who is more powerful than I, whose sandals I am not fit to carry. He will baptize you with the Holy Spirit and with fire” (Matthew 3:11). When the Savior began to preach publicly, John pointed the people to Jesus. One day, “John saw Jesus coming toward him and said, ‘Look, the Lamb of God, who takes away the sin of the world!’” (John 1:29).

施洗约翰充当了旧约与新约之间的桥梁。他为救主的到来预备道路。他告诉百姓他们应当悔改，也告诉他们救主很快就要到来。“那在我以后来的，能力比我更大，我就是给他提鞋，也不配。他要用圣灵与火给你们施洗”（马太福音 3:11）。当救主开始公开讲道的时候，约翰将耶稣指给百姓。有一天，“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’”（约翰福音 1:29）。

The New Testament Scriptures point back to Christ and his work of redemption. The inspired writings of the apostles “preach Christ crucified” (1 Corinthians 1:23)! The four gospels provide the divinely inspired and inerrant history of Christ’s life, death, and resurrection, together with his teachings and miracles. The rest of the New Testament Scriptures emphasize the importance of the salvation provided by Christ.

新约圣经回头指向基督以及他所成就的救赎之工。使徒受默示所写的内容就是在“传钉十字架的基督”（哥林多前书 1:23）！四福音书向我们展示了作者受神默示所写下的关于基督生死、复活的无误历史以及他的教导与神迹。新约的其余部分则强调了基督所赐的救恩的重要性。

Old Testament prophecies with New Testament fulfillments

旧约预言，新约应验

When believers study the Old Testament prophecies with a knowledge of Jesus from the New Testament, it can be a real faith-fortifying experience. There are hundreds of Old Testament prophecies. Many of them are direct statements about the promised Savior. Although many modern scholars deny that there could be predictive prophecy, the facts of Scripture are there for all to see. Even many Lutheran Bible interpreters deny a good portion of the messianic prophecies (promises about the Messiah, the Christ), saying that the prophets’ words refer only to circumstances at the time of the prophet. This is disappointing. But believers will be guided by the New Testament in interpreting such ancient promises. With that in mind, consider what God inspired the Old Testament prophets to write about the Savior.

信徒若是已从新约认识耶稣，那么学习旧约的预言着实会是一次信心得坚固的体验。旧约中有大量预言。许多是关于所应许的救主的直接预言。尽管许多当代学者否认预言型预言的存在，然而圣经的事实众目共视。甚至不少路德宗解经家都会否认许多关于弥赛亚（基督）的预言，声称那些预言不过是在交代先知时代的情况。这实在叫人大失所望。然而，信徒却要受新约指引来诠释这些古时的应许。让我们牢记这点并思考以下问题：关于救主，上帝默示旧约先知写下了哪些内容呢？

The Old Testament plainly teaches that the Savior would be true man and also true God. He would be the offspring of the woman (Genesis 3:15). He would be born of a virgin and yet called Immanuel, which means “God with us” (Isaiah 7:14). He would be the Son of God (Psalm 2:7).

旧约清楚教导救主既是真人，也是真神。他会是女人的后裔（创世记 3:15）。他要由童女所生，却要被称为以马内利，意为“神与我们同在”（以赛亚书 7:14）。他会是神的儿子（诗篇 2:7）。

God revealed the ancestral family of the Savior, according to his human nature. He would be a descendant of Abraham (Genesis 12:3), Isaac (Genesis 21:12; 26:4), Jacob (Genesis 28:14; Numbers 24:17), and Judah (Genesis 49:10). He would be from the family of Jesse (Isaiah 11:1), the righteous Branch of David (Jeremiah 23:5).

按救主的人性而言，其祖先为谁？上帝已向我们启示。他会是亚伯拉罕（创世记 12:3）、以撒（创世记 21:12; 26:4）、雅各（创世记 28:14; 民数记 24:17）、犹大（创世记 49:10）的后裔。他要出于耶西之家（以赛亚书 11:1），会是大卫公义的苗裔（耶利米书 23:5）。

A special messenger would come to prepare the way before him, calling in the wilderness, “Prepare the way for the LORD” (Isaiah 40:3). The Lord Almighty said, “See, I will send my messenger, who will prepare the way before me. Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come” (Malachi 3:1).

在他到来以前，将有一位特别的使者为他预备道路，在旷野呼喊说，“预备耶和华的路”（以赛亚书 40:3）。全能的主如此说到，“我要差遣我的使者，在我前面预备道路。你们所寻求的主，必忽然进入他的殿。立约的使者，就是你们所仰慕的，快要来到”（玛拉基书 3:1）。

Christ the Lord would be born in the little town of Bethlehem Ephrathah but would really come from eternity (Micah 5:2). Important people would present him with gifts and bow down to him (Psalm 72:10). He would be a prophet like Moses (Deuteronomy 18:18). He would be a priest in the order of Melchizedek (Psalm 110:4). He would be the eternal King, ruling over an eternal kingdom (2 Samuel 7:12-16; Psalm 2:6). The Spirit of the Lord would rest on him (Isaiah 11:2).

主基督将会生于伯利恒小镇以法他，但事实上他来自永恒（弥迦书 5:2）。将有重要人物向他献礼叩拜（诗篇 72:10）。他会是一位像摩西那样的先知（申命记 18:18）。他会是一位按麦基洗德等次的祭司（诗篇 110:4）。他会是永远的王，掌管永远的国度（撒母耳记下 7:12-16; 诗篇 2:6）。主的灵要住在他身上（以赛亚书 11:2）。

He would “honor Galilee of the Gentiles” with his presence (Isaiah 9:1). He would not only come to be the Savior of the Jews but also the light for the Gentiles, bringing salvation for all people (Isaiah 49:6). He would speak parables and reveal God’s truth (Psalm 78:2). He would do miracles, providing sight for the blind, hearing for the deaf, and healing for the lame and crippled -(Isaiah 35:5,6).

他的到来会使“外邦人的加利利地”得荣耀（以赛亚书 9:1）。他不但要成为犹太人的救主，也要成为外邦人的光，将救恩赐给全人类（以赛亚书 49:6）。他要开口说比喻，说出古时的谜语（诗篇 78:2）。他要行神迹，叫瞎子看见，叫聋子听见，叫瘸子走路（以赛亚书 35:5,6）。

He would be very intent on preserving the Lord’s house as a house of prayer (Psalm 69:9; Isaiah 56:7). He would be rejected by the Jewish leaders, in spite of the fact that he is the eternal foundation and cornerstone (Isaiah 8:14; 28:16).

他会全心守护耶和华的殿，让它用作祷告的殿（诗篇 69:9；以赛亚书 56:7）。尽管他是那永恒的根基和房角石，却会被犹太首领拒绝（以赛亚书 8:14；28:16）。

He would enter Jerusalem as the King, “righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey” (Zechariah 9:9). A close friend would betray him (Psalm 41:9). He would be sold for 30 pieces of silver (Zechariah 11:12). When they strike this good Shepherd, the sheep would be scattered for a time (Zechariah 13:7). The Savior would retain a dignified silence (Isaiah 53:7). His enemies would beat him, mock him, and spit on him (Isaiah 50:6).

他将以王的身份进入耶路撒冷，“他是公义的，并且施行拯救，谦谦和和地骑着驴，就是骑着驴的驹子”（撒迦利亚书 9:9）。他要被他的一位密友出卖（诗篇 41:9），出卖的价钱为三十块钱（撒迦利亚书 11:12）。当这位好牧人遭到击打，羊群就会暂时分散（撒迦利亚书 13:7）。救主受欺压时会默不作声（以赛亚书 53:7）。他的仇敌要打他，嘲笑他，向他口吐唾沫（以赛亚书 50:6）。

When all is said and done, the Savior would suffer for us. It was so certain, the prophet wrote as though it were already done. “Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed” (Isaiah 53:4,5).

当救主该说的说了，当做的做了，随后他就要为我们受苦。这些话确信无疑，先知所写之时仿佛一切早已成就。“他诚然担当我们的忧患，背负我们的痛苦。我们却以为他受责罚，被神击打苦待了。哪知他为我们的过犯受害，为我们的罪孽压伤。因他受的刑罚我们得平安。因他受的鞭伤我们得医治”（以赛亚书 53:4,5）。

They would pierce his hands and feet (Psalm 22:16). Yet his bones must remain unbroken (Psalm 34:20). People would hate him for no reason (Isaiah 53:3; Psalm 69:4). He would intercede for sinners (Isaiah 53:12). People would stare at him and shake their heads (Psalm 22:17; 109:25). People would divide his garments and cast lots for his clothing (Psalm 22:18). Vinegar would be supplied for his thirst (Psalm 69:21). When he paid the price for all sin, as the world’s substitute, he would be forsaken by his Father and declare, “My God, my God, why have you forsaken me?” (Psalm 22:1). He would die, because he came to bear the sin of many (Isaiah 53:12).

他的手脚要被刺透（诗篇 22:16），然而他的骨头却一根也不会被折断（诗篇 34:20）。人要无缘无故地恨他（以赛亚书 53:3；诗篇 69:4），他却要为罪人代祷（以赛亚书 53:12）。人要瞪着睁看他，连连摇头（诗篇 22:17；109:25）。人要分他的衣服，为他的衣服拈阄（诗篇 22:18），又给他醋喝，供他解渴（诗篇 69:21）。当他为世人的罪付上赎价之时，却要遭父离弃，呼喊说：“我的神，我的神，为什么离弃我”（诗篇 22:1）？他会死去，因为他来是要担当多人的罪（以赛亚书 53:12）。

He would be buried in a rich man’s tomb (Isaiah 53:9). Yet he would not decay in that tomb (Psalm 16:10). He would rise from death (Isaiah 53:10-12). He would ascend to heaven (Psalm 68:18). He would sit at the right hand of God the Father Almighty and rule (Psalm 110:1). He would be the judge over all (Psalm 72:2,11,17).

他要被埋在一位财主的坟墓里（以赛亚书 53:9），但他却不会在里面腐烂（诗篇 16:10）。他要从死里复活（以赛亚书 53:10-12），升入天国（诗篇 68:18），

并且坐在全能父上帝的右边执掌王权（诗篇 110:1），审判世人（诗篇 72:2,11,17）。

Anyone familiar with the New Testament gospel accounts should be able to see that Jesus is the clear fulfillment of these words.

任何熟悉新约福音书的人都当看明，耶稣就是这些话的明确应验。

The Bible is useful

圣经与我们有益

Why did God give us the Bible? Second Timothy 3:16 not only tells us what the Bible is, it tells us what purpose it is to serve. “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness.” We have already seen that the Bible is divinely inspired from cover to cover. God inspired every word of the original text. But God did not give his Word so that it would sit on a shelf unused. God wants his people to use his Holy Word. Let’s explore the purpose of the Bible by examining the uses listed in this passage. This verse tells us that the Bible is useful.

上帝为何赐给我们圣经呢？提摩太后书 3:16 不仅告诉了我们圣经是什么，也告诉我们圣经的作用为何。“全部圣经都是神所默示的，在教训、责备、矫正和公义的训练各方面，都是有益的”。我们已经看到圣经从头到尾都是神的默示，他默示了原文中的每一个字。但是，神赐下他的话语，并不是要它被闲置在书架上。他要他的百姓使用他的圣言。让我们一起来看看这段经文中列出的用法，以此探讨圣经的作用为何。这节经文告诉我们圣经于我们有益。

Useful for teaching

益于教训

God gave us his Word to teach us the law and the gospel. The law commands, convicts, and condemns. First, the Bible records God’s commands. The moral law of God is summarized in the words “Love God above all things, and love your neighbor as yourself.” To be specific: Put God first. Do not misuse God’s name. Do not neglect God’s Word. Obey God’s representatives in the home, church, and government. Do not murder. Do not commit adultery. Do not steal. Do not speak falsely against your neighbor. Do not covet what your neighbor has. But these are not all of God’s commandments. We could certainly find many more on the pages of God’s Word. God doesn’t want us merely to try to obey most of these. God says, “Be perfect!” God wants us to obey all of his commandments, all of the time, without a single exception or slip up. Have we done that? Have we kept God’s commandments? The clear answer is “No!” The Bible convicts all people of sin. All have sinned and fall short of God’s approval. Not a single one of us is good enough to earn heaven by works. Finally, the Bible condemns. The law says, “Sinner, you must die for what you have done!” The law says, “You are condemned to hell because of your sins.”

上帝将他的话语赐给我们，教导我们律法和福音。律法命令、定罪并宣判。首先，圣经记载了神的命令。神的道德律可概括为：“爱神胜过一切，又要爱人如己。”具体来说：当把上帝放于首位，不可误用神的名，不可忽视神的话语。当顺服神在各人家中、教会中以及政府中所设立的代表。不可杀人，不可奸淫，不可偷窃，不可作假见证毁谤你的邻舍，不可贪恋你邻舍的财物。而这些远非上帝

所吩咐的所有命令，神的话语当然还有更多命令。上帝想要的并非我们仅仅遵守其中的大部分命令，他说：“你们要完美！”神要我们在任何时候都能遵守他所有的命令，无一例外，无一失误。我们做到了吗？我们遵守了神的命令吗？答案当然是“没有”！圣经定所有人有罪。所有人都犯了罪，无法得到上帝的认可。我们当中没有一个人好到可以凭自己的行为进入天堂。最后，圣经发出了宣判。律法说：“罪人啊，因你所行，你必须死！”律法说：“因你的罪，你所受到的宣判是——下地狱。”

But thank God that the Bible also teaches the gospel. In fact, the gospel is the very heart of the Word of God. The gospel says that though we have all sinned and deserve God's everlasting condemnation, God so loved this fallen world that he gave his only-begotten Son to be our Savior. The gospel tells us what God did to save us. Jesus Christ, true God and true man, lived the perfect life for us. Jesus died on the cross as the full atoning sacrifice for the sins of the whole world. In order to show that he had paid our price in full and satisfied the demands of God's justice, Christ Jesus rose from death on Easter Sunday morning. His resurrection proclaims God's verdict: "You are forgiven through Christ!" Believe it! The gospel of Jesus Christ is like a ticket into heaven. Whoever holds that ticket by faith shall enter the gates of paradise. Whoever believes in Jesus will be in heaven one day.

但感谢神，圣经也教导福音。事实上，福音才是上帝话语的核心。福音说，虽然我们都犯了罪，当受神永远的惩罚，但神是如此爱这个虽已堕落的世界，以至于他把他的独生子赐给我们，使他成了我们的救主。福音告诉我们上帝做了什么来拯救我们。耶稣基督，真神真人，为我们度过了完美的一生。耶稣死在十字架上，为全世界的罪作了完美的赎罪祭。为了表明他已经付清了我们所欠的债、满足了上帝公义的要求，基督耶稣在复活节的早晨从死里复活了。他的复活宣告神的判决如下：“藉基督你已罪得赦免！”你当相信此话！耶稣基督的福音就像一张进入天堂的门票。凡凭信心持有这张门票的，他就可以进入天堂的大门。凡相信耶稣的，有一天他就定要进入天堂。

These words of Scripture are written that we may believe that Jesus is the Christ, the Son of God, and by believing have life in his name. The whole Bible is Christ-centered and gospel-focused. The Old Testament pointed forward to the coming of the Savior. The New Testament proclaims the coming of the Savior and points back to what he did to save us. But the whole Bible points to Jesus and says that Jesus is the only way to heaven. That's essentially what the Bible teaches. The passage just before our text says that Timothy knew the Bible from his youngest years and that the Bible is able to make a person "wise for salvation through faith in Christ Jesus" (2 Timothy 3:15).

经上記着这些话，是要叫我们信耶稣是基督是神的儿子，并且信了他，就因他的名得生命。整本圣经的中心就是基督，整本圣经的核心就是福音。旧约预言了救主的来临，新约则宣告了救主的来临，并回过头去指出他为拯救我们所做的事。然而，整本圣经都指向耶稣，表明耶稣是通往天堂的唯一道路。事实上这就是圣经所教导的。前文中的一段经文表明提摩太从小就明白圣经，圣经能够使一个人“因信基督耶稣有得救的智慧”（提摩太后书 3:15）。

When we hold the ticket to heaven by faith in Jesus Christ, the gospel message of the Bible also comforts us in the struggles of life on earth. Through the "encouragement of the Scriptures we . . . have hope" (Romans 15:4). The Bible promises that in all things God works for our good and that nothing separates us from the love of God (Romans 8:28,38,39). Promises like these lift us up and keep us going when doubts and disappointments come.

当我们凭着对耶稣基督的信心手持通往天堂的门票时，圣经的福音信息也会安慰在地上挣扎的我们。藉着“我们因圣经所生的忍耐安慰，可以得着盼望”（罗马书 15:4）。圣经应许说，神叫万事都为我们的益处效力，没有什么能使我们与神的爱隔绝（罗马书 8:28,38,39）。当怀疑和失望来袭时，这样的应许鼓舞着我们，让我们继续前行。

Useful for rebuking

益于责备

When people are caught in open sins and doctrinal errors, they need to be rebuked with God's Word. This is the loving thing to do. Sin and false doctrine are like gangrene. If it is not removed, it will kill the body. Surgery can be painful, and so can rebuking. It hurts people's feelings to say that adultery is one way to slide straight into hell. It is decidedly not easy to tell someone that living together without being married is wrong. It is not popular to say that certain religious groups do not teach the way to heaven. It is not always comfortable to refuse church fellowship with friends who are caught in false teaching. It is hard to rebuke and admonish. Then again, how easy is it to amputate a leg to save a man's life?

当人陷入公开的罪和假教义时，他们需要神的话语责备他们。这样的责备出于神的爱。罪和假教义就像毒疮。若不被移除，它就会把身体弄死。手术可能会叫人痛苦，责备也是如此。说奸淫是一种直接堕入地狱的方式，会让人感到受伤。告诉别人未婚同居是错误的，这可绝非易事。指出某些宗教团体并未教导那条通往天堂的道路，这可不受待见。拒绝同那些陷在假教导中的朋友团契，并不总会让人感到舒服。责备和告诫是难事。话说回来，为了挽救一个人的生命而要给他截肢难道就容易吗？

Why do we do it? First, because God tells us to do it. And second, for the same reason a good doctor will amputate a leg to save a life. It is the loving thing to do. Suppose that you have a family member who has become an alcoholic. He has become dangerous to himself and others. Eventually, you will need to confront that person, for his good and for the good of others. You have to make the attempt. You have to try. That's love. It's called tough love. The same is true in the church. God does not want us to brush open, unrepented sins under the rug. God does not want us to ignore false teaching. God wants us to practice tough love. That is what rebuking means. To rebuke means to apply God's law to those caught in sin. It means to use appropriate Bible passages to prove that a person is deceived by false teaching. This is for the good of all involved. This shows love for God, love for God's Word, and love for souls. Where there is open sin and false doctrine, souls are in danger. God's Word is useful for rebuking in love, calling for repentance.

我们为什么要这么做呢？首先，因为上帝要我们这么做。其次，一位好医生为了挽救一条生命会为病人截肢，这样的做法出于爱，那么我们也是如此。假设你有一位家庭成员有酗酒问题。无论对于他自己，还是对于别人，他都成了危险的存在。最终，既为了他的益处，也为了别人的益处，你都需当面责备他。你必须得跨出那一步。这就是爱，严厉的爱。在教会中也是如此。神不希望我们把公开、未悔改的罪隐藏起来，他不希望我们忽视假教导，他想要我们操练严厉的爱。这就是责备的意思。责备是指把神的律法应用在那些陷入罪中的人身上，是用适当的经文来显明某人蒙了假教导的欺骗。这对事件中的所有人都有益处。这样的责备表明了对上帝的爱，对上帝话语的爱，对灵魂的爱。哪里有公开的罪和

假教义，那里就有灵魂处于危险之中。神的话语对于以爱责备人、呼召人悔改是有益的。

Useful for correcting

益于矫正

The Bible is also useful for correcting. The word for correcting in the original Greek language means to “set straight” or to “set upright.” After a person has been rebuked, or convicted, of sin, we aim to set them straight again with God’s Word. Here we are talking about faith. It is not enough to have the sinner express sorrow over sin. Even Judas did that! True repentance always includes faith in Christ’s forgiveness. No secular psychiatrist has a prescription drug that can give a person faith. Faith does not even come about through prayer. Faith comes from hearing the Word of God. Never forget that! To be restored, sinners need the gospel.

圣经也有益于矫正。“矫正”一词在希腊原文中的意思是“弄直”或“竖立”。当一个人被责备或被定罪后，我们得用神的话语让他们重新站直。我们在这里所说的是信心。罪人对罪忧伤可不够，就连犹大也会！真正的悔改总是包括相信基督的赦免。世上的精神病医生可没有处方能赐给人信心。信心甚至也不是藉祷告产生的。信心来自于聆听神的话语。当永远牢记这一点！罪人要得恢复，定要福音安慰。

To set a person back on the narrow path to heaven requires the power of God’s Word. Anyone who is really serious about getting back on the right path will want to be in the Word of God as often as possible. If somebody has strayed, they need to fill that void in their lives with God’s Word. The Bible uses the example of an alcoholic. Ephesians 5:18 says, “Do not get drunk on wine. . . . Instead, be filled with the Spirit.” God does not want to deal with us in any other way than through his Word and sacrament. Only through the gospel in Word and sacrament does faith grow stronger. Through the gospel, the Holy Spirit works stronger faith. The Bible is useful for correcting.

要把一个人放回通往天国的狭窄道路上，需要上帝话语的大能。任何一个真正想要回到正确道路上的人都会想要尽可能多地住在神的话语之中。如果有人偏离正道，那么他们就需要神的话语来充满他们生命中的空白。圣经用了一个酒鬼的例子，以弗所书 5:18 说：“不要醉酒……乃要被圣灵充满。”上帝除了藉他的圣道和圣礼，并不想用其它任何方式来款待我们。唯独藉圣道和圣礼中的福音，信心才能刚强起来。藉这福音，圣灵叫信心得以坚固。圣经益于“矫正”。

Useful for training in righteousness

益于公义的训练

The Bible is also useful for training. Just as a good soldier must go through rigorous training to prepare for battle, a Christian also must train. After all, we are fighting a battle against Satan and the forces of evil. We can’t say “Onward, Christian soldiers,” until there has been some training. Veterans can probably remember the clear difference between new recruits and battle-ready soldiers. New recruits don’t know what they are getting into. They don’t know what to do. They don’t know how to handle the equipment. They are not ready for battle at all. If our country simply handed out uniforms to new recruits and sent them off to fight, they would be an embarrassment. They would die in their futility. It is just common sense to provide new recruits with sufficient training.

圣经益于公义的训练。好比一名好兵必先经过严酷的训练方可奔赴战场，基督徒也必须要接受训练。毕竟，我们是在同撒旦及其邪恶势力作战。基督徒若非经过一些训练，我们就无法对他们说出“基督徒士兵们，冲啊”这句话。退伍军人应该会记得新兵和备战士兵之间有何明显区别。新兵不知道他们所面对的究竟为何，他们手忙脚乱，也不知道该如何操作各种设备。他们根本尚未做好打仗的准备。如果我们的国家将制服朝新兵一扔就让他们赶赴前线，那就太可耻了，他们的死亡也将毫无意义。为新兵提供充分的训练是一项基本常识。

But, who is tougher: Hitler or the devil? Who is more to be feared: some hostile foreign army or Satan's evil army? The common notion that we know enough of God's Word is harmfully naive. What you don't know can indeed harm you! New recruits may enter the armed forces thinking that they know it all. They quickly realize how much they have to learn. Soon, they appreciate what they are taught. We must realize the need to be trained in God's Word. Training includes discipline. Hebrews chapter 12 describes this discipline. It is for our own good. We need to learn how weak we are and how strong God is. The goal of this godly training is "righteousness," conformity with God's will.

然而，谁更厉害呢？是希特勒呢，还是魔鬼呢？谁更可怕的？外国敌军还是撒旦的邪恶势力呢？我们常常以为我们对神的话语已经有了足够的了解，这种想法太过天真。你尚未知晓的东西确实会伤害你！新兵入伍时可能会以为自己什么都懂。然而他们很快就会意识到自己还有不少东西要学。不久之后，他们就会为他们所学到的东西感到庆幸。我们必须认识到，我们需要在神的话语中接受训练。训练包括管教，希伯来书第12章就提到了这种管教，它于我们自己有益。我们需要认识我们何等软弱，上帝却是何等刚强。这种敬虔的训练的目标就是“公义”，即与神的旨意一致。

Sense the deep need to learn more of the Bible. Bible study leads to a stronger faith and a sharper understanding of what is right and wrong according to God's will. Bible study gives us God's wisdom and light for living in a very dark world. Where help is needed for a marriage that isn't what it should be, God's Word is there. Where wisdom is needed for parenting, God's Word is there. And the list goes on and on. Who doesn't need to know more of God's love in Christ? That's why God gave us his Word. God wants us to know that we are forgiven through Christ.

我们都深切需要更多学习圣经，这点不可小觑。圣经学习可使信心刚强起来，可使我们更清晰地认识上帝旨意下的是非。圣经学习给了我们在这个黑暗的世界里生活的智慧和光明。当糟糕的婚姻需要帮助时，神的话语就在那里。当教养孩童需要智慧时，神的话语就在那里。这样的例子不胜枚举。谁不需要更多地了解神在基督里的爱呢？这便是为何上帝要将他的话语赐给我们。他要我们知道，我们在基督里得了赦免。

Misuse of the Bible

对圣经的误用

Sometimes the Bible is misused. In fact, there are many ways that people have misused the Bible. Consider just some of the main abuses:

有时候，圣经会被误用。事实上，人们在诸多方面都误用了圣经。让我们来看看其中一些主要的滥用吧：

1. The Bible is misused when people do not use it at all.

1. 当人压根儿没有使用圣经的时候，圣经就是在被误用。

God wants us to learn what the Bible says and not leave it on the shelf to gather dust. Yet far too many people ignore what the Bible says. The Bible is so easy to obtain and read today, there is no excuse for not learning the message of Scripture. But far too few take advantage of it. Congregations and pastors offer instruction in the Bible for anyone who is willing to learn. The worst abuse of the Bible is when people pay no attention to it at all.

上帝想要我们学习圣经所言，而不是将它搁在书架上沾满灰尘。但是，仍有不少人忽视圣经所言。如今，圣经唾手可得，因此谁也没有借口不去学习圣经。然而，还是很少人会利用好这一优势。任何人想要学习圣经，会众与牧师都会提供指导。人若根本不在意这一点，就是对圣经最大的滥用。

2. The Bible is misused when people do not learn it as much as they could.

2. 当人并未尽可能多地去学习圣经的时候，圣经就是在被误用。

Read the familiar account of Mary and Martha (Luke 10:38-42). Martha was serving the Lord! She wanted Mary to stop listening to the Word of God so that she could help her serve. Jesus said that Mary had chosen what was better. Sometimes Christians become so involved in serving and doing and being busy, that they do not hear and learn God's Word nearly enough. It can be disappointing to realize that many church members do not regularly attend worship services, let alone Bible classes. What's worse, many children of church members are growing up without knowing even the basics of God's Word. Christian children should be learning God's Word. Sunday school is an important help. Many congregations have traditionally valued the training so much that they started and supported elementary schools. In these special schools, children are taught the basic subjects in the light of God's Word. But, most important, children learn God's Word every single day. Are we making the most of these and other opportunities?

读一下我们熟悉的马利亚和马大的故事（路加福音 10:38-42）。马大在事奉主！她想让马利亚暂停聆听神的话语，这样玛利亚就可以在她服事的时候搭把手了。耶稣却说马利亚选择了那更好的。有时候，基督徒过度事奉、忙忙碌碌，以至于他们对上帝话语的聆听和学习却远远不够。许多会友没有定期参加敬拜，这也许已经让人失望，圣经课就更不用说了。然而更糟的是，许多会友的孩子在成长过程中甚至都不知道那些关于上帝话语的基要真理。基督徒的孩子应该学习神的话语，主日学校已经提供了重要帮助。许多教会有重视这种训练的传统，就开办了小学并给予支持。在这些特殊的学校里，孩子们基于神的话语学习那些基本的科目。但是，最重要的是，孩子们每天都在学习神的话语。我们是否充分利用了这些好处以及其它机会呢？

3. The Bible is misused when people do not believe what it says.

3. 当人不信圣经所言的时候，圣经就是在被误用。

Sometimes people talk about the Bible as if it were a book of fables and fairy tales. It is misusing God's Word to treat the Bible this way. Some pick and choose what they like and don't like in the Bible. For example, many people today like the passages that say God is love but reject those that say God created the world in six days. Many deny that they are sinful and refuse to believe that God would send anyone to hell. To be sure, there are parts of the Bible that are beyond our human reason. We cannot explain the miracles in a way that will agree with the laws of science. Yet that is exactly what

miracles are! God can surpass those usual rules when he wants to. The Bible calls for faith, so unbelievers are bound to misuse the Bible until they are converted.

有时人们谈论圣经就好像它是寓言和童话似的。这样看待圣经就是在误用神的话语。有些人从圣经中挑出他们喜欢的和不喜欢的。比如，今天许多人喜欢表明“神是爱”的相关经文，却拒绝那些表明神在六日内创造了世界的相关经文。许多人否认自己有罪，拒绝相信上帝会把哪个人打入地狱。圣经中当然有些内容远超我们人类的理性，比如我们根本无法用一种符合科学规律的方式来解释神迹。然而，神迹就是如此！只要上帝愿意，他就可以超越那些通常的规则行事。圣经要求信心，所以非信徒只要尚未回转归信，就一定会误用圣经。

4. The Bible is misused when people do not regard it as the ultimate judge of all teaching.

4. 当人未将圣经视为所有教导的终极判断标准时，圣经就是在被误用。

The pope is not above the Bible. The church is not above the Bible. No church council or assembly of theologians is above the Bible. No confessional statement is above the Bible. We have mentioned that Roman Catholics misuse the Bible when they add the teachings of the pope and their councils. Others misuse the Bible by insisting that it has to conform and submit to what their human reason can comprehend. Yet sometimes Lutherans misuse the Bible under this point too. When Lutherans let people in their congregations vote to decide whether homosexuality is a sin or not, that is a terrible misuse of the Bible (Romans 1:26,27; 1 Corinthians 6:9,10). Even Lutherans who value the Lutheran Confessions can misuse the Bible when they seem to use the Book of Concord as the ultimate authority instead of the Bible. Yes, the Book of Concord (including the Creeds and Luther's Small Catechism) is an important book. It does serve as a reliable standard of pure doctrine. But it is not the ultimate authority on matters of Christian doctrine. The Bible rules over the Book of Concord. The two are not in conflict, but theologians must always be careful to keep in mind the difference between the standard that rules (Scripture alone) and the standard that is ruled (The Book of Concord).

教皇不能凌驾于圣经之上。教会不能凌驾于圣经之上。没有任何教会会议或神学家集会可以凌驾于圣经之上。没有任何信仰可以凌驾于圣经之上。我们已经说过，罗马天主教徒误用了圣经，他们把教皇和教会会议的教导加入了圣经。另一些误用圣经的人则坚持认为它必须符合并服从他们的理性所能理解的范畴。然而，有时路德宗也在这一点上误用圣经。当路德宗让会众投票决定同性恋是否是罪时，这就是在严重误用圣经（罗马书 1:26,27；哥林多前书 6:9,10）。即使重视路德宗信仰告白的路德宗也可能误用圣经，比如当他们似乎把协同书而不是圣经当作最终权威的时候。是的，协同书（包括信经及路德小问答）是一本重要的书籍。它确实可用作纯正教义的可靠标准。但它并不是基督教教义的最终权威。圣经才是协同书的标准。这两者当然不冲突，但神学家必须始终小心牢记制定标准的标准（圣经）和被制定的标准（协同书）之间的区别。

5. The Bible is misused when people purposely seek to evade its main purpose.

5. 当人故意逃避圣经的主要目的时，圣经就是在被误用。

The Bible was not written to be just some codebook of laws to live by. Yes, it does contain moral law, but the main purpose of Scripture is to proclaim Christ as the Savior

of the world. The Bible is Christ-centered. Sometimes people want to use the Bible but avoid the exclusive words of John 14:6, where Christ says that “no one” is able to obtain eternal life “except” through him. Sometimes political conservatives seek to have the Bible studied in public schools, only on the grounds that it gives moral instruction. If the Bible is used only as some mere “Book of Virtues,” it is being misused. Obviously unbelievers are not going to know how to use the Bible properly, though they should read the Bible to discover its main purpose in passages such as John 3:16.

圣经并非写来仅仅作为生活准则的法典。是的，它确实包含道德律，但圣经的主要目的是宣告基督是世界的救主。圣经的中心是基督。有时人们想要使用圣经，但却避免使用约翰福音 14:6 的排外性用词，基督在那里说到，“若不”藉着他，就“没有人”可以获得永生。有时候，有些政治保守派想让公立学校学习圣经，但他们的理由只是因为它能提供道德指导。如果使用圣经只被用作“道德指引手册”，那么它就是在被误用。显然，非信徒不会知道如何正确使用圣经，尽管他们应该阅读圣经，以至于在约翰福音 3:16 这样的经文中看到圣经的主要目的。

6. The Bible is misused when people use it in ways it was not intended to be used.

6. 当人没有按圣经应被使用的方式使用圣经时，圣经就是在被误用。

Sometimes even those who call themselves Christians try to calculate the date of Christ's return on judgment day. They might use some unusual technique like adding the numbers of chapters or words to result in a date that is coming up soon. The Bible was never intended to be used that way. No one can predict the date of the Last Day, because it will come unexpectedly. Sometimes Christians try to use the Bible to reveal secret messages. One book claimed that there is such a secret code in the Hebrew version of the Old Testament. Some preachers on television make wild predictions about the nation of Israel or the near future by misusing certain Bible passages. Some Christians misuse the ceremonial laws of the Old Testament (see Colossians 2:16,17). Sometimes Christians incorrectly apply Bible passages. God told Abraham to take his son up Mount Moriah. God hasn't told people today to do the same thing. One must be careful not to make the Bible say more than it really says. Satan tried to convince Jesus to jump from the highest point of the temple on the basis of a passage that says that God provides angels to protect his people. Jesus answered that false application with another clear Bible passage, “Do not put the Lord your God to the test” (Matthew 4:7).⁴²

有时候，甚至那些自称为基督徒的人也在绞尽脑汁计算基督再来的审判日究竟为何日。他们可能会使用一些不寻常的技巧，比如增加章节或字词，从而得出一个即将到来的日期。圣经从来就不该被如此使用。没有人能够预测末日何时到来，因为它来的日子定会出人意料。有时候，基督徒想要用圣经来揭开一些隐秘的信息。有一本书声称在希伯来文旧约中就藏着这类密码。一些电视布道者误用某些圣经经文，对以色列国或不久的将来作出疯狂的预言。有些基督徒误用了旧约的仪式律（见歌罗西书 2:16,17）。有时候，基督徒会错误地应用经文。神吩咐亚伯拉罕将他的儿子带上摩利亚山，却并没有叫今天的人去做同样的事。我们必须小心，不要让圣经所说的超过了它真正所说的。撒旦试图说服耶稣从圣殿的最高点跳下去，理由是祂声称有句经文表明上帝会派天使保护他的百姓。而耶稣则用另一句清晰的圣经经文对这一错误应用作出了回应：“不可试探主你的神”（马太福音 4:7）。⁴²

7. The Bible is misused when people claim that it contains errors or contradictions.

7. 当人宣称圣经包含错误或矛盾时，圣经就是在被误用。

Often those who want to use negative critical methods of Bible interpretation will cite Scripture passages and claim that they make mistakes or contradict the rest of the Bible. Negative criticism of the Bible, which always means criticizing God's Word, is a clear misuse of the Bible.

通常那些想用消极批判法诠释圣经的人在引用经文时会声称经文有误，或是与圣经的其它部分相矛盾。对圣经发出消极批判，总相当于批判神的话语，这显然是对圣经的误用。

8. The Bible is misused when people quote Bible passages out of context.

8. 当人脱离圣经语境引用经文时，圣经就是在被误用。

The context of a passage is the surrounding information. The immediate context would include the words that come before and after a given passage. The wider context could be a whole chapter or an entire book of the Bible. The widest context is the entire Bible itself. Perhaps the most crass and clear illustration of this is when people string together Bible passages like this: "Judas . . . went away and hanged himself. . . . Go and do likewise. . . . What you are about to do, do quickly" (Matthew 27:5; Luke 10:37; John 13:27). Clearly, Jesus does not want -anyone to commit suicide! But one can string Bible passages together to say almost anything. This is a misuse of the Bible.

某段话的语境就是指这段话的周边信息。直接语境包括给定段落前后出现的内容。更广泛的语境可以是整章内容或圣经中的某整卷书。最广泛的语境则是整本圣经。也许最简单粗暴的例子就是人们把圣经中的段落以如下方式串联在一起：

“犹太……出去吊死了……你去照样行吧……你所作的快作吧”（马太福音 27:5；路加福音 10:37；约翰福音 13:27）！很明显，耶稣可不想哪个人自杀！但是谁都可以把圣经的段落串在一起，然后张嘴就胡说八道。这是对圣经的误用。

9. The Bible is misused when people insert their own ideas into the Bible's words.

9. 当人把自己的想法加入圣经话语中时，圣经就是在被误用。

Instead of drawing the meaning out of a passage, some people add their own ideas. This can be one of the dangers of small group Bible study without a well-trained leader. It is very easy to invent fanciful interpretations, but how reliable are they? Is that what the Bible really says? One striking example of this kind of abuse of the Bible is the Jehovah's Witnesses' claim that God prohibits the use of Christmas trees on the basis of Jeremiah 10:3,4. The very next verse explains that these words are actually talking about idol worship. Does anyone worship the Christmas tree as an idol? Perhaps only the most extreme environmentalist fringe group would even think of it. Actually, the symbolism of the Christmas tree is to remind Christians of eternal life through the Savior born that first Christmas, Jesus Christ.

有些人不从文本中提取意思，却反将自己的想法加入其中。这可能就是在没有受过良好训练的领袖的带领下查经的危险之一。我们很容易就能想出一些稀奇古怪的诠释，但这些诠释有多可靠呢？圣经真是这么说的吗？这类滥用圣经的雷人例子可不少，其中之一就是耶和華见证人基于耶利米书 10:3,4 宣称上帝禁止人们使用圣诞树。而这些经文的下一节经文就解释了这些话实际上是在谈论偶像崇拜。有人把圣诞树当作偶像来崇拜了吗？也许只有最极端的环保主义边缘团体才

会略微想到这一点。实际上，圣诞树的象征意义是为了提醒基督徒，我们是藉第一个圣诞节所诞生的那位救主耶稣基督而得了永生。

10. The Bible is misused when people teach false doctrine and claim it is God's Word.

10. 当人教导假教义并宣称那些内容为神的话语时，圣经就是在被误用。

The Lord mentioned this in Jeremiah 23:30,31. The Lord said, "I am against the prophets who steal from one another words supposedly from me. . . . I am against the prophets who wag their own tongues and yet declare, 'The LORD declares.'" One glaring example of this happened when ABC News interviewed a liberal Lutheran pastor about the subject of homosexuality. When asked whether homosexuality is sinful, the pastor replied, "All I know is that the Bible says to 'love one another.'" This was a misuse of the Bible. First, the Bible does condemn homosexuality as sin (1 Corinthians 6:9,10). But second, the words "love one another" were used in a way that misused the Bible. Yes, Christians ought to "love one another." Yes, that also includes those trapped in the sin of homosexuality. But it is not loving to fail to warn a sinner to leave his sin. Real love means caring about that person's soul and whether or not they spend eternity in hell. Christians "love one another" by calling for repentance and proclaiming Christ's forgiveness to penitent sinners. What that pastor said was similar to letting a two-year-old boy play on the freeway, saying, "Boys will be boys." It would not be loving to leave the child to die. It is not loving to pretend that homosexuality is not a sin, leaving the person's soul in eternal jeopardy.

耶和華在耶利米書 23:30,31 中提到了這一點。耶和華說，“那些先知各從鄰舍偷竊我的言語，因此我必與他們反對。”耶和華說，“那些先知用舌頭，說是耶和華說的。我必與他們反對。”一個明顯的例子，美國廣播公司新聞就同性戀問題採訪了一名自由派路德宗牧師，當這位牧師被問及同性戀是否是罪時，他回答說：“我只知道聖經上說要‘彼此相愛’”。這就是對聖經的誤用。首先，聖經譴責同性戀是罪（哥林多前書 6:9,10）；其次，他以誤用聖經的方式使用了“彼此相愛”一詞。是的，基督徒當然應該“彼此相愛”。是的，愛的對象也包括了那些被同性戀這項罪所困擾的人。但是，若不警告罪人離開他的罪，這就不是愛了。真正的愛意味著關心那人的靈魂，關心他們是否會永遠在地獄裡度過。基督徒通過呼召悔改、并向悔改的罪人宣告基督的赦免來“彼此相愛”。這位牧師所說的話就像讓一個兩歲的小男孩在高速公路上玩耍，然後說：“男孩就是男孩。”讓孩子去死可不是什麼愛。假裝同性戀不是罪，讓人的靈魂永遠處於危險之中，這也不是愛。

Many people think that false teaching is not that harmful if it is mixed in with enough of God's truth. Actually, it is still deadly. Consider this illustration. Suppose that I mix up a large jug of lemonade. Then I put in some cyanide, that deadly poison. Would you want a drink? It's mostly good! There is some vitamin C in lemonade, but the cyanide will kill you. And so will false teaching. It is merely disguised. Sometimes false teachers are especially clever in the way that they use the Bible, so that they trick people into believing false doctrine. It is not enough to have most of the truth. It is not enough to use plenty of Bible passages. A little false doctrine can still be deadly. Don't be fooled by the sheep's clothing of churchly titles or the use of Scripture. The Bible is often misused. Remember how the devil used Bible passages in tempting Jesus too! Simply using the Bible is no guarantee that people are using it properly or teaching God's truth. There is no substitute for knowing the truth from the Bible for yourself! So read the Bible. Learn the Bible. Study the Bible.

许多人认为，如果假教导与足够多的神的真理混合在一起，它的危害就没那么大。但实际上，它仍是致命的。思考以下例子。假设我调制了一大壶柠檬水。然后我在里面放了一些氰化物——那种致命的毒药。你想喝上一口吗？基本上还不错嘛！柠檬水里有一些维生素 C，但氰化物却会要了你的命！假教导也是如此。它只不过是一种伪装。有时候，假教师在使用圣经的方式上特别聪明，所以他们能够欺骗人们相信假教义。拥有大部分真理是不够的，使用大量的经文是不够的，因为一点假教义仍是致命的。不要被教会头衔或搬弄圣经这些羊皮所蒙蔽。圣经常常被人误用。当牢记魔鬼如何用经文来试探耶稣！只是使用圣经并不能保证人就会正确使用它或教导神的真理。没有什么能代替你自己从圣经中认识真理！所以阅读圣经吧。学习圣经吧。研读圣经吧。

What Are the Books of the Bible?

圣经由哪些书卷组成呢？

Brief summaries of the books of the Bible

简要概述圣经各书卷

The following summaries of the books of the Bible are not intended to completely describe all that can be found in each book. Rather, the summaries aim to briefly sketch each book's part in the whole Bible's unified message of salvation from sin through Jesus Christ. The Bible summaries also note several places in the Old Testament where one can see "a shadow of the things that were to come" while fully appreciating the New Testament perspective that "the reality, however, is found in Christ" (Colossians 2:17; see also Hebrews 8:5; 10:1).

以下对圣经各卷书的概述并非旨在对每卷书的所有内容作出完整描述。相反，此概述旨在简要描绘每卷书在整本圣经关乎罪人藉耶稣基督得救脱离罪恶这一统一的信息中所扮演的角色。此概述也提及了旧约中的一些内容，在那里你可以看到“后事的影子”，从而完整理解新约的视角，即“那形体却是基督”（歌罗西书 2:17；参见希伯来书 8:5；10:1）。

OLD TESTAMENT SCRIPTURES

旧约圣经

Historical books

The Pentateuch: the five books of Moses

历史书卷

摩西五经

Genesis is the first book of the Bible. The name Genesis comes from the Greek word for beginning. This book reveals the beginning of the world by God's creation out of nothing. God's perfect creation of man and woman is followed by the fall into sin and God's first promise of a Savior (3:15). Sin brought painful consequences and led to still more wickedness. God's judgment on the wicked and his mercy for Noah's family resulted in a worldwide flood. God continued to repeat and clarify his promise of a Savior from sin. He identified the ancestors of the Savior by promising that the Savior would be a descendant of Abraham, Isaac, Jacob, and then Judah.

创世记是圣经的第一卷书。创世记这个名字源自希腊语，意为“开始”。这卷书表明上帝从无到有创造了这个世界，向我们启示了这个世界的开端。上帝造男造女，他们是上帝的完美受造，之后却堕落犯罪，但上帝却赐下了第一项关于救主的应许（3:15）。罪导致了痛苦的后果，邪恶也不断增多。神对恶人的审判和对挪亚一家的怜悯以一次全球范围的洪水收场，但他也继续不断地声明关于他要赐下一位救主拯救世人脱离罪恶的应许。他应许救主是亚伯拉罕、以撒、雅各和犹太的后裔，以此确认了救主的祖先。

Exodus (which means “departure”) describes how God delivered his people from slavery in Egypt. This book’s descriptions of God’s powerful miracles become favored phrases in many Old Testament songs of praise. Here we find the giving of God’s law and particularly the Ten Commandments. These moral commands primarily show sin and the need for a Savior. Yet the shadow of the coming Savior can be discovered in the Passover lamb (12:21; see also John 1:29; 1 Corinthians 5:7). God’s explanation of his name delivers good news: “The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin” (34:6,7).

出埃及记（此词意为“离开”）讲述了上帝如何拯救他的百姓脱离埃及为奴之地。这卷书刻画上帝以其大能施展神迹的片段也受到了旧约中的许多赞歌的青睐。我们在这里看到上帝赐下了律法，尤其是十诫命。这些道德律的主要目的在于指出人的罪，显明人需要一位救主。不过，那位要来的救主的影子仍可在逾越节的羔羊中窥见（12:21；又见约翰福音 1:29；哥林多前书 5:7）。上帝也对他的名字作出了解释，而这番解释所传达的正是好消息：“耶和华，耶和华，是有怜悯有恩典的神，不轻易发怒，并有丰盛的慈爱和诚实。为千万人存留慈爱，赦免罪孽，过犯，和罪恶”（34:6,7）。

Leviticus means “relating to the Levites” and deals with the worship of God’s people at the Tent of Meeting, as led by the representatives from the tribe of Levi. The various offerings are described along with other rules and laws. Once again, the shadow of the coming Savior appears, for Christ is both our Priest and our sacrificial victim. The Day of Atonement in chapter 16 depicts God’s substitutionary atonement for sin.

“利未记”的希腊文意思是“与利未人有关”，神的百姓在会幕中的敬拜由利未支派的代表带领，而这卷书所论及的正是那些敬拜事宜。书中还提到了各类献祭、规矩与律法。在这里，我们再一次看到了救主的影子，因为基督既是我们的祭司，又是为我们牺牲的祭物。第 16 章的赎罪日则刻画了上帝的赎罪祭。

Numbers obtained its title from the numbers of the first chapter (see also chapter 26). This book describes episodes that happened while the Israelites wandered in the wilderness for 40 years. The people often fell into the sin of complaining against God and his prophet Moses. Yet the Savior’s shadow shines through the bronze snake of chapter 21. Numbers 24:17 records a marvelous prophecy of the coming Savior and King, “I see him, but not now; I behold him, but not near. A star will come out of Jacob; a scepter will rise out of Israel.”

民数记这一标题取自第一章的“数目”（另见第 26 章）。这卷书描述了以色列人在旷野漂流四十年的过程中所发生的事。百姓经常陷入向上帝及其先知摩西抱怨的罪中。然而，救主的影子却仍透过第 21 章中的铜蛇发出光芒。民数记 24:17 则记载了一项关于那位要来的救主和君王的奇妙预言：“我看他却不在现时。我望他却不在近日。有星要出于雅各，有杖要兴于以色列。”

Deuteronomy means “second law.” This fifth book of the Pentateuch reviews God’s commands to his chosen people. God inspired his prophet Moses to warn the people one last time before departing for his eternal home in heaven. Christ quoted from this book

three times when defending himself against Satan's temptations (see Matthew 4:4,7,10). Jesus himself is "the prophet" who was foretold in chapter 18.

“申命记”的希腊文意思是“第二次的律法”，该书作为摩西五经的第五卷书，重申了上帝对其选民的命令。上帝向他的先知摩西启示，摩西当在他离世去往天家之前最后一次警告百姓。基督在抵挡撒旦的试探时曾三次引用这卷书中的经文（见马太福音 4:4,7,10）。而耶稣本人就是第 18 章中所预言的那位“先知”。

Other historical books

其它历史书卷

Joshua bears the name of the man who succeeded Moses as leader of Israel. God kept his promise. The people of Israel entered the Promised Land to dwell there. But Joshua could not provide the ultimate home of rest for God's believers. That work remained for Jesus (see Hebrews 4:8,9).

约书亚记以继承摩西作以色列人领袖的约书亚作为其标题。上帝持守了他的应许，以色列人最终进入了应许之地并在那地居住。然而，约书亚却无法给上帝的信徒提供最终的安息之所，这项工作将留给耶稣成就（见希伯来书 4:8,9）。

Judges takes its name from the leaders, or deliverers, described in this book. The Israelites were not faithful to their faithful God. Here the Bible relates a repeated cycle of events. God's people rebelled in sin. God allowed them to be oppressed. The people repented. God rescued them through judges. But then the cycle began again with rebellion against God. The reader of this book will gain an appreciation for God's patient mercy.

士师记的名字源于其中所描绘的领袖或拯救者。以色列人没有忠于他们那位信实的神。在这卷书中，圣经向我们展示了一系列周而复始的事件。神的百姓犯罪悖逆，于是神允许他们受人欺压，百姓因此后悔，神就藉士师拯救他们。但是，之后百姓再次悖逆神，如此周而复始。这卷书的读者会感激上帝竟是这般忍耐与怜悯。

Ruth was a Gentile (non-Jew). This inspired short story tells how Ruth came to be an ancestress of King David and the promised Savior.

路得是一名外邦人（非犹太人）。这卷受神默示的简短故事讲述了路得如何成了大卫王以及那位所应许的救主的祖先。

1 Samuel and 2 Samuel were combined in the original Hebrew Old Testament. They pick up the inspired Bible history from the end of the time of the judges to the end of David's reign. God permitted Israel to have a king. Second Samuel chapter 7 records God's promise that the coming Savior would be the son of David and the eternal King.

撒母耳记上下篇在希伯来语原文圣经中被放在同一卷书中。这卷受神默示的书紧接士师记末期，将历史延续直至大卫统治末期。上帝允许以色列人拥有了一位君王。撒母耳记下第 7 章则记载了上帝的应许，他应许那位要来的救主将是大卫的子孙，也是永远的君王。

1 Kings and 2 Kings, also originally one book, contain the inspired Bible history from the end of King David's reign through the succeeding kings of Israel and Judah until the fall of Jerusalem in 586 B.C. The people of Israel and Judah were eventually taken captive by enemies because they did not remain faithful to the Lord but persistently worshiped idols. Through all this time, God kept his promises and provided descendants for David. The Savior was to come from David's family.

列王记上下篇原本也为一卷书，这卷受神默示的书涵盖了大卫王末期、随后的以色列诸王及犹大诸王直至公元前 586 年耶路撒冷陷落的历史。以色列及犹大的百姓因不忠于主、反倒持续敬拜偶像而最终被仇敌掳走。纵观这段历史，上帝始终如一地持守了他的应许并不断赐给大卫后裔。那位救主要从大卫之家而出。

1 Chronicles and 2 Chronicles, two books that were originally one, provide inspired Bible history that repeats and supplements the books of Samuel and Kings. The Chronicles begin with genealogies reaching back to Adam. These books distinctly focus on the worship practices of God's people. The promise that the Savior would be the son of David appears in 1 Chronicles chapter 17.

同样，历代志上下篇原本也为一卷书，这卷受神默示的书重提并补充了撒母耳记和列王记的历史内容。历代志以追溯至亚当的家谱开篇，字里行间专注于神的百姓的敬拜事宜。关于救主要以大卫子孙的身份来临的应许出现于历代志上第 17 章。

Ezra the scribe wrote his book under inspiration of the Holy Spirit. It describes the rebuilding of the temple and the restoration of worship there. God kept his promise to bring his people back from their exile in Babylon. The Savior would arrive one day, as promised, in this land and from this "holy race" (9:2). Zerubbabel son of Shealtiel (3:2; Nehemiah 12:1) was an ancestor of Christ (Matthew 1:12-16; Luke 3:27).

文士以斯拉受圣灵默示写下这卷书，向读者展示了圣殿的重建以及敬拜的恢复。上帝持守他的应许，将他的百姓从巴比伦被掳之地带回。救主终有一日要如应许所言，在这地从这“圣洁的种类”中而出（9:2）。撒拉铁的儿子所罗巴伯（3:2；尼希米记 12:1）是基督的祖先之一（马太福音 1:12-16；路加福音 3:27）。

Nehemiah was the cupbearer to King Artaxerxes. Nehemiah fervently worked to see that the wall of Jeru-salem was rebuilt after the return of the Jewish exiles from Babylon. This is the last installment of inspired Bible history in the Old Testament. (The events recorded in Esther took place before the events recorded in Nehemiah.) God kept his promises to bring his people back from captivity. Surely he would keep his primary promise of a Redeemer from sin.

尼希米是亚达薛西王的酒政。他热心作工，想要看到犹太人从巴比伦被掳之地回归后耶路撒冷的城墙得以重建。这是旧约中受神默示的最后一段圣经历史（以斯帖记所记载的事发生于尼希米记所记载的事之前）。上帝持守了他的应许，将他的百姓从被掳之地带回。当然，他也会持守他那份最重要的应许，即赐下一位救赎主，拯救罪人脱离罪恶。

Esther was a Jewish woman who became queen of Persia and helped protect the Jews from a possible holocaust. This book relates the origin of the Jewish feast of Purim. God preserved his chosen people, even in a foreign country.

以斯帖是一位犹太女子，后成为波斯皇后，协助保护犹太人躲过了一场可能发生的大屠杀。这卷书提到了犹太节日普珥日的来源。即便是在一个外邦国家，上帝也保存了他的选民。

Poetical books

诗歌

Job went through an extreme test of faith when he lost his earthly possessions, children, and health. This, the first of the poetical books, records Job's discussions with his friends. Finally, the Lord spoke to Job and provided him with twice the possessions

he had before. Job never learned why he had to endure his trials, yet he learned not to question God's wisdom.

约伯曾失去地上的财产、孩子和健康，经历了信心的极端试炼。约伯记是第一卷诗歌体裁的书，其中记录了约伯和他的朋友们之间的对话。上帝于此书末尾对约伯说话，并赐给他从前两倍的财产。约伯从未得知为何他要忍受那些试炼，但他学会了不去质疑神的智慧。

Psalms is the divinely inspired hymnal of the Old Testament. Some psalms teach. Some are penitential in character. Some are very comforting. Some are thankful. Some are worshipful. Many of the psalms fit into more than one of these classifications. Above all, the Psalms point to the promised Savior. Messianic psalms include Psalms 2, 8, 16, 22, 23, 24, 40, 41, 45, 47, 68, 72, 87, 89, 97, 110, 118, and 132. Our Lord Jesus said, "Everything must be fulfilled that is written about me in the . . . Psalms" (Luke 24:44).

诗篇是旧约中受神默示的诗歌。一些诗篇旨在教导，一些则是表达悔改。一些充满安慰，一些则满怀感谢。还有一些则以敬拜为特色。但许多诗篇却不只属于其中一种分类。最重要的是，诗篇指向那位所应许的救主。弥赛亚诗篇包括诗篇第 2、8、16、22、23、24、40、41、45、47、68、72、87、89、97、110、118 以及 132 篇。我们的主耶稣曾说：“诗篇上所记的，凡指着我的话，都必须应验”（路加福音 24:44）。

Proverbs is a book of brief, condensed statements that express practical truths in a memorable way. There are several different types of proverbs, but the general theme of this book demonstrates the sharp contrast between the wise person and the fool (especially in the sense of morally foolish). "The fear of the LORD is the beginning of knowledge, but fools despise wisdom and discipline" (1:7). Proverbs 3:5 teaches the proper relationship between faith and reason. "Trust in the LORD with all your heart and lean not on your own understanding."

箴言书阐述了一些具有实践意义的真理，其表达方式简明扼要，便于记忆。箴言的类型各不相同，但这本书的大致主题就是在表明智慧人和愚昧人（尤其是道德上的愚昧）之间的鲜明对比。“敬畏耶和华是知识的开端，愚妄人藐视智慧和训诲”（1:7）。箴言 3:5 教导我们信心与理性之间的正确关系：“你要专心仰赖耶和华，不可倚靠自己的聪明。”

Ecclesiastes demonstrates that a life lived only for the here and now is meaningless. Looking at this life only from the vantage point of natural human reason, everything seems to be ultimately a meaningless waste. All people are alike in this respect: whether wise or foolish, rich or poor, they suffer, age, and die. The Teacher concludes that the best thing to do is to "fear God and keep his commandments" (12:13). Godly fear means to hold the Lord in reverent awe and respect. Godly fear includes faith. Ecclesiastes provides a concise description of temporal death: "The dust returns to the ground it came from, and the spirit returns to God who gave it" (12:7).

传道书表明，只为此时此地而活的生命毫无意义。仅从人类自然理性的有利角度来看，一切似乎最终都是虚空与浪费。在这一点上，所有人都一样：无论是智慧人还是愚昧人，无论是富足人还是贫穷人，他们都会受苦、衰老并最终死去。传道者的结论是，当做的最佳之事就是“敬畏神，谨守他的诫命”（12:13）。对神的敬畏指的是以敬畏和尊敬待主，对神的敬畏包括信心。传道书简洁地描述了现世的死亡：“尘土仍归于尘土，灵仍归于赐灵的神”（12:7）。

Song of Songs takes its title from the opening words of this book, declaring that it is the very greatest of songs. If the song were simply about Solomon and his bride, it could hardly qualify as the greatest of songs. For this reason, many faithful Bible interpreters

have seen this book as a song that pictures Christ, the bridegroom, and his bride, the church (see Matthew 9:15; John 3:29; Revelation 21:2,9).

雅歌的书名取自这卷书的开头，以此宣称它是歌中桂冠。如果这首歌仅仅是关于所罗门和他的新娘，那么它就很难称得上是歌中桂冠。因此，许多忠心的解经家将这卷书视为是一首预表基督这位新郎与他的新娘——教会——的歌（见马太福音 9:15；约翰福音 3:29；启示录 21:2,9）。

Prophetical books

先知书

Isaiah was the evangelist of the Old Testament. The Lord moved him to write clear prophecies of Christ. Through Isaiah, the Holy Spirit revealed Christ's virgin birth (7:14), his divine nature (9:6,7), his human ancestry (11:1), his forerunner (40:3), the scope of his salvation (49:6), his humiliation, suffering, death, resurrection, and exaltation (chapter 53), the power of his Word (55:11), and his gospel preaching (61:1,2). Isaiah chapter 53 is perhaps the clearest gospel of the Old Testament. It clearly describes our Savior's crucifixion and the reason for it, seven centuries in advance.

以赛亚是旧约的传道人。主感动他写下了关于基督的那些清晰的预言。圣灵藉以赛亚启示了基督由童贞女所生（7:14）、基督的神性（9:6,7）、基督的人类祖先（11:1）、基督的先行者（40:3）、基督的救恩范围（49:6）、基督的降卑、受苦、死亡、复活与高升（第 53 章），基督话语的能力（55:11），以及基督的福音宣讲（61:1,2）。以赛亚书第 53 章可能是整本旧约中最清晰的福音。它清楚地描述了我们的救主被钉十字架一事及其原因，写于事发前七个世纪。

Jeremiah was called to convict the unfaithful people of sin before they were sent into exile. Yet Jeremiah did proclaim clear gospel. He foretold the coming of a God-man Savior, who would be the “righteous Branch” of David and “The LORD Our Righteousness (23:5,6; 33:15,16). Through Jeremiah, God promised the New Testament forgiveness of sins (31:31-34).

耶利米受呼召要在不忠的百姓被掳之前定他们的罪。然而，耶利米也确实宣讲了清晰的福音。他预言那位全神全人的救主将要临到，他是大卫的“公义的苗裔”，也是“耶和华我们的义”（23:5,6; 33:15, 16）。上帝藉耶利米应许了新约的赦罪（31:31-34）。

Lamentations records the sadness of Jeremiah, the weeping prophet, after the destruction of Jerusalem in 586 B.C. God does punish sin and unbelief. Those who claim differently speak “false and misleading” words (2:14). Yet God loved the sinful world enough to promise a Savior (Jesus). Through him, God's mercies are “new every morning” (3:23). God is faithful to his promises and “good to those whose hope is in him” (3:25).

耶利米哀歌道尽了耶利米的哀伤。耶利米是耶路撒冷被毁（公元前 586 年）之后的一位先知，我们称其为哀哭的先知。上帝定要惩罚罪恶与不信，人的宣讲若与此不同，此人就必在述说“虚假和愚昧”（2:14）。然而，世人虽如此罪恶，神却依然如此爱他们，以至于应许要差派一位救主（耶稣）。神藉他所施的怜悯“每早晨都是新的”（3:23）。上帝忠于自己的应许，“凡等候耶和华的，耶和华必施恩给他”（3:25）。

Ezekiel wrote his book, by divine inspiration, while in exile in Babylon. He rebuked the unfaithful people and the false prophets. He encouraged the downtrodden with the gospel. He foretold the coming of Christ, the Good Shepherd and King (34:23; 37:24; “David” had died about four centuries earlier). The last nine chapters of the book are

figurative. The book of Revelation provides the necessary clues to reveal the picture of the New Testament church.

以西结在被掳巴比伦期间受神默示写下了这卷书。他向不忠的百姓和假先知发出了斥责，用福音鼓励那些受欺压者。他预言了那位要来的基督、好牧人以及君王（34:23；37:24；“大卫”已于大约四世纪之前离世）。这卷书的最后九章采用的是比喻性的写作手法。启示录在启示新约教会的画面上为此提供了一些必要的线索。

Daniel also wrote during the Babylonian exile. This book is part historical (chapters 1–6) and part prophetic (chapters 7–12). God was faithful to his promises and remained with his believers. Through Daniel, the Lord points to the eternal kingdom of Christ (2:44; 7:14,18,27). Daniel foretold the coming of Christ, using the words Jesus used most to describe himself: “son of man” (7:13,14). He clearly described the resurrection of all the dead on the Last Day and the final judgment (12:2,3,13).

但以理书同样写于被掳巴比伦期间。这卷书部分内容为历史性质（第 1-6 章），部分则为预言性质（第 7-12 章）。上帝忠于自己的应许，与他的信徒同在。主藉但以理指出了基督的永恒之国（2:44；7:14,18,27）。但以理在预言基督来临的时候采用了耶稣称呼自己时常常使用的一词——人子（7:13,14）。他清楚写到，所有死人要在末日审判时复活（12:2,3,13）。

Hosea lived during the last days of the wicked northern kingdom of Israel. He proclaimed sharp law and comforting gospel. The Israelites brought destruction on themselves because they rebelled against God (13:9). God called for repentance (14:1,2). God promised ransom and redemption from death and the grave (13:14; 14:4; see also 1 Corinthians 15:55).

何西阿生活于邪恶的北国以色列快要灭亡之际。他宣讲的律法言辞锋利，福音安慰人心。以色列人因其悖逆神而遭来了毁灭（13:9）。上帝呼召他们悔改（14:1,2），又应许救赎释放他们脱离死亡与坟墓（13:14；14:4；又见哥林多前书 15:55）。

Joel described the coming “day of the LORD.” He foretold the outpouring of the Holy Spirit on Pentecost (2:28-32).

约珥述说“耶和華的日子”将要到来，并预言了圣灵在五旬节的浇灌（2:28-32）。

Amos, the shepherd, called for repentance with plenty of convicting law passages from God. Yet he also revealed God’s plan for restoration through the coming descendant of David, the Messiah (9:11).

牧羊人阿摩司，大篇讲说神所发出的律法，定人罪孽，呼吁悔改。然而他也启示出了神藉大卫的后裔——弥赛亚——的来临所要成就的恢复。

Obadiah is only one chapter long. It records God’s statement against Edom that the unbelieving nations (like Edom) will be destroyed, but the Lord’s kingdom will endure (21; see also Revelation 11:15, Christ’s kingdom)

俄巴底亚书只有一章内容。它记载了上帝对以东的审判，表明像以东这类不信的国家将遭毁灭，但是主的国度却要长存（第 21 节；又见启示录 11:15，基督的国度）。

Jonah describes God’s love to the Gentiles of Nineveh and to the disobedient and headstrong prophet Jonah. This book tells what really happened. It is true history, not a mere parable, as some claim. Christ used this true historical account of Jonah’s time in the belly of the huge fish as a sign of his resurrection from the dead after spending a similar length of time in the tomb (Matthew 12:40). This book teaches the importance of obeying the Lord’s call to do mission work even among foreigners. It reveals God’s

salvation (2:9) and forgiveness (4:2). It highlights the amazing power of God's Word. The greatest miracle in the book is really not that Jonah survived in the belly of a fish, but that the wicked people of Nineveh repented and believed (3:5,10).

约拿书讲述的是神对外邦尼尼微以及对悖逆、硬脖的先知约拿的爱。这卷书为纪实体裁。它所讲的是真实历史事件，而非某些人所谓的纯粹比喻。基督曾引用约拿在大鱼肚内的真实历史记载，并以之象征他要在坟墓里呆相近时长后从死里复活（马太福音 12:40）。这卷书教导我们顺服主的呼召的重要性，即便所受的呼召是要在国外宣教。它启示了神的救恩（2:9）与赦免（4:2），凸显了神的话语所拥有的大能。书中最大的神迹并不是约拿在鱼肚子里活了下来，而是邪恶的尼尼微百姓回转归信（3:5,10）。

Micah was a contemporary of Isaiah. Like Isaiah, he clearly foretold the coming of Christ. His most amazing prophecy was the truth about the origins of the Savior. According to his human nature, the Savior would be born in Bethlehem (5:2; "Ephrathah" distinguishes the town in Judah from the northern town of Bethlehem in Zebulun). But, according to his divine nature, this "ruler over Israel" would actually come from eternity (5:2; see NIV footnote).

弥迦是与以赛亚同时代的人物。正如以赛亚，他清晰地预言了基督的到来，其中最精彩的莫过于关乎救主的来历。按救主的人性，他会生于伯利恒（5:2；即犹太大城“以法他”，与西布伦北部的伯利恒城不同）。然而，按其神性而言，这位“以色列中作掌权的”却是根源从亘古、从太初就有。

Nahum means "comfort," and this prophet and book comforted God's people in the face of the menacing Assyrians. God would punish the wicked oppressors and relieve the suffering of his people. "The LORD is good, a refuge in times of trouble. He cares for those who trust in him" (1:7). Truly, God is the mighty fortress of his believers!

那鸿的意思是“安慰”，这位先知以及这卷书安慰了那些处于亚述威胁下的神的百姓。神会惩罚那些邪恶的欺压者，缓解他的百姓所受的苦难。“耶和华本为善，在患难的日子为人的保障。并且认得那些投靠他的人”（1:7）。神实在是他的信徒的强大保障！

Habakkuk describes a discussion between God and his prophet. God's ways did not seem right to the prophet. But God's ways are beyond the minds and judgments of people. It is best to trust the Lord, for the "righteous will live by his faith" (2:4; see also Romans 1:17; Galatians 3:11; Hebrews 10:37,38).

哈巴谷书记录了上帝与他的先知之间的对话。神的道路在先知看来似乎不太正确，然而他的道路却高过人的意念和判断。信靠耶和华再好不过了，因为“义人必因信得生”（2:4；又见罗马书 1:17；加拉太书 3:11；希伯来书 10:37,38）。

Zephaniah foretold the coming judgment day. The wicked unbelievers will be punished, but "the meek and humble, who trust in the name of the LORD" will be forgiven and saved (3:12).

西番雅预言了那要来的审判日。邪恶的非信徒将受惩罚，然而“投靠我耶和华的名的困苦贫寒的民”必得赦免，必得拯救（3:12）。

Haggai was the first prophet to write after the Jews returned from exile in Babylon. He encouraged the people to rebuild the temple because God had specially selected this as the place where his people were to worship him. The Savior would come to this temple (2:9; see also Malachi 3:1).

哈该是犹太人从巴比伦被掳之地归回之后的第一位先知，他写下了哈该书。他鼓励百姓重建圣殿，因为上帝早已特地拣选这殿作为他的百姓敬拜他的处所。救主也要来到这殿（2:9；又见玛拉基书 3:1）。

Zechariah also wrote after the exiles returned from Babylon. He recorded plenty of prophecies about the coming Savior, so that he is sometimes called the prophet of Holy Week. He revealed that the Savior would be King and Priest (6:12,13). He foretold our Lord's humble ride into Jerusalem on Palm Sunday (9:9,10). and that the Savior would be "pierced" (12:10). The divine-human Shepherd would be struck and killed (13:7). The Savior would provide "living water" (14:8), and his name would be "the only name" that saves (14:9; see also Acts 4:12).

撒加利亚同样也在犹太人归回后写下了撒加利亚书。他记录下了大量关于那位要来的救主的预言，以至于有时人们把他称为“圣周先知”。他启示救主会是君王与祭司（6:12,13），他预言我们的主会在棕枝主日谦和地骑着驴进入耶路撒冷（9:9,10），并且救主也要被“扎”（12:10）。这位神人牧者将遭击打，被杀害（13:7）。这位救主将会赐人“活水”（14:8），他的名也必为“独一无二”，唯独这名可以拯救（14:9，另见使徒行传 4:12）。

Malachi means "my messenger" and records several key truths about the coming Savior before the Old Testament draws to a close. In this book, God revealed the coming of John the Baptizer and the arrival of the Savior at the temple (3:1). Malachi announced that "the sun of righteousness will rise with healing in its wings" (4:2). This Savior would bring great joy to the hearts of believers (see Luke 1:78 in Zechariah's Song). But first, "the prophet -Elijah" must come to prepare the way (4:5; Matthew 11:11-14; Luke 1:17).

“玛拉基”意为“我的信使”，在旧约封印之前，该书记载了一些关于那位要来的救主的关键真理。在这卷书中，上帝启示了施洗约翰的到来以及救主要临到圣殿（3:1）。玛拉基宣告说，“必有公义的日头出现，其翅膀有医治之能”（4:2）。这位救主要给信徒的内心带来巨大的喜乐（见撒加利亚之歌，路加福音 1:78）。然而，“先知以利亚”必要先到，为救主预备道路（4:5；马太福音 11:11-14；路加福音 1:17）。

NEW TESTAMENT SCRIPTURES

新约圣经

Historical books

The four gospel accounts and Acts

历史书卷

四福音及使徒行传

Matthew was an apostle and evangelist. This gospel account, with its many quotations of Old Testament Scriptures, is directed particularly toward those who know and appreciate the Old Testament. As Matthew told of the life, teaching, suffering, death, and resurrection of Christ, he did not explain Jewish customs or practices. It seems likely, then, that Matthew wrote with Jewish readers in mind, yet Matthew 20:28 demonstrates that the Savior came to pay the ransom for all. Matthew's inspired writing demonstrates that Jesus is the fulfillment of the Old Testament promises of a Savior.

马太是一位使徒，也是一位传道人。这卷福音书大量引用了旧约圣经，特别写给那些熟识旧约之人。当马太讲述基督的生活、教导、受难、死亡与复活时，他并未对犹太习俗加以说明。因此，马太很可能将此书特地写给犹太读者，然而，

马太福音 20:28 却表明，救主来是要为所有人付上赎价。马太受神默示，写明耶稣就是旧约所应许的救主。

Mark, the inspired author of this gospel, was a student of the apostle Peter (1 Peter 5:13). Since Mark did explain Jewish customs (for example 7:3,4,11), it seems clear that this account was first intended for readers who were not of Jewish background. Mark tended to record our Savior's actions more than his words, though he did not neglect them. One famous passage is Mark 16:16: "Whoever believes and is baptized will be saved, but whoever does not believe will be condemned." The gospel according to Mark emphasizes that Jesus is the powerful Son of God.

马可，受默示写下了马可福音，是使徒彼得的门徒（彼得前书 5:13）。由于马可对犹太习俗加以说明（如 7:3,4,11），这就表明这卷书最初的读者是那些非犹太背景下的人群。马可倾向于更多记载救主的行动，而非话语，虽然他也并未忽视后者。马可福音的著名经文是 16:16：“信而受洗的必然得救。不信的必被定罪。”这卷福音书强调了耶稣是神大能的儿子。

Luke was the physician-companion of the apostle Paul (Colossians 4:14). This gospel stresses the universality of our Savior's redemption. While Matthew was moved to trace our Savior's genealogy back to Abraham, Luke traced it to Adam. Luke emphasized the special role for women. He described the famous account of our Savior's birth. He recorded more parables than the other gospels. Luke 24:46,47 provides our Savior's summary of the Scriptures: "The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem." This gospel lays stress on the fact that Jesus came to seek and to save all of the lost.

路加是一名陪同使徒保罗的医生（歌罗西书 4:14）。这卷福音书强调我们救主救赎的普世性。马太把我们救主的家谱追溯到了亚伯拉罕，而路加却把它追溯到了亚当。路加强调女性的特殊角色，他交待了我们救主诞生的著名事件。相比其它福音书而言，路加则记载了更多比喻。路加福音 24:46,47 记载了我们救主对圣经的总结：“基督必受害，第三日从死里复活。并且人要奉他的名传悔改赦罪的道，从耶路撒冷起直到万邦。”这卷福音书凸显了耶稣来是为了寻找和拯救所有失丧之人这一事实。

John was the apostle whom Jesus loved. He wrote at a later date than the other three gospel writers and tended to avoid merely repeating what was already included in the other three accounts. John 20:31 provides the purpose of this gospel and of the Scriptures in general: "These are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name." John emphasized that Jesus is true God (chapter 1) and the Savior of the world (chapter 3). He included some longer messages of our Lord. He provided the inspired history of our Savior's suffering, death, and resurrection. John recorded our Savior's triumphant statement from the cross: "It is finished" (19:30), after the perfect sacrifice for sin had been made. This gospel highlights the truth that Jesus is true God in the flesh and the only Way to eternal life.

约翰是耶稣所爱的使徒。他所写的约翰福音成书时间晚于其它三卷福音书，其内容尽量避免简单重复其余三卷书早已记载的内容。约翰福音 20:31 表明了这卷福音书以及整本圣经的大致目的：“记这些事，要叫你们信耶稣是基督，是神的儿子。并且叫你们信了他，就可以因他的名得生命。”约翰强调耶稣就是真神（第 1 章）以及这个世界的救主（第 3 章）。他记载了我们主所说的一些篇幅较长的信息。他受神默示，记录了我们救主受难、死亡与复活的历史。约翰也记录了我们的救主在完美为世人的罪付上赎价之后、在十字架上的得胜宣告：“成

了”（19:30）。这卷福音书着重讲述了以下真理：耶稣是那位肉身之中的真神，是通往永生的唯一道路。

Acts was written by Luke and picks up where the gospel according to Luke leaves off. Both record the ascension of Christ. Then the book of Acts continues to tell the early history of the Christian church, with special emphasis first on the mission work of the apostle Peter and then of the apostle Paul. This book proclaims the gospel of Jesus Christ. “Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved” (4:12). It relates how God’s servants proclaimed that gospel to others. While this book closes with Paul preaching the gospel at Rome, the history of mission work will not be finished until Christ returns on judgment day.

使徒行传由路加所写，紧接路加福音继续展开。这两卷书都记载了基督的升天。使徒行传则继续讲述基督教会的早期历史。首先重点讲述了使徒彼得和使徒保罗的宣教事工。该书宣讲耶稣基督的福音。“除他以外，别无拯救，因为在天下人间，没有赐下别的名，我们可以靠着得救”（4:12）。该书也涉及神的仆人如何向别人宣讲福音。虽然这卷书以保罗在罗马宣讲福音结束，但宣教事工的历史将会直到审判日基督再来之时才会结束。

Epistles (or “letters”)

The 13 epistles of Paul

书信

保罗的 13 封书信

Romans introduces us to the epistles of Paul. This letter lays out as full a summary of Christian doctrine as any book of the Bible. In an orderly fashion, it presents instruction in the law and the gospel, in justification (how Christ Jesus saved us from sin) and sanctification (how we believers thankfully serve our Savior). It presents the law to Gentiles and to Jews, convicting all people of sin before God. The transition comes in Romans 3:19-24. The gospel proclaims the good news that though all deserve eternal death from God, he provided salvation for all through Jesus Christ. There are many memorable passages, but the most famous might be the words of Romans 3:28: “For we maintain that a man is justified by faith apart from observing the law.” After numerous comforting gospel passages, Paul discussed the difficulty involved in trying to live a godly life (chapter 7). Yet, in spite of our sins and our sinful natures, “there is now no condemnation for those who are in Christ Jesus” (8:1). This epistle is packed with instruction. “Everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope” (15:4).

罗马书向我们呈现了保罗书信的样貌。这封信与圣经的任何一卷书一样，对基督教教义作了全面的总结。它以一种有序的方式、就称义（基督耶稣如何拯救我们脱离罪恶）和成圣（我们信徒如何感恩地侍奉我们的救主）、用律法和福音来呈现教导。它向外邦人和犹太人宣讲律法，叫所有人都在神面前伏于律法之下。罗马书 3:19-24 则峰回路转，以福音宣讲出了好消息：虽然所有人都配得上帝施以永死的刑罚，但他却藉耶稣基督为所有人赐下了救恩。这卷书中有许多叫人难忘的经文，但最有名的可能就是罗马书 3:28：“我们看定了，人称义是因着信，不在乎遵行律法”。在许多安慰人的福音经文之后，保罗谈到了想要敬虔度日的人会面对的困难（第 7 章）。然而，尽管我们有罪，有罪性，但“如今那些在基督耶稣里的，就不定罪了”（8:1）。这封信到处都是教导。“从前所写的圣经都是为教训我们写的，叫我们因圣经所生的忍耐和安慰，可以得着盼望”（15:4）。

1 Corinthians is the apostle Paul's first inspired letter to the congregation at Corinth. There were many doctrinal problems in Corinth. So many of the topics are applicable to situations in the United States today that one could well give this letter the nickname "Dear Americans." Here the apostle stressed that the people should be united in doctrine (1:10), united under the cross of Christ (1:18; 2:2), and united on the foundation of Jesus Christ (chapter 3). Paul explained what the ministry is and isn't. He explained that the task of a public minister is to faithfully preach the message of Christ crucified (2:2; 4:2). He provided God's Word on matters of church discipline (chapter 5). He answered the question about homosexuality and sexual immorality (6:9-20). He discussed matters involving marriage. He explained Christian freedom. He taught the doctrine of the Lord's Supper and provided the basis for our practice of close(d) Communion (10:16,17; 11:26-29). Chapter 13 is the famous "love chapter," which describes how Christians should use their spiritual gifts. The inspired apostle even got into the difficult topic of the role of women (11:3; 14:33-40). Chapter 15 is the magnificent resurrection chapter of the Bible. Chapter 16 includes a brief lesson on Christian stewardship. Truly, this epistle deserves a careful reading today!

哥林多前书是使徒保罗写给哥林多教会的第一封信。哥林多教会中存在不少教义问题。其中许多话题都与当今的美国息息相关，所以给这封信起个绰号叫“亲爱的美国人”倒也未尝不可。使徒在这卷书中强调人们应该在教义上一致（1:10），联于基督的十字架（1:18；2:2），联于耶稣基督的根基之上（第3章）。保罗阐明了什么叫事工，什么又不叫事工。他言明公开服侍人员的任务是忠实地传讲基督被钉十字架的信息（2:2；4:2）。就教会如何实施管教的问题，他也亮明了神的话语（第5章）。他回答了关于同性恋及淫乱的问题（6:9-20），也讨论了有关婚姻的问题。他解释了何为基督徒的自由，又教导了圣餐的教义，并为我们紧密圣餐的实践提供了圣经基础（10:16,17；11:26-29）。第13章是著名的“爱之章节”，这一章节表明基督徒该如何使用他们的属灵恩赐。这位使徒受神默示，甚至谈到了“女人的角色”这个不易处理的话题（11:3；14:33-40）。第15章是圣经谈论复活的伟大章节。第16章就基督徒管家这一话题为我们简单上了一课。诚然，这封书信在今天仍值得我们仔细阅读！

2 Corinthians is the sequel to the previous epistle. Here Paul explained the ministry of the gospel. Forgiveness must be proclaimed to the sinner who repents. The gospel is that "God was reconciling the world to himself in Christ, not counting men's sins against them" (5:19). This epistle particularly emphasizes Christian stewardship (chapters 8,9). Paul defended his ministry, mentioned his thorn in the flesh, and finally closed with the apostolic blessing (13:14).

哥林多后书是上一封书信的续篇。保罗在这封信中对福音事工作了解释。我们必须要向懊悔的罪人宣告赦免。福音是“神在基督里叫世人与自己和好，不将他们的过犯归到他们身上”（5:19）。这封书信特别强调了基督徒管家的工作（第8,9章）。保罗为他的事工作出辩护，提到了他肉身中的那根刺，最后以使徒的祝福结尾（13:14）。

Galatians was written out of the apostle Paul's loving concern for the souls of the Galatians. False teachers had tried to mislead them into thinking that they needed to obey Jewish laws to be justified ("declared not guilty") before God. The inspired apostle consistently maintained the truth of God about salvation, that "by observing the law no one will be justified" (2:16). After all, "if righteousness could be gained through the law, Christ died for nothing!" (2:21). Paul declared that we are "justified by faith" (3:24). He wrote, "I live by faith in the Son of God, who loved me and gave himself for me" (2:20).

God's Word is clear. "A man is not justified by observing the law, but by faith in Jesus Christ" (2:16).

使徒保罗关爱加拉太人的灵魂，因此他写下了加拉太书。假教师试图误导加拉太人，让他们以为只有遵守犹太律法才能在神面前得称为义（“被宣告无罪”）。使徒受神默示，坚持上帝救恩的真理，即“没有一人因行律法称义”（2:16）。毕竟，“义若是借着律法得的，基督就是徒然死了”（2:21）。保罗宣告说，我们是“因信称义”（3:24）。他写到，“我如今在肉身活着，是因信神的儿子而活，他是爱我，为我舍己”（2:20）。神的话语是清晰的，“人称义，不是因行律法，乃是因信耶稣基督”（2:16）。

Ephesians is the epistle of Paul that describes the church. God chose people to be his own "before the creation of the world" (1:4). God saved his people "by grace" and "through faith" (2:8). The church is comprised of believers, whether they are descended from Gentiles or from Jews. The church is built on Christ and his saving Word. Christ redeemed the church (chapters 1-3). The church thankfully serves Christ (chapters 4-6).

以弗所书是保罗描绘教会的书信。神“在创立世界以前”就拣选人归他自己（1:4）。神“本乎恩”、“因着信”拯救了他的百姓（2:8）。教会由信徒组成，无论他们是外邦人的后裔还是犹太人的后裔。教会建立于基督及其救恩的话语之上。基督救赎了教会（第 1-3 章）。教会以感恩的心服事基督（第 4-6 章）。

Philippians takes its name from the Christians at Philippi, so dear to Paul's heart. While Paul was captive at Rome, this congregation had sent Paul a gift. He wrote to urge these believers at Philippi to "rejoice in the Lord always" (3:1; 4:4). Chapter 2 teaches the doctrine of the humiliation and exaltation of Christ. Christians can rejoice in any situation because Christ humbled himself to pay for all sins on the cross and is exalted as Lord over all right now.

腓立比书取名于腓立比的基督徒，他们对于保罗而言尤其珍贵。当保罗被囚罗马时，这间教会送了他一份礼物。他写信敦促腓立比的信徒“要靠主常常喜乐”（3:1; 4:4）。第 2 章教导了基督降卑与高升的教义。基督徒在任何情况下都可以喜乐，因为基督降卑在十字架上为所有的罪付出了代价，并且现在他被高举为万有之主。

Colossians emphasizes the person and position of Jesus Christ (1:15-20). "For in Christ all the fullness of the Deity lives in bodily form" (2:9). Only Christ could make "peace through his blood shed on the cross" (1:20). Again, Paul defended the pure gospel against false teachers' emphasis on the law. The law has no place in the realm of justification (how Christ saved us). Yet the apostle did apply the law in the realm of sanctification (how Christians thankfully serve Christ).

歌罗西书强调耶稣基督的位格和地位（1:15-20）。“因为神本性一切的丰盛，都有形有体的居住在基督里面”（2:9）。只有基督能“藉他在十字架上所流的血”给人带来平安（1:20）。再一次，保罗为纯正的福音辩护，反对假教师以律法作为中心。称义（基督如何拯救我们）的领域内并没有律法的位置。然而，使徒确实将律法应用于成圣的领域中（基督徒当如何感恩地事奉基督）。

1 Thessalonians was written with an eye on judgment day, for every chapter concludes with a reminder of that Last Day when Christ returns (1:10; 2:19; 3:13; 4:13-18; 5:23). Paul thanked God that the Thessalonian believers were "standing firm in the Lord" (3:8). After all, Christ could return at any time (5:1,2), and only believers will be ready. "For God did not appoint us to suffer wrath but to receive salvation through our Lord Jesus Christ. He died for us so that, whether we are awake or asleep, we may live together with him" (5:9,10).

帖撒罗尼迦前书着眼于审判日，因其每章的结尾都提醒人们基督要在末日再来（1:10；2:19；3:13；4:13-18；5:23）。保罗感谢神，因为帖撒罗尼迦的信徒“靠主站立得稳”（3:8）。毕竟，基督随时都可能再来（5:1,2），只有信徒才会准备好。“因为神不是预定我们受刑，乃是预定我们借着我们主耶稣基督得救。他替我们死，叫我们无论醒着睡着，都与他同活”（5:9,10）。

2 Thessalonians continues the emphasis on Christ's return on judgment day. Believers will enter the kingdom of God, while “those who do not know God” will receive everlasting punishment (1:8,9). The Antichrist is the “man of lawlessness” of chapter 2. The reason why the one who calls himself the “Vicar of Christ” at Rome has been able to deceive so many people is that “they refused to love the truth and so be saved” (2:10). The antidote to the Antichrist's poison is to “stand firm and hold to the teachings” of Scripture (2:15). Ultimately, the believer's salvation is in the hands of God, who chose him and called him to faith (2:13,14).

帖撒罗尼迦后书继续强调基督要在审判日再来。信徒将进入神的国，而“不认识神的人”将受到永远的惩罚（1:8,9）。那敌基督者就是第2章提到的“那大罪人”。那个在罗马自称为“基督的代表”的人之所以能欺骗这么多人，是因为“他们不领受爱真理的心，使他们得救”（2:10）。对付那敌基督者毒害的对策是“要站立得稳，凡所受的教训，都要坚守”（2:15）。最后，信徒的救恩在神的手中，他拣选了我们，并呼召我们相信他（2:13,14）。

1 Timothy is the first of Paul's so-called pastoral epistles (along with 2 Timothy and Titus). Paul wrote to instruct his pupil Timothy, serving as pastor at Ephesus. He warned young Timothy to be on guard against false teachings (1:3-7; 4:1-8; 6:3-5,20,21). He instructed him in the qualifications for public ministry (chapter 3; see also 2:11,12). He encouraged Timothy, as he does the reader, with clear gospel passages. Paul wrote, “Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners—of whom I am the worst” (1:15).

提摩太前书是所谓的保罗教牧书信的第一篇（还有提摩太后书与提多书）。保罗写信给他的门徒提摩太，教导这位以弗所的牧师。他告诫年轻的提摩太要防备假教导（1:3-7；4:1-8；6:3-5,20,21），并阐明担任公开职分当具备怎样的资格（第3章；另见2:11,12）。他用清晰的福音经文鼓励提摩太，就像他鼓励读者一样。保罗如此写到：“基督耶稣降世，为要拯救罪人，这话是可信的，是值得完全接纳的。在罪人中我是个罪魁”（1:15，CNVS）。

2 Timothy is the last of Paul's epistles, written near the end of the great apostle's life. He encouraged Pastor Timothy to be faithful. As for Paul, he was ready to die, “convinced” of God's protection and salvation (1:12). Once more, Paul warned Timothy about false teachers, for “their teaching will spread like gangrene” (2:17). Paul described the end times (chapter 3). He charged Timothy, “Preach the Word” (4:2). Today's pastors and churches would do well to read and study these epistles with an eye on pastoral ministry.

提摩太后书是保罗最后的书信，写于这位伟大的使徒的生命末尾。他鼓励提摩太牧师应当忠心。至于保罗，他已经准备好赴死，“深信”神的保护与救恩（1:12）。再一次，保罗警告提摩太要提防假教师，因为“他们的话如同毒疮，越烂越大”（2:17）。保罗谈到了末世（第3章）。他嘱咐提摩太说：“勿要传道”（4:2）。今天的牧师和教会最好从教牧事工的角度来阅读和研究这些书信。

Titus is also a pastoral epistle, since Titus was pastor at Crete. As with Timothy, the inspired apostle was ever concerned about doctrine. Paul wrote to Titus, “You must teach what is in accord with sound doctrine” (2:1). A pastor “must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound

doctrine and refute those who oppose it” (1:9). Christians must not fool around with false teachers. “Warn a divisive person once, and then warn him a second time. After that, have nothing to do with him” (3:10). Paul proclaimed the gospel. “[God] saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ our Savior, so that, having been justified by his grace, we might become heirs having the hope of eternal life” (3:5-7).

既然提多是克里特的牧师，那么提多书也是一封教牧书信。正如对待提摩太一样，这位受神默示的使徒在这封信中也特别关注教义。保罗写信给提多说：“你所讲的，要合乎那纯正的道理”（2:1）。牧师“坚守所教真实的道理，就能将纯正的教训劝化人。又能把争辩的人驳倒了”（1:9）。基督徒不可与假教师玩火。分门结党的人，警戒过一两次，就要弃绝他”（3:10）。保罗也宣讲了福音。

“他便救了我们，并不是因我们自己所行的义，乃是照他的怜悯，借着重生的洗，和圣灵的更新。圣灵就是神借着耶稣基督我们救主，厚厚浇灌在我们身上的。好叫我们因他的恩得称为义，可以凭着盼望承受永生”（3:5-7）。

Philemon is yet one more epistle of Paul. This is a very brief letter of only one chapter. Paul wrote to Philemon, a slave owner, urging him to welcome Onesimus, his returning slave, as a “brother in the Lord” (verse 16).

腓利门书是保罗的又一封书信。这封信极为简短，只有一章内容。保罗写信给奴隶主腓利门，敦促他欢迎阿尼西母这位奴隶回来，并视他为“主里的弟兄”（第16节）。

Hebrews boldly declares that Christ Jesus is superior to angels, Moses, and the Jewish priests. Though Jesus is true God (1:8), he took on human flesh to destroy the devil and “make atonement for the sins of the people” (2:17). This God-man, Jesus Christ, had to suffer and die to save sinners, because “without the shedding of blood there is no forgiveness” (9:22). This Christ did “once for all” (9:26-28). Chapter 11 is the famous chapter on faith. Chapter 12 makes sense of the hardships believers endure. Chapter 13 declares the eternal nature of Christ, who is the same in the past, present, and future (13:8).

希伯来书大胆宣告基督耶稣超越天使、摩西和犹太祭司。虽然耶稣是真神（1:8），但他却为败坏魔鬼、“为百姓的罪献上挽回祭”而取了肉身（2:17）。这位神人耶稣基督，必须受苦受死来拯救罪人，因为“若不流血，罪就不得赦免了”（9:22）。基督“一次被献”，就为所有人死了（9:26-28）。第11章是著名的信心之章。第12章讲述了信徒所忍受的苦难。第13章则宣告了基督永恒的本质，昨日、今日一直到永远是一样的（13:8）。

The general epistles

大公书信

James, the half-brother of Jesus, wrote this letter to encourage sanctified living. Faith that produces no fruit is dead and really no faith at all.

耶稣同母异父的兄弟雅各为鼓励信徒成圣的生活而写了雅各书这封信。不结果子的信心是死的，并且根本就不是什么真信心。

1 Peter, the first epistle of the famous apostle by that name, encourages Christians to “stand fast” in the true grace of God (5:12). Many truths of Christian doctrine can be found in this epistle, such as the royal priesthood of all believers (2:9) and the fact that Baptism “saves” (3:21). Believers are to resist the devil by “standing firm in the faith,” while trusting God to “make [them] strong, firm and steadfast” (5:8-11).

彼得前书，这位著名使徒的第一封书信，鼓励基督徒要在上帝真正的恩典中“站立得住”（5:12）。你可以在这封信中发现许多关于基督教教义的真理，比如所有信徒的君尊祭司职（2:9）以及洗礼“拯救”人的事实（3:21）。信徒当“用坚固的信心抵挡（魔鬼），信靠神“必坚固你们，赐力量给你们”（5:8-11）。

2 Peter was written by Peter near the end of his life. He encouraged readers to “remember” the true teachings of the apostles (1:12-15). He warned against false teachers, and he looked forward to judgment day. He discussed the Scriptures and the epistles of Paul (3:15,16). Until the end of the world, believers need to learn the Scriptures to continue to “grow in the grace and knowledge of our Lord and Savior Jesus Christ” (3:18).

彼得后书由彼得于临终时所写。他鼓励读者“记住”使徒的真教导（1:12-15）。他警告人们警惕假教师，他也盼望审判日的到来。他讨论了圣经以及保罗的书信（3:15,16）。直到世界末日来到之前，信徒都需要学习圣经，不断“在我们主耶稣基督的恩典和知识有长进”（3:18）。

1 John begins with words similar to the gospel according to John. Through the apostle John, the Holy Spirit plainly revealed the gospel. “Jesus Christ, the Righteous One . . . is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world” (2:1,2). John linked the end of the Bible to the very beginning. “The devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil’s work” (3:8). God loved the world enough to send a Savior (4:10). This leads believers to love, for “we love because he first loved us” (4:19). Why was this letter written? Chapter 5 verse 13 says, “I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life.”

约翰一书的开头与约翰福音相似。圣灵藉使徒约翰向我们显明了福音。“那义者耶稣基督，他为我们的罪作了挽回祭。不是单为我们的罪，也是为普天下人的罪”（2:1,2）。约翰把圣经的结尾与开头联系起来。“魔鬼从起初就犯罪。神的儿子显现出来，为要除灭魔鬼的作为”（3:8）。神爱世人，以至于差遣了一位救主（4:10）。这使得信徒也会去爱，因为“我们爱，因为神先爱我们”（4:19）。约翰为何要写这封信呢？5:13 节说：“我将这些话写给你们信奉神儿子之名的人，要叫你们知道自己有永生。”

2 John warns against supporting the “wicked work” of false teachers in any way (verses 10,11). God does not want his people to express fellowship with false teachers.

约翰二书警告信徒不要以任何方式支持假教师的“恶行”（第 10,11 节）。上帝不希愿他的百姓与假教师相交。

3 John joyfully encourages supporting the mission work of those who teach God’s Word in all of its truth and purity (verse 8). God does want people to express fellowship with those who teach pure Christian doctrine.

约翰三书喜乐地鼓励信徒支持那些教导上帝纯正话语之人的宣教事工（第 8 节）。神确实希望人们与那些教导纯正基督教教义的人相交。

Jude, a brother of James and half-brother of Jesus Christ, urged Christians to contend for the truth. He mentioned particularly the fulfillment of the prophecies revealed in 2 Peter about the coming of false teachers. See 2 Peter 3:3 and Jude 17,18; and compare 2 Peter 2 with Jude 14-18. The last two verses reveal that it is “God our Savior” alone “who is able to keep [us] from falling” (verses 24,25).

犹大是雅各的兄弟，也是耶稣基督同母异父的兄弟，他劝勉基督徒当为真理争辩。他特别提到了彼得后书中关于假教师要来的预言的应验。见彼得后书 3:3、犹大书第 17,18 节；对比彼得后书第 2 章和犹大书第 14-18 节。最后两节经文向我

们表明，只有“我们的救主独一的神”才能“保守我们不失脚”（第 24,25 节）。

Prophetical book

预言性书卷

Revelation was written about A.D. 95 by the apostle John. The first three chapters are very clear and set the stage for the remaining chapters, which are symbolic and prophetic in nature. The basic message of this book is that Christ and his believers will win in the end and will enjoy eternal life in heaven. Satan and all of his followers will receive eternal punishment.

启示录由使徒约翰写于公元后 95 年。前 3 章内容清晰，并为其余章节搭建了舞台，而之后这些章节本质上是象征性和预言性的。这本书的基本信息是，基督及其信徒最终将会得胜，并要在天堂享受永恒的生命。撒旦及其所有的追随者都将受到永远的惩罚。

When Were the Books of the Bible Written?

圣经各书卷是于何时写成的呢？

OLD TESTAMENT

旧约

Book	Inspired writer	Approximate date written
书目	受神默示的作者	大致成书日期
Genesis	Moses	1446–1406 B.C.
创世记	摩西	公元前 1446–1406 年
Exodus	Moses	1446–1406 B.C.
出埃及记	摩西	公元前 1446–1406 年
Leviticus	Moses	1446–1406 B.C.
利未记	摩西	公元前 1446–1406 年
Numbers	Moses	1446–1406 B.C.
民数记	摩西	公元前 1446–1406 年
Deuteronomy	Moses	1406 B.C.
申命记	摩西	公元前 1446–1406 年
Joshua	probably a younger contemporary of Joshua	1300s B.C.
约书亚记	可能是和约书亚同时代的 一位年轻人	公元前 14 世纪末
Judges	uncertain	before 1000 B.C. (before David took Jerusalem)
士师记	不确定	公元前 1000 年前（大卫占领耶路撒冷前）

OLD TESTAMENT (continued)

旧约（续）

Book	Inspired writer	Approximate date written
书目	受神默示的作者	大致成书日期
Ruth	uncertain	1000 B.C.
路得记	不确定	公元前 1000 年
1 Samuel	uncertain	after 930 B.C.
撒母耳记上	不确定	公元前 930 年后
2 Samuel	uncertain	after 930 B.C.
撒母耳记下	不确定	公元前 930 年后
1 Kings	uncertain	586–538 B.C.
列王记上	不确定	公元前 586-538 年
2 Kings	uncertain	586–538 B.C.
列王记下	不确定	公元前 586-538 年
1 Chronicles	probably Ezra	450 B.C.
历代志上	可能是以斯拉	公元前 450 年
2 Chronicles	probably Ezra	450 B.C.
历代志下	可能是以斯拉	公元前 450 年
Ezra	Ezra	440 B.C.
以斯拉记	以斯拉	公元前 440 年
Nehemiah	Nehemiah	430 B.C.
尼希米记	尼希米	公元前 430 年
Esther	uncertain	470–465 B.C.
以斯帖记	不确定	公元前 470-465 年
Job	uncertain	uncertain (before 2000 B.C. or perhaps much later)
约伯记	不确定	不确定（公元前 2000 年前， 或可能远晚于此日期）
Psalms	various, mainly David	most 1000 B.C. (Psalm 90 in 1400s B.C.)
诗篇	不同作者， 主要是大卫	大部分于公元前 1000 年 （诗篇 90 于公元前 15 世纪末）
Proverbs	mainly Solomon	before 930 B.C.
箴言	主要是所罗门	公元前 930 年前
Ecclesiastes	Solomon	before 930 B.C.
传道书	所罗门	公元前 930 年前
Song of Songs	Solomon	before 930 B.C.
雅歌	所罗门	公元前 930 年前
Isaiah	Isaiah	700 B.C.
以赛亚书	以赛亚	公元前 700 年
Jeremiah	Jeremiah	626–586 B.C. (last chapter is later)
耶利米书	耶利米	公元前 626-586 年 （最后一章更晚一些）

Lamentations	Jeremiah	shortly after 586 B.C.
耶利米哀歌	耶利米	稍晚于公元前 586 年
Ezekiel	Ezekiel	593–571 B.C.
以西结书	以西结	公元前 593-571 年
Daniel	Daniel	530 B.C.
但以理书	但以理	公元前 530 年
Hosea	Hosea	750–715 B.C.
何西阿书	何西阿	公元前 750-715 年
Joel	Joel	uncertain
约珥书	约珥	不确定
Amos	Amos	760–750 B.C.
阿摩司书	阿摩司	公元前 760-750 年

OLD TESTAMENT (continued)

旧约（续）

Book	Inspired writer	Approximate date written
书目	受神默示的作者	大致成书日期
Obadiah	Obadiah	uncertain
俄巴底亚书	俄巴底亚	不确定
Jonah	Jonah	780 B.C.
约拿记	约拿	公元前 780 年
Micah	Micah	700 B.C.
弥迦书	弥迦	公元前 700 年
Nahum	Nahum	630 B.C.
那鸿书	那鸿	公元前 630 年
Habakkuk	Habakkuk	609–605 B.C.
哈巴谷书	哈巴谷	公元前 609-605 年
Zephaniah	Zephaniah	632–622 B.C.
西番雅书	西番雅	公元前 632-622 年
Haggai	Haggai	520 B.C.
哈该书	哈该	公元前 520 年
Zechariah	Zechariah	520–518 B.C.
撒迦利亚书	撒迦利亚	公元前 520-518 年
Malachi	Malachi	433 B.C.
玛拉基书	玛拉基	公元前 433 年

NEW TESTAMENT

新约

Book	Inspired writer	Approximate date written
书目	受神默示的作者	大致成书日期
Matthew	Matthew	A.D. 50
马太福音	马太	公元 50 年
Mark	Mark	A.D. 63
马可福音	马可	公元 63 年
Luke	Luke	A.D. 60
路加福音	路加	公元 60 年
John	John	A.D. 90
约翰福音	约翰	公元 90 年
Acts	Luke	A.D. 62
使徒行传	路加	公元 62 年
Romans	Paul	A.D. 56/57 (winter)
罗马书	保罗	公元 56/57 年（冬天）
1 Corinthians	Paul	A.D. 56 (spring; 16:8)
哥林多前书	保罗	公元 56 年（春天；16:8）
2 Corinthians	Paul	A.D. 56 (probably fall)
哥林多后书	保罗	公元 56 年（可能秋天）
Galatians	Paul	A.D. 49 (or 51/52)
加拉太书	保罗	公元 49 年（或公元 51/52 年）
Ephesians	Paul	A.D. 60/61
以弗所书	保罗	公元 60/61 年
Philippians	Paul	A.D. 62
腓立比书	保罗	公元 62 年

NEW TESTAMENT (continued)

新约（续）

Book	Inspired writer	Approximate date written
书目	受神默示的作者	大致成书日期
Colossians	Paul	A.D. 60/61
歌罗西书	保罗	公元 60/61 年
1 Thessalonians	Paul	A.D. 51
帖撒罗尼迦前书	保罗	公元 51 年
2 Thessalonians	Paul	A.D. 51
帖撒罗尼迦后书	保罗	公元 51 年
1 Timothy	Paul	A.D. 63
提摩太前书	保罗	公元 63 年
2 Timothy	Paul	A.D. 67
提摩太后书	保罗	公元 67 年

Titus	Paul	A.D. 66 (summer/fall; 3:12)
提多书	保罗	公元 66 年（夏天/秋天； 3:12）
Philemon	Paul	A.D. 60/61
腓利门书	保罗	公元 60/61 年
Hebrews	(Luther guessed Apollos)	A.D. 65–69
希伯来书	（路德认为是 亚波罗）	公元 65-69 年
James	James	A.D. 45–49
雅各书	雅各	公元 45-49 年
1 Peter	Peter	A.D. 62
彼得前书	彼得	公元 62 年
2 Peter	Peter	A.D. 64
彼得后书	彼得	公元 64 年
1 John	John	A.D. 90
约翰一书	约翰	公元 90 年
2 John	John	A.D. 90
约翰二书	约翰	公元 90 年
3 John	John	A.D. 90
约翰三书	约翰	公元 90 年
Jude	Jude	A.D. 75–80
犹大书	犹大	公元 75-80 年
Revelation	John	A.D. 95
启示录	约翰	公元 95 年

Biblical chronology

圣经年代表

It is somewhat amazing that, even in secular society, the current system of dating is based on the birth of Christ. B.C. means “before [the birth of] Christ” and A.D. comes from a Latin phrase that means “in the year of our Lord” (anno Domini). Certainly this is a fitting point of reference. But many are already attempting to change these familiar designations to C.E. (Common Era) and B.C.E. (Before the Common Era) to avoid the obvious reference to Christ Jesus.

令人感到惊讶的是，即使在世俗社会中，现行的日期系统仍是基于基督的诞辰而定的。B.C 的意思是“在基督诞生前”，而 A.D.则源自一个拉丁词组，意为“在我们主的那一年”（anno Domini）。这诚然是一个合适的参考点。但许多人已试图将这些熟悉的名称改为 C.E.（公元）及 B.C.E.（公元前），以避免明显提及基督耶稣。

The familiar system that we still use stems back to the work of a sixth century Scythian monk by the name of Dionysius Exiguus (Dennis the Little). He set out to connect the dates of the Roman calendar (A.U.C., “from the founding of the city of Rome”) to dates corresponding to the birth of Christ. Dionysius attempted to set the birth date of Jesus at December 25 of A.D. 1 and work from there. (There was no zero year.) Unfortunately, the monk who was short in height was long in his counting of the

years. He missed Christ's birth by approximately five or six years, so that the birth of Christ should really be counted as approximately 5 B.C. (We are not certain of the actual date, though we continue to celebrate Christmas Day on December 25.)

为我们所熟悉的、现在仍在使用的日期系统可以追溯到六世纪塞西亚修士狄奥尼修斯·埃西古斯（小丹尼斯）的算法。此人着手将罗马历法（A.U.C，“从罗马城建立开始”）的日期与基督诞辰联系起来。他试图将耶稣的诞辰定在公元 1 年 12 月 25 日，并以此为基准（没有零年）。不幸的是，这位个头不大的修士却在计算过程中花了大把时间。他对基督诞辰的计算结果存在误差，约有 5 到 6 年。所以基督的诞辰应该被算作大约公元前 5 年（我们并不确定具体的日期，虽然我们仍在 12 月 25 日庆祝圣诞节）。

Archbishop Ussher's chronology of the Bible appeared in many copies of the King James Version of the Bible. While many found Ussher's dates rather helpful, they are not part of the inspired text of Scripture. Many King James Bibles have the date 4004 B.C., for the creation of the world, printed in the margin. This honest educated guess was based on the genealogies in chapters 5 and 11 of Genesis. But there was a problem. Ussher's system assumed that the lists of names in these genealogies were complete and consecutive. In other words, he added the numbers based on the idea that no names were omitted from the lists and that the relationship between each name is always father to son instead of maybe ancestor to descendant.

尤色大主教的圣经年代表出现在许多钦定版圣经中。虽然许多人认为尤色的日期颇有益处，但它们并非受神默示的圣经文本的一部分。许多钦定版圣经的页边空白处都印着公元前 4004 年创造世界的日期。这项真诚的学术猜测是基于创世记 5:11 的家谱。但是有一个问题。亚瑟的日期系统假定这份家谱罗列的名字是完整且连续的。换句话说，他的算法是基于这样一种想法：即家谱名单上并没有省略的名字，而且每个名字之间的关系总是父亲对应儿子，而非祖先对应后代。

Sometimes the Bible does leave certain names out of such lists. Sometimes the relationship between names can be that of ancestor to descendant. For example, Matthew chapter 1 lists three groups of 14 names, but Matthew 1:8 leaves out Ahaziah, Joash, and Amaziah when it says that Jehoram was the “father” (ancestor) of Uzziah (see 1 Chronicles 3:11,12). We know of at least one such situation in the Genesis lists. Luke 3:36 lists the name Cainan between Shelah and Arphaxad. This name is not included in the Genesis chapter 11 listing (Hebrew text; the Septuagint does list this name, see the NIV footnote on Genesis 11:12,13 and 10:24). The term father could be applied to an ancestor.

有时候，圣经确实会在这样的名单上省略某些名字。有时候，名字之间的关系可能是从祖先到后代的关系。例如，马太福音第 1 章列出了 3 组名字，每组为 14 个名字。但是，当马太福音 1:8 说约兰是乌西雅的父亲（祖先）时，中间却省略了亚哈谢、约阿施和亚玛谢（见历代志上 3:11,12）。据我们所知，在创世记中，至少有一份家谱名单有这种情况。路加福音 3:36 将该南这个名字列在示拉和亚法撒之间，而该名字并未出现在创世记第 11 章（希伯来语文本；七十士译本确实列出了该名字，见 NIV 对创世记 11:12,13 和 10:24 的脚注）。父亲这个词可以用来表示祖先。

Since we do not know the answers to all the questions one could raise about dating from creation to Abraham, we hesitate to guess at dates. We can be sure that the world is not millions of years old. But we must admit that what Bible evidence we do have makes it seem very unlikely that the date of God's creation of the world was in the precise year of 4004 B.C. Might it have been 4200 B.C. or 4300 B.C.? Might it have been 5000 B.C.? We cannot be absolutely certain of any date.

人们可能提出关于从创世到亚伯拉罕的年代问题，但是，既然我们不知道所有答案，我们就当谨慎猜测具体日期。我们可以确定，这个世界并没有几百万年的历史。但是我们必须承认，我们手头现有的圣经证据表明，上帝创世的日期似乎不太可能是公元前 4004 年。难道就不可能是公元前 4200 年或公元前 4300 年吗？公元前 5000 年呢？我们无法确定任何一个日期。

Several Bible commentators have noted that if the Genesis chapter 5 list of names was complete and consecutive, the gospel would have needed only one “pass of the baton” to make it to the time of Noah and the flood. Methuselah would have been born while Adam was still living and would have lived to the time of the flood. We cannot be absolutely sure, but it remains interesting to consider that the gospel might have only needed to be passed down from the first man Adam to this man Methuselah to continue all the way to the time of Noah and the flood!

有一些解经家指出，如果创世记第 5 章的人名列表是完整并连续的，那么福音只需要“传递接力棒”就可以追述至挪亚和洪水时代。玛土撒拉可能是在亚当还活着的时候出生的，并且可能活到了洪水时代。我们无法对此断言，但考虑到福音可能只需要从第一个人类亚当传给这个名叫玛土撒拉的人，并一直延续到挪亚和洪水时代，这个视角却非常有趣。

Old Testament chronology

旧约年代表

We do have fairly reliable chronological dates for the Old Testament, beginning with the time of Abraham. Earlier dates must be left as educated guesses, since we lack complete information. The following table provides some dates as reference points.

我们确实有从亚伯拉罕时代开始算起的、相当可靠的旧约年代表。由于我们缺乏完整的信息，较早的日期只能留作学术猜测。下表提供了一些日期作为参考点。

Event	Approximate date
事件	大致日期
Abraham	2166–1991 B.C.
亚伯拉罕	公元前 2166–1991 年
God’s promise to Abraham; Abraham moves to Canaan	2091 B.C.
上帝应许亚伯拉罕; 亚伯拉罕搬至迦南	公元前 2091 年
Sarah	2156–2029 B.C.
撒拉	公元前 2156–2029 年
Isaac	2066–1886 B.C.
以撒	公元前 2066–1886 年
Jacob	2006–1859 B.C.
雅各	公元前 2006–1859 年
Jacob flees to Haran	1929 B.C.
雅各逃至哈兰	公元前 1929 年
Joseph	1915–1805 B.C.

约瑟	公元前 1915-1805 年
Joseph sold into slavery	1898 B.C.
约瑟被卖作奴隶	公元前 1898 年
Jacob and family move to Egypt	1876 B.C.
雅各及其家庭搬至埃及	公元前 1876 年
Moses	1526–1406 B.C.
摩西	公元前 1526-1406 年
The exodus from Egypt	1446 B.C.
出埃及	公元前 1446 年
Israel enters the Promised Land	1406 B.C.
以色列进入应许之地	公元前 1406 年
Saul's reign as king	1050–1010 B.C.
扫罗作王	公元前 1050-1010 年
David's reign as king	1010–970 B.C.
大卫作王	公元前 1010-970 年
(over Judah)	1010 B.C.
(大卫在犹大作王)	公元前 1010 年
(over all Israel)	1003 B.C.
(大卫在全以色列作王)	公元前 1003 年
Solomon's reign as king	970–930 B.C.
所罗门作王	公元前 970-930 年
Beginning of the building of the temple	966 B.C.
圣殿建造开工	公元前 966 年

The beginning of the construction of the temple in Jerusalem at the time of Solomon is an important date. Synchronizing what we know from the Bible with that of Assyrian records reveals that the fourth year of Solomon's reign was 966 B.C. This is important because 1 Kings 6:1 declares, "In the four hundred and eightieth year after the Israelites had come out of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, the second month, he began to build the temple of the LORD." By simply calculating 480 years before the 966 B.C. date, Bible students can date the exodus of the Israelites from Egypt in the year 1446 B.C. Other important dates are available by similarly attaching Bible references to secular dates that are considered reliable. While various calculations could vary a little, most of these dates are taken for granted by Bible-believing scholars.

所罗门时代的耶路撒冷圣殿建造开工日是一个重要日期。当我们可把圣经中的记载与亚述的记载作完比较后，我们发现所罗门作王的第四年为公元前 966 年。这一点很重要，因为列王记上 6:1 宣告说：“以色列人出埃及地后四百八十年，所罗门作以色列王第四年西弗月，就是二月，开工建造耶和华的殿。”简单将公元前 966 年往前推移 480 年，学习圣经的人就可以确定以色列人出埃及的时间为公元前 1446 年。类似地，通过将圣经中的日期与可靠的世俗记载上的日期相连，其它重要的日期也可如此校准。虽然不同的计算得出的结果可能会略有差别，然而其中大多数的日期在相信圣经的学者看来都是理所当然的。

Event	Approximate date
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事件	大致日期
Assyrians capture Samaria (Northern Kingdom of Israel) 亚述掳掠撒玛利亚 (北国以色列)	722 B.C. 公元前 722 年
First Jewish exiles taken to Babylon 第一批犹太人被掳至巴比伦	605 B.C. 公元前 605 年
Babylonian army destroys Jerusalem (Southern Kingdom of Judah) 巴比伦军队摧毁耶路撒冷 (南国犹太)	586 B.C. 公元前 586 年
Cyrus decrees that Jewish exiles may return to Jerusalem 居鲁士下旨：被掳巴比伦的 犹太人可以归回耶路撒冷	538 B.C. 公元前 538 年
Ezra arrives in Jerusalem 以斯拉到达耶路撒冷	458 B.C. 公元前 458 年
Nehemiah arrives in Jerusalem 尼希米到达耶路撒冷	445 B.C. 公元前 445 年

New Testament chronology

新约年代表

It is possible to arrive at a solid outline of New Testament chronology, but it is not usually possible to arrive at exact and precise dates with certainty. Ancient historians did not always attach precise dates to key events. Those that were provided are often subject to more than one possible interpretation. And sometimes even the dates that we do have can vary up to a year either way. For example, Luke 3:1 mentions “the fifteenth year of the reign of Tiberius Caesar” as the date when the word of God came to John the Baptizer. (Most understand this to be the date of Christ’s baptism also.) If Luke was counting from the death of Augustus, as was commonly done, the “fifteenth year” would be between August 19 of A.D. 28 and August 18 of A.D. 29. But, if Luke counted from the appointment of Tiberius as equal to Augustus, the date would have been about A.D. 26. Which is more likely? It seems that similar problems surround almost every other attempt at reaching a precise and unanimous dating system.

我们可以为新约年代表画出清晰的轮廓，但通常无法给出精确的日期。古代历史学家并不总会给关键事件附上精确的日期。他们所提供的那些日期解释起来通常不止一种可能性。有时甚至我们手头的那些日期也可能相差一年之久。例如，路加福音 3:1 提到“该撒提庇留在位第十五”，此时神的话临到施洗约翰（大多数人认为这也是基督受洗的日子）。如果路加按照通常的做法，从奥古斯都离世算起，那么“第 15 年”应该是在公元 28 年 8 月 19 日到 29 年 8 月 18 日之间。但是，如果路加从提庇留接任奥古斯都之日算起，那么日期应该是公元 26 年左右。哪个更有可能呢？想要达成精确一致的日期系统，那么似乎类似的问题总会不绝于耳。

A strong case can be made for using the A.D. 29 reckoning. That would lead to the conclusion that Jesus' death and resurrection took place in April of A.D. 33. On the other hand, the strongest reason for leaning toward the earlier A.D. 26 reckoning is John 2:20. The Jews said, "It has taken forty-six years to build this temple, and you are going to raise it in three days?" Herod began building the temple in 20/19 B.C. That would mean that these words were probably spoken about A.D. 27. This makes the A.D. 26 date seem the more likely understanding of Luke 3:1.

使用公元 29 年的推算法有理有据，而该日期引出的另一个结论是：耶稣的死亡和复活发生于公元 33 年 4 月。另一方面，对于公元 26 年这一更早的推算，其最有力的证据是约翰福音 2:20。犹太人说：“这殿是四十六年才造成的，你三日内就再建立起来吗？”希律王于公元前 20/19 年开始建造圣殿，也就是说这些话可能在说公元 27 年的事儿。这样一来，路加福音 3:1 所说的日期更像是公元 26 年。

The following chart is an attempt at a simple presentation of the results of all the thorough and complex study involved in obtaining key dates of the New Testament. The following dates should not be considered absolutely certain or final. They are offered to demonstrate what may be learned by studying the available evidence from Scripture and comparing it to what is considered fairly reliable from history and chronology outside of the Bible.

为推定新约圣经中的一些关键日期，有些人可下了不少功夫研究琢磨，以下是笔者对对这些研究成果的简单展示。这些日期不应被视为绝对准确或最终结果。通过研究圣经中现有的证据，并将其与圣经外的历史及年代表中被视为相当可靠的证据作比较，我们也许可以学到些什么，而这些日期的展示就是为了表明这点。

Event	Approximate date
事件	大致日期
Birth of Jesus Christ	5 B.C.
耶稣基督的诞辰	公元前 5 年
Baptism of Jesus Christ	Fall, A.D. 26
耶稣基督受洗	公元 26 年，秋天
Death and resurrection of Jesus Christ	April, A.D. 30
耶稣基督的死亡与复活	公元 30 年，四月
Paul's first mission journey	A.D. 46/47-48
保罗第一次宣教之旅	公元 46/47-48 年
Council of Jerusalem (Acts 15)	A.D. 49
耶路撒冷会议（使徒行传第 15 章）	公元 49 年
Paul's second mission journey	A.D. 49/50-52
保罗第二次宣教之旅	公元 49/50-52 年
Paul's third mission journey	A.D. 53-57
保罗第三次宣教之旅	公元 53-57 年
Paul's imprisonment at Caesarea	A.D. 57-59
保罗凯撒利亚入监	公元 57-59 年
Arrival of Festus, Paul's trip toward Rome	A.D. 59

非斯都到来，保罗前往罗马	公元 59 年
Paul's first captivity at Rome	A.D. 60–62
保罗第一次在罗马被捕	公元 60-62 年
Fall of Jerusalem	A.D. 70
耶路撒冷陷落	公元 70 年
John writes Revelation, the last book of the Bible	A.D. 95
约翰写启示录——圣经最后一卷书	公元 95 年

How Did the Bible Come Down to Us? Part One

圣经是如何流传给我们的呢？第一部分

One of the most interesting questions that is seldom discussed is, How did the Bible come down to us? The Bible didn't just suddenly drop from the sky. It didn't just appear somewhere, complete from cover to cover. There is a long history behind the Bible. It is interesting to learn how the Bible was written by the inspired prophets and apostles. In church, we often preach and discuss the message of the Bible, without discussing how we received the Bible. In fact, we do not know everything curious minds might like to know, because God has not told us. The message that God has revealed to us is more important than knowing the details of how the whole Bible came into our possession. Yet rejoice in what we do know from Scripture.

很少有人讨论这个极为有趣的问题：圣经是如何流传给我们的呢？圣经不是突然从天上掉下来的，也不是完完整整原来就放在某处。圣经背后历史悠久。受神默示的先知和使徒是如何写成圣经的呢？这是个有趣的问题。我们在教会里常常讲道、讨论圣经信息，却不会讨论我们是如何获得圣经的。事实上，我们无法回答人类所好奇的每件事，因为上帝并未将所有答案都告诉我们。神向我们所启示的信息比起我们想要得知的、关于整本圣经是如何流传给我们的各项细节更为重要。我们仍当因我们所知道的圣经内容而喜乐。

The Bible came to us by divine inspiration

圣经藉神的默示流传给我们

In one sense, the first part of this book has already provided the answer to the question of how the Bible came down to us. The Bible came to us by divine inspiration. All Scripture was given by inspiration of the Holy Spirit. God inspired the prophets and apostles to write. That is how the Bible came to be. If there are any questions about the inspiration of Scripture, please review the beginning portion of this book.

从某种意义上而言，本书的第一部分早已给出了关于圣经是如何流传给我们这一问题的答案。圣经是藉神的默示赐给我们的。圣经都是圣灵所默示的，神默示先知和使徒写下圣经。这就是圣经的来历。若你对圣经的默示有何疑问，请复习本书的开头部分。

After people learn that the Bible is verbally inspired, a more difficult question may follow: How did the people back then know which writings were inspired by God and which were not? Picture in your mind two prophets who write down words on a scroll. One is writing down God's Word by inspiration of the Holy Spirit, and one is not. How would people know the difference?

当人得知圣经是受神逐字默示之后，随之而来的可能是一个更为困难的问题：那时的人如何知道哪些作品是受神默示的，哪些不是呢？现在，请你想象两位先知正在卷轴上奋笔疾书，他们其中一位受圣灵默示写下了神的话语，另一位则不是。人们如何得知他们之间的区别呢？

Let's begin by limiting this very broad question: How could people tell the difference between those who were teaching God's truth and those who were false teachers? The Lord made it very clear that Moses was his prophet. Moses wrote the first five books of the Bible (Pentateuch). Once those books of the Bible were written, the people could compare what the prophet or preacher said with the written Word of God. If it didn't match what Scriptures were available, it would be regarded as false teaching. Deuteronomy 13:1-4 speaks to this point:

让我们先把这个非常宽泛的问题缩小化：人们如何才能得知谁是教导上帝真理的人，谁却是假教师呢？主清楚表明摩西是他的先知，摩西是圣经前五卷书（摩西五经）的作者。一旦圣经的那些书卷被写下来，人们就可以将先知或讲道者所说的话与上帝所写的内容作比较。如果他们所说的与现有的圣经不符，那就应当被视为假教导。申命记 13:1-4 就谈到了这一点：

If a prophet, or one who foretells by dreams, appears among you and announces to you a miraculous sign or wonder, and if the sign or wonder of which he has spoken takes place, and he says, "Let us follow other gods" (gods you have not known) "and let us worship them," you must not listen to the words of that prophet or dreamer. The LORD your God is testing you to find out whether you love him with all your heart and with all your soul. It is the LORD your God you must follow, and him you must revere. Keep his commands and obey him; serve him and hold fast to him.

你们中间若有先知或是作梦的起来，向你显个神迹奇事，对你说，我们去随从你素来所不认识的别神，事奉它吧。他所显的神迹奇事虽有应验，你也不可听那先知或是那作梦之人的话。因为这是耶和华你们的神试验你们，要知道你们是尽心尽性爱耶和华你们的神不是。你们要顺从耶和华你们的神，敬畏他，谨守他的诫命，听从他的话，事奉他，专靠他。

There were certain truths that God's people clearly knew were true. The First Commandment (You shall have no other gods) was one solid example. Any teaching that conflicted with this First Commandment was false. In the Old Testament theocracy, God commanded that his people were not only to avoid such false teachers, they were to put them to death. False teaching is dangerous and deadly!

神的百姓清楚知道有些真理定为真理。第一诫命（你不可有别的神）就是一个很好的例子，与该诫命相冲突的任何教导都是假教导。在旧约的神权统治时代，上帝命令他的百姓不仅要避开这些假教师，还要将他们处死。假教导危险且致命！

From time to time, false prophets made predictions. If any predictions did not come true, the people knew that the prophet who made the prediction was a false teacher. God's predictions always come true. But this method was not the ideal method for distinguishing truth from falsehood. First, it took time to see if the prediction came true or not. Second, we learn from the words of Deuteronomy chapter 13, stated previously, that sometimes their predictions did come true. When that happened, God was testing the people to see if they would remain loyal to the written Word of God they had already received. This was the ideal method of determining the truth. Compare all with the written Word of God. God wanted his people to distinguish true teachers from false teachers by using the written Word of God that was available to them. So the books of

Moses became the first touchstone for all teaching. Before that, people likely had to rely on what words and promises of God were reliably passed down to them.

假先知也会时不时地作预言。若预言没有应验，百姓就知道那作预言的先知是假教师。上帝的预言总会得应验。但这种方法并非区分真理与谎言的理想方法。首先，检测预言是否得应验需要时间。其次，我们从前文的申命记第 13 章中得知，有时他们的预言也确实得到了应验。当这些事发生的时候，上帝就是在试验百姓，看他们是否仍然忠于他们所领受的上帝所写的话语。与上帝所写的话语全面比较才是确定真理的理想方法。神要他的百姓使用他们手头的、上帝所写的话语来分辨真教师和假教师。因此，摩西所写的书成了所有教导的第一块试金石。在此之前，人们可能不得不依赖于那些传给他们的、可靠的、神的话语和应许。

Now, let's return to our first question: How did people back then know which writings were inspired by God and which were not? One could begin to answer that question with a long and detailed discussion of ancient history. Or one could give a clear and simple answer. The basic answer is this: God established the canon.

现在，让我们回到我们的第一个问题：那时的人是如何得知哪些书是受神默示而写成的，哪些不是呢？有人会细致入微的古代历史讨论切入，以回答该问题。也有人只是给出一个清晰简洁的答案。这一问题的基本答案如下：上帝确立了正典。

God established the canon

上帝确立了正典

The word canon comes from the Greek word for a straight-edged ruler, or measuring stick. We can use a ruler or yardstick to measure length, to draw a straight line, or to check if an existing line is straight. The word canon may be used for a rule, or standard, of faith. Canon may describe the collected books of Holy Scripture. The canon (Bible) is the only rule and standard for teaching, faith, and life. The canonical books of the Bible are the ruler. They draw straight lines, so to speak, because they teach God's pure Word, instead of the crooked lines of falsehood. If any teachings do not conform to the "straight-edge" of the Bible, they are false.

正典（canon）一词源于希腊语，意为直边尺或量尺。我们可以用尺子或码尺来测量长度，或画直线，或检查某线条是否为平直。正典一词可以用来指信心的规则或标准。正典可以表示圣经的合集。正典（圣经）是教导、信心及生活的唯一规则与标准。打个譬喻说，圣经的正典书卷是尺子，它们画出直线，因为它们教导上帝的纯正的话语，而非虚假的、弯曲的线条。若哪些教导不符合圣经的“直边”，那么它们就是假教导。

The word bible comes from the Greek term either for "books" (biblia; the collected books of the Bible) or for "book" (biblion; the Bible). The Bible is a book comprised of many books. All the books of the Bible comprise the canon. We call them the canonical books of the Bible. While this seems like a difficult phrase, you will hear it at confirmations, installations, and ordinations. In the familiar agenda for the Rite of Confirmation, the pastor asks the class, "Do you hold all the canonical books of the Bible to be the inspired Word of God?" When Lutheran elementary school teachers are installed, they are typically asked a question similar to this one: "Do you believe that the canonical books of the Old and New Testaments are the inspired Word of God and the only infallible rule of faith and practice?" The canon is the rule, or ruler, of faith and practice. During an ordination service, this question is posed to a confessional Lutheran

pastor: “Do you believe the canonical books of the Old and New Testaments to be the inspired Word of God and the only infallible rule of faith and practice?”

圣经 (bible) 一词源自希腊语 biblia (一些书本, 集合名词) 或 biblion (书本)。圣经由许多卷书组成。圣经所有的书卷构成了正典, 我们称它们为圣经正典书卷。这词儿听起来挺高深, 在坚信礼、就职礼和按立仪式上你也肯定常有耳闻。在我们所熟悉的坚信礼流程中, 牧师会这样询问那些接受坚信礼的门徒:

“你相信整本圣经都是上帝所默示的话语吗?” 当路德宗教会小学的教师就职时, 他们通常也会被问到类似的问题: “你相信旧约和新约的正典书卷都是上帝所默示的话语, 也是信心和实践唯一无误的准则吗?” 正典是信心和实践的规则或尺子。在牧师的按立仪式上, 认信路德宗的牧师被如此问到: “你相信旧约和新约的正典书卷是神所默示的话语、是信仰和实践中唯一无误的准则吗?”

But when did these books become “canonical”? When were these books included in the Bible? Quite simply, again, the answer is that these books were God’s Word as soon as they were written. As soon as a prophet wrote, “This is what the LORD says,” the writings were God’s Holy Word. And these writings carried God’s own authority.

但是, 这些书卷是何时成为“正典”的呢? 这些书卷是何时被纳入圣经的呢? 再一次, 答案很简单, 这些书卷写下之时便是神的话语。先知既写下“耶和华中说”, 这些内容就是神的圣言, 并且它们都带着上帝自己的权柄。

God established the canon by having the books of the Bible written by divine inspiration. Whatever God had the prophets and apostles write was God’s Word as soon as God gave it. And when it comes to the character of the Bible, it really makes no difference whether some people reject it or accept it. The truth is that the Bible is God’s Word, no matter what people say about it. Compare the identity of Jesus Christ. Not everyone agreed or agrees that Jesus is God’s Son and the only Savior from sin. But it is true, no matter what people say. In the very same way, when God inspired writers to write the very words of the Bible, the very words of the Bible were the very words of almighty God. And no one was needed to somehow make it God’s Word. It already was.

圣经各卷书受神默示被写下, 上帝藉此确立正典。凡神吩咐先知和使徒所写下的, 都是神所赐下的话语。无论人接受圣经还是拒绝圣经, 都不会影响圣经本身的特征。无论人如何评头论足, 圣经就是神的话语。我们可以想想耶稣基督的身份问题, 并非所有人都认同耶稣是神的儿子并唯一的救主, 但无论人说了什么, 都不会改变这一事实。同样, 当上帝默示那些作者写下圣经的话语的时候, 这些话语就是那位全能神的话语。圣经并不需要任何人以某种方式将其变为神的话语, 因它原本就是。

The Roman Catholic Church, at the Council of Trent in 1546, approved the inclusion of extra books in the Old Testament (Tobit, Judith, 1 and 2 Maccabees, the Wisdom of Solomon, Sirach/Ecclesiasticus, and Baruch). The decree of the Council of Trent claimed that if anyone rejected these extra books, “let him be anathema” (condemned, damned). Actually, the church doesn’t have authority over the canon. The church may recognize which books are God’s Word, by recognizing the voice of the Good Shepherd, who said, “My sheep listen to my voice; I know them, and they follow me” (John 10:27). But the church cannot make a book God’s Word (if it really isn’t) or stop a book from being God’s Word (if it really is). The church is not above the canon (God’s Word; Scripture). The canon is above the church. Since Scripture is God’s Word, it does not depend on the opinions or approval of humans. The Holy Bible carries God’s own authority. No other authority is required or desired. The genuine Lutheran position is stated in these words:

罗马天主教会在 1546 年的天特会上议批准将一些额外的书卷纳入旧约圣经（多比雅传、犹滴传、马加比一书、马加比二书、所罗门智训、西拉智训/德训篇、巴录书）。天特会议的法令声称，“若有人拒绝这些额外的书卷，此人当被诅咒”。事实上，教会对正典并没有权柄。那位好牧人说：“我的羊听我的声音，我也认识他们，他们也跟着我”（约翰福音 10:27），教会认得他的声音，藉此教会也可以认得哪些书卷是神的话语。但是，教会却并不能让某卷书成为神的话语（如果它真的不是）或阻止某卷书成为神的话语（如果它真的是）。教会并不高于正典（神的话语；圣经），正典却高于教会。因为圣经乃是神的话语，它不依赖于人的意见或认可。圣经拥有上帝自己的权柄，它并不需要也不想要其它任何权柄。真正的路德宗立场如下：

The Canon, that is, that collection of books which is the authority for the Church, is not the creation of the Church. Rather, the Canon has, by a quiet historical process which took place in the worship life of the Church, imposed itself upon the Church by virtue of its own divine authority.⁴³

正典，这些书卷是给教会的权柄，但却并非由教会所造。相反，正典是在教会的敬拜生活中，经过一段安静的历史进程，以其自身神圣的权柄将自己加给了教会。⁴³

There are two key concepts in that last sentence. The first is that the canon “imposed itself upon the Church.” In other words, the canonical books of the Bible proved themselves to be authentic. We teach that the canonical books of the Bible are self-authenticating. They do not require the decree of some pope or council. They impress themselves on the hearts of believers. Believers realize that this is God’s own Word. The second key concept stated above is that the Bible came to be recognized as God’s Word “by virtue of its own divine authority.”

最后一句话中有两个关键概念。第一是正典“将自己加给了教会”。换句话说，圣经的正典书卷自证为真。我们教导圣经的正典书卷自证其真，它们并不需要某位教皇或某次会议的法令。它们把自己深刻在信徒心中。信徒认得这是神自己的话语。而第二个关键概念是，圣经之所以被视为神的话语，是因它实施了“自身神圣的权柄”。

God’s authority—internal testimony

神的权柄——内在见证

God’s Word carries God’s authority. And God’s authority is recognizable by God’s people. Recall the example of our Lord Jesus: “The people were amazed at his teaching, because he taught them as one who had authority, not as the teachers of the law” (Mark 1:22). The Lord also made it known that he was revealing his own Word through prophets and apostles. Sometimes the Lord made this point through miracles. God made it plain, in any case, that certain men were his chosen spokesmen. They would be able to say “This is what the Lord says,” and it would, in fact, be what the Lord had said.

神的话语带有神的权柄。神的百姓认得神的权柄。回想一下我们的主耶稣：“众人很希奇他的教训。因为他教训他们，正像有权柄的人，不像文士”（马可福音 1:22）。主也藉先知和使徒启示他自己的话语，叫人可以认得。有时候，上帝藉神迹来达成该目的。但无论如何，上帝都清楚表明，他拣选一些人作他的代言人。他们会说，“这是主所说的”，事实上，这是主已对他们说的。

One can only gain an appreciation for this truth by reading the Bible. For there, God’s powerful authority impresses itself on a person’s heart. The Holy Spirit works through

the Word. Scripture says, “The word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart” (Hebrews 4:12). When people read the Bible and are convicted of sin and learn of their Savior, they are also tapping into the power of God. God works faith through his Word. Romans 10:17 declares that faith comes from hearing the Word of God. And when people are brought to faith, they are brought to salvation. The apostle Paul was moved to write, “I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes” (Romans 1:16). That power of God moves people to see that his Book is unlike any other book. The Bible is God’s Word. The Bible carries God’s power and authority. It impresses itself on people’s hearts. We sometimes call this the “internal testimony” of Scripture. By the power and authority of God, the Bible leads people to believe that it is God’s holy and inspired Word. We do well to pray as our Savior did, “Sanctify them by the truth; your word is truth” (John 17:17).

只有通过阅读圣经，人才能领会这一真理。因为在那里，上帝大能的权柄将自己刻在人的心中。圣灵藉话语工作。圣经说：“神的道是活泼的，是有功效的，比一切两刃的剑更快，甚至魂与灵，骨节与骨髓，都能刺入剖开，连心中的思念和主意，都能辨明”（希伯来书 4:12）。当人阅读圣经，认识到自己的罪，认识他们的救主时，他们也就触摸了神的大能。上帝藉其话语赐人信心。罗马书 10:17 表明信心来自聆听神的话语。当上帝赐人信心时，他们就得了救恩。使徒保罗受感写到：“我不以福音为耻。这福音本是神的大能，要救一切相信的”（罗马书 1:16）。神的大能感动人，使人看出他的书卷不同于其它任何书籍。圣经是神的话语，圣经带有神的能力和权柄，它将自己刻在人的心中。我们有时称之为圣经的“内在见证”。藉神的能力和权柄，圣经引导人们相信它是受神默示的圣言。我们当像我们的救主那样祷告说：“求你用真理使他们成圣；你的道就是真理”（约翰福音 17:17）。

Collection and preservation of the Old Testament

旧约书卷的收集与保存

The Scriptures themselves indicate that they are God’s Word (see chapter 1 of this book for evidence). When God’s people recognized the writings of the prophets as the revealed Word of God, they collected these Scriptures and preserved them. For example, Moses issued the command, “Take this Book of the Law and place it beside the ark of the covenant of the LORD your God. There it will remain as a witness against you” (Deuteronomy 31:26). After the death of Moses, the Lord told Joshua, “Do not let this Book of the Law depart from your mouth; meditate on it day and night, so that you may be careful to do everything written in it” (Joshua 1:8). The Word of God given through Moses was preserved. Approximately one thousand years later, we read that Ezra “was a teacher well versed in the Law of Moses, which the LORD, the God of Israel, had given” (Ezra 7:6).

圣经自己表明自己是神的话语（证据见本书第 1 章）。当神的百姓认出先知所写下的作品是神所启示的话语时，他们就将这些书卷收集并保存起来。例如，摩西曾命令说，“将这律法书放在耶和华你们神的约柜旁，可以在那里见证以色列人的不是”（申命记 31:26）。摩西死后，主吩咐约书亚说，“这律法书不可离开你的口，总要昼夜思想，好使你谨守遵行这书上所写的一切话”（约书亚记 1:8）。如此一来，神藉摩西所赐的话语便得到了保存。大约一千年后，我们读

到，以斯拉“是敏捷的文士，通达耶和华以色列神所赐摩西的律法书”（以斯拉记 7:6）。

We should not assume that there was usually a long process before God's people recognized that the inspired writings of the prophets were God's Holy Word. The first five books of the Bible were recognized as God's Word right away. "When Moses went and told the people all the LORD's words and laws, they responded with one voice, 'Everything the LORD has said we will do'" (Exodus 24:3). The prophet Daniel was a later contemporary of Jeremiah the prophet. Yet Daniel 9:2 declares, "I, Daniel, understood from the Scriptures, according to the word of the LORD given to Jeremiah the prophet, that the desolation of Jerusalem would last seventy years."

我们不应认定神的百姓在识别先知受神默示为神的圣言之前总要经过漫长的时间。圣经头五卷书迅速就被识别为神的话语。“摩西下山，将耶和华的命令典章都述说与百姓听。众百姓齐声说，‘耶和华所吩咐的，我们都必遵行’”（出埃及记 24:3）。先知但以理晚期与先知耶利米处于同一时代。然而，但以理书 9:2 宣告说，“我但以理从书上得知耶和华的话临到先知耶利米，论耶路撒冷荒凉的年数，七十年为满。”

God's people distinguished sharply between the divinely inspired books and other informative religious literature. "The Book of Jashar" (Joshua 10:13) and "the Book of the Wars of the LORD" (Numbers 21:14) are only two examples of books that did not qualify as a part of the Old Testament canon. The Old Testament canon was complete and closed four centuries before the birth of Christ. The Jews commonly divided the Old Testament into three parts: the Law of Moses (Torah), the Prophets, and the Writings. Perhaps the following outline will present the divisions more clearly.

神的百姓看得清神所默示的圣书与其它详实的宗教文学之间的区别。“雅煞珥书”（约书亚记 10:13）和“耶和华的战记”（民数记 21:14）不过是众多未被纳入旧约正典的书卷中的两例而已。旧约正典于基督诞生四个世纪前就收集完整了。犹太人通常把旧约分为三个部分：摩西的律法（妥拉）、先知书与圣写。也许以下大纲可以让划分更为清晰。

I. The Law of Moses (Genesis through Deuteronomy)

I. 摩西的律法（创世记至申命记）

II. The Prophets

A. Four Former Prophets (Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings)

B. Four Latter Prophets (Isaiah, Jeremiah, Ezekiel, the 12 Minor Prophets)

II. 先知书

A. 四份早期先知书（约书亚记，士师记，撒母耳记上下，列王记上下）

B. 四份晚期先知书（以赛亚书，耶利米书，以西结书，12 本小先知书）

III. The Writings (All other books, led by the Psalms)

III. 圣写（其它所有书卷，由诗篇开头）

Sometime before the second century B.C., all 39 books of the Old Testament were set apart from all other literature as God's Holy Word. Though the Jews combined some of

the books to come up with the number 22, corresponding to the number of letters in the Hebrew alphabet, they had the very same 39 books of the Old Testament as we do today.

稍早与公元前 2 世纪, 旧约 39 卷书就被作为神的圣言与其它文学作品分开了。尽管犹太人把有些书卷放在一起, 从而将 39 卷书缩减为 22 卷, 以此对应希伯来语字母表的 22 个字母, 但是他们手头所拥有的书目和我们今日所持有的 39 卷书完全相同。

The testimony of Christ

基督的见证

Try to picture in your mind a courtroom scene, where witnesses are called to testify. If you were trying to make the case that the Bible is God's Word, whom would you like to call to the stand? Would you call a religious leader, like the pope? He is just a man. His testimony is no better than anyone else's. Would you call a scientist, a doctor, or a professor? They are just human beings too. But what if you could receive the testimony of God in the flesh? Wouldn't that clinch the matter? There is no higher authority that you could call than God! And Jesus is God! "For in Christ all the fullness of the Deity [God] lives in bodily form" (Colossians 2:9). People were amazed at our Lord's teaching, "because he taught as one who had authority, and not as their teachers of the law" (Matthew 7:29). Jesus said, "All authority in heaven and on earth has been given to me" (Matthew 28:18). We can be thankful that we have the testimony of Jesus Christ, true God in the flesh, our Shepherd and Savior, proving that the Scriptures are God's Holy Word.

想象你在传唤证人的法庭之上。如果你想要拿出证据表明圣经就是神的话语, 那么你会让谁出面作证呢? 你会让教皇这种宗教领袖出来作证吗? 他不过是人, 他的见证并没有比任何人的好到哪儿去。你会让科学家、医生或教授出来作证吗? 他们也不过是人。但是, 如果取了肉身的神出来作证呢? 你可以接受吗? 难道这还不能解决问题吗? 没有什么比神更高的权威了! 而耶稣就是神! “因为神本性一切的丰盛, 都有形有体的居住在基督里面” (歌罗西书 2:9)。人们惊讶于我们主的教导, “因为他教训他们, 正像有权柄的人, 不像他们的文士” (马太福音 7:29)。耶稣说, “天上, 地下所有的权柄, 都赐给我了” (马太福音 28:18)。耶稣基督是取了肉身的真神, 是我们的牧者和救主, 他作见证证明圣经是神的圣言, 我们拥有他的见证, 何等感恩!

At the time of Christ, the Jews had the same 39 books of the Old Testament Scriptures that we have today. They regarded those books, and those alone, as their canon. If there was some mistake, Christ could certainly have tried to correct it. But that is not what our Lord did. Instead, he upheld those books as God's Holy Word. Consider what our Savior said in Luke 24:44, "Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms." These words described the entire Old Testament Scriptures. Christ regarded the entire Old Testament Scriptures, the very same books that we have today, as God's Word. In Luke 11:49-51, Christ mentioned the first and last murders recorded in the Old Testament Scriptures commonly used by the Jews ("from the blood of Abel to the blood of Zechariah"). Abel's murder is the first recorded (Genesis 4:8). The murder of the priest Zechariah is the last, recorded in 2 Chronicles 24:20-22, and 2 Chronicles comes at the end of the Old Testament, according to the Hebrew arrangement. This is another indication of our Lord's approval of all the Old Testament canonical books that we have today. Christ did not come to change the Old Testament Scriptures. "Do not think that I have come to

abolish the Law or the Prophets; I have not come to abolish them but to fulfill them” (Matthew 5:17). According to the eternal Son of God, the Old Testament Scriptures pointed to his coming. “You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me” (John 5:39). These Scriptures were trustworthy, clear, and sufficient to reveal God’s will to humans. Though the condemned rich man wanted Lazarus to leave his blissful state and rise from the dead to warn his brothers, his request was denied. Our Lord regarded the Old Testament Scriptures as sufficient testimony for faith and life: “Abraham replied, ‘They have Moses and the Prophets; let them listen to them’” (Luke 16:29).

基督时代的犹太人也拥有 39 卷旧约书卷，和今天的我们并无不同。那时，他们视那些书卷，也仅仅视那些书卷为他们的正典。其中若有何差池，当时基督就会予以纠正了。但是我们的主并未那样做，而是持定这些书卷为神的圣言。让我们想一下我们的救主在路加福音 24:44 中所说的话，“摩西的律法，先知的书，和诗篇上所记的，凡指着我的话，都必须应验。”这里指的就是整本旧约圣经。基督视整本旧约圣经，即我们所拥有的这些旧约书卷，为神的圣言。在路加福音 11:49-51 中，基督提到了犹太人使用的旧约圣经中所记载的首末两次谋杀（“从亚伯的血起，直到撒迦利亚的血为止”）。亚伯被杀是圣经所记载的第一次谋杀（创世记 4:8），祭司撒迦利亚被杀则是最后一次，记录于历代志下 24:20-22，并且历代志下在希伯来语圣经中恰恰位于旧约的末尾。这也表明我们的主认可我们今天所拥有的、所有的旧约正典书卷。基督来并不是要篡改旧约圣经，“莫想我来要废掉律法和先知。我来不是要废掉，乃是要成全”（马太福音 5:17）。神的永恒之子表明旧约圣经指明了他的到来。“你们查考圣经，因你们以为内中有永生。给我作见证的就是这经”（约翰福音 5:39）。这些书卷可靠、清晰，充分启示了神向人类所怀的旨意。尽管在地狱受咒诅的财主想要拉撒路离开他的福乐状态，并从死里复活去向财主的兄弟发出警告，但是他的要求还是被否决了。我们的主持定旧约圣经对于信心与生活而言，其见证已经足够充分：“亚伯拉罕说，‘他们有摩西和先知的书，可以听从’”（路加福音 16:29）。

Our Lord even named the inspired authors of certain Old Testament books, so we can be sure who wrote them. The Lord specifically mentioned Moses (Matthew 8:4); Isaiah (Matthew 13:14); David (Matthew 22:43,44); and Daniel (Matthew 24:15).

我们的主甚至说出了某些受神默示的旧约书卷作者的名字，这也使得我们可以确信到底谁是这些书卷的作者。主特别提到了摩西（马太福音 8:4）；以赛亚（马太福音 13:14）；大卫（马太福音 22:43,44）；但以理（马太福音 24:15）。

To demonstrate our Lord’s testimony about the Scriptures, let us briefly study some of his words recorded by the inspired apostle John. Our Lord regarded the Old Testament as inerrant and infallible: “The Scripture cannot be broken” (John 10:35). God’s Word is true and cleanses hearts. Our Savior prayed to his heavenly Father, “Sanctify them by the truth; your word is truth” (John 17:17).

为了表明我们的主对圣经所作的见证，让我们简单学习一下耶稣所说的话。这些话由使徒约翰受神默示而记下，我们的主视旧约无误，也视旧约不可能有错误，他说：“经上的话是不能废的”（约翰福音 10:35）。神的话语是真实的，又能洁净人心。我们的救主向他的天父如此祷告说，“求你用真理使他们成圣，你的道就是真理”（约翰福音 17:17）。

Christ stated that his own words give life. “The Spirit gives life; the flesh counts for nothing. The words I have spoken to you are spirit and they are life” (John 6:63). Simon Peter agreed. He said to his Savior and ours, “You have the words of eternal life” (John 6:68). Christ’s disciples will cling to his words, for his words liberate us from the everlasting punishment we have deserved because of our sins. Our Lord and Savior

declared, “If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free” (John 8:31,32).

基督表明他自己的话语能够赐人生命。“叫人活着的乃是灵，肉体是无益的。我对你们所说的话，就是灵，就是生命”（约翰福音 6:63）。西门彼得认同这番话，他对他的救主，也是对我们的救主，说到，“你用永生之道”（约翰福音 6:68）。基督的门徒会紧紧依附他的话语，因他的话语释放我们脱离那永远的刑罚，这刑罚本是应我们的罪所配得的。我们的主，我们的救主如此宣告说，“你们若常常遵守我的道，就真是我的门徒。你们必晓得真理，真理必叫你们得以自由”（约翰福音 8:31,32）。

Christ also authorized his apostles to speak and write his Word. Christ put his stamp of approval on the inspired writings of the apostles before they were even written. Would the apostles be able to remember all that Christ had said? The Holy Spirit would teach them what to write and remind them of Christ’s words. God’s Son said, “The Counselor, 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” (John 14:26). The Holy Spirit would guide the apostles to write God’s truth. Christ told his apostles:

基督也授权给他的使徒，让他们可以传讲他的话语、写下他的话语。甚至在使徒受默示写下那些书卷之前，基督就已经敲下图章认可了它们。使徒能够记住所有基督说过的话吗？圣灵会教导他们写下基督说过的话，让他们想起基督说过的话。神的儿子曾说，“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”（约翰福音 14:26）。圣灵会引导使徒写下神的真理。基督对他的使徒说：

I have much more to say to you, more than you can now bear. But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me by taking from what is mine and making it known to you. All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you. (John 16:12-15)

我还有好些事要告诉你们，但你们现在担当不了。只等真理的圣灵来了，他要引导你们进入一切的真理。因为他不是凭自己说的，乃是把他所听见的都说出来。并要把将来的事告诉你们。他要荣耀我。因为他要将受于我的，告诉你们。凡父所有的，都是我的，所以我说，他要将受于我的，告诉你们。（约翰福音 16:12-15）

Clearly Christ promised that he would send the Holy Spirit to inspire the apostles with his Holy Word. But all the New Testament books were written after Jesus ascended into heaven, so we do not have his specific testimony as to which books comprise the canon. For that, we turn to the testimony of the apostles, keeping in mind what the very Son of God said in the words above.

基督清楚应许他会差遣圣灵默示使徒写下他的圣言。然而，所有的新约书卷都在耶稣升天之后写成，因此我们并没有他对“正典由哪些书卷组成”这一问题所做的特殊见证。所以，让我们牢记神的儿子的上述话语，来看看使徒所作的见证。

The testimony of Christ’s apostles

基督的使徒所作的见证

While the testimony of Christ is the most important fact in considering how the Old Testament canon was established, it is instructive to note what the Holy Spirit led the

apostles to write in the New Testament. Second Timothy 3:16 certainly includes the Old Testament canonical books in the words, “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness.” All the books of the Old Testament canon are in some way quoted or alluded to in the New Testament except the books of Esther, Ecclesiastes, and Song of Songs.

就旧约正典如何得以确立而言，基督的见证对此固然最为重要，但是注意一下圣灵引导使徒在新约中所写下的内容也很有益处。“全部圣经都是神所默示的，在教训、责备、矫正和公义的训练各方面，都是有益的”，提摩太后书 3:16 这句话当然涵盖了整本旧约圣经。除了以斯帖记、传道书、雅歌，旧约所有的书卷都以某种方式在新约中被引用或被暗指。

Second Peter 1:19-21 explains that the Old Testament prophecies were fulfilled: 彼得后书 1:19-21 表明，旧约预言得到了应验：

We have the word of the prophets made more certain, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts. Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.

我们并有先知更确的预言，如同灯照在暗处。你们在这预言上留意，直等到天发亮晨星在你们心里出现的时候，才是好的。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。

In this same book (2 Peter 3:2), the apostle Peter ties the Old Testament canon to the New Testament canon: “I want you to recall the words spoken in the past by the holy prophets and the command given by our Lord and Savior through your apostles.” Note that the Lord delivered his Word “through” the apostles. Several verses later, the Holy Spirit led Peter to place the New Testament letters of Paul on an equal plane with the Old Testament canon:

在这卷书中（彼得后书 3:2, CNVS），使徒彼得将旧约正典于新约正典捆在一起：“（我）叫你们记起圣先知说过的话，和主救主藉着使徒传给你们的诫命。”请注意，主“藉”使徒传讲他的话语。几节经文之后，圣灵引导彼得将保罗的新约书信与旧约正典放在同一水平线上：

Bear in mind that our Lord's patience means salvation, just as our dear brother Paul also wrote you with the wisdom that God gave him. He writes the same way in all his letters, speaking in them of these matters. His letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction. (2 Peter 3:15,16)

要以我主长久忍耐为得救的因由，就如我们所亲爱的兄弟保罗，照着所赐给他的智慧，写了信给你们。他一切的信上，也都是讲论这事。信中有些难明白的，那无学问不坚固的人强解，如强解别的经书一样，就自取沉沦（彼得后书 3:15-16）。

Note well that Paul's inspired letters are comparable to “the other Scriptures.” The reference to “all his letters” seems to indicate that they were already being collected and preserved. The apostle Paul considered his inspired writings to be God's Word too. In 1 Corinthians 14:37, he wrote, “If anybody thinks he is a prophet or spiritually gifted, let him acknowledge that what I am writing to you is the Lord's command.” It was not Paul's command. It was the Lord's command. So those feminists who accuse Paul of being unfair to women in that section of Scripture are really accusing the Lord himself. That is very dangerous!

请注意，保罗受神默示写下的书信与“别的经书”形成了比较。“他一切的信”这个词组似乎表明，这些信那时早已被收集和保存起来。使徒保罗也将他受神默示写下的书信视为神的话语。在哥林多前书 14:37 中，保罗如此写到，“若有人以为自己是先知或是属灵的，就该知道，我所写给你们的是主的命令。”这里不是保罗的命令，而是主的命令。因此，那些控告保罗在这部分经文中对待女性不公的女权主义者们实际上就是在控告主！这极其危险！

The New Testament Scriptures became the foundation of New Testament belief. Ephesians 2:20 speaks of “the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone.” The individual books or letters of the New Testament were read and preserved by the believers. Colossians 4:16 mentions this: “After this letter has been read to you, see that it is also read in the church of the Laodiceans and that you in turn read the letter from Laodicea.” The apostle Paul wrote, “I charge you before the Lord to have this letter read to all the brothers” (1 Thessalonians 5:27).

新约圣经成了新约信徒信仰的基石。以弗所书 2:20 谈到了“被建造在使徒和先知的根基.....基督耶稣自己为房角石”。新约各书卷或书信由信徒阅读并保存。歌罗西书 4:16 说到：“你们念了这书信，便交给老底嘉的教会，叫他们也念。你们也要念从老底嘉来的书信。”使徒保罗如此写到，“我指着主嘱咐你们，要把这信念给众弟兄听”（帖撒罗尼迦前书 5:27）。

Noncanonical literature

非正典文学作品

Some books were not included in the canon. The Apocrypha (hidden ones) were hidden away separately from God’s Word. These books were never part of God’s Word, but some people did include these books with the Bible books. The Roman Catholic Church officially included some, but not all, books of the Apocrypha. Luther translated and printed the Apocrypha as worthwhile reading, but never considered them God’s Holy Word. Most Protestant versions of the Bible exclude the apocryphal books (most of which come from the “silent years” between the Old Testament and the New Testament). Since the time of the Reformation, the term Apocrypha usually refers to these books in particular:

有些书卷并未被归入正典。次经（“次经”的希腊原文意为“隐藏着的”）并未与神的话语放于一处，而是被置于隐秘处。这些书卷也从未被纳入神的话语，但是有些人却把这些书纳入了圣经之中。罗马天主教就已正式将次经中的某些书卷纳入了圣经。路德就曾翻译并印刷次经，他认为这些书值得一读，当却从未将它们视为神的圣言。多数新教圣经版本都将次经排除在正典之外（次经中的多数书卷出自两约之间那段“无声的岁月”）。宗教改革之后，次经通常特别指代以下书卷：

Book	Approximate date
书目	大致成书时间
The Wisdom of Solomon, or Book of Wisdom	30 B.C.
所罗门智训，或智慧篇	公元前 30 年
Ecclesiasticus, or Sirach	132 B.C.
德训篇，或西拉智训	公元前 132 年



Tobit	200 B.C.
多比雅书	公元前 200 年
Judith	150 B.C.
犹滴传	公元前 150 年
1 Esdras	150–100 B.C.
以斯拉续篇上	公元前 150-100 年
1 Maccabees	110 B.C.
马加比一书	公元前 110 年
2 Maccabees	110–70 B.C.
马加比二书	公元前 110-70 年
Baruch	150–50 B.C.
巴录书	公元前 150-50 年
Letter of Jeremiah	300–100 B.C.
耶利米书信	公元前 300-100 年
2 Esdras	A.D. 100
以斯拉续篇下	公元 100 年
Additions to Esther	140–130 B.C.
以斯帖记补遗	公元前 140-130 年
Prayer of Azariah, or Song of Three Men	100 B.C.
亚撒利雅祷言，或三童歌	公元前 100 年
Susanna	100 B.C.
苏撒拿传	公元前 100 年
Bel and the Dragon	100 B.C.
比勒与大龙	公元前 100 年
Prayer of Manasseh	100 B.C.
玛拿西祷言	公元前 100 年

The Pseudepigrapha (writings with false titles) were books that practically everyone rejected. There is no certain number of these. One example is the book of Enoch. It appeared shortly before the birth of Christ. It apparently contained some truth, because Jude 14 seems to quote from it. Another example is the Assumption of Moses. Early church fathers said that this book was the background of Jude 9. Even if the Bible did quote from such works, it does not imply that these works were inspired or all true.

伪经（带虚假标题的书卷）几乎被所有人拒绝，但其具体数目没有定论。其中一例为《以诺书》，此书现于基督出生前不久。其中也不乏一些真理，因为犹大书第 14 节似乎就引用了这卷书。另一例是《摩西升天记》，早期教父声称这卷书就是犹大书第 9 节的背景。即便圣经确实引用了这些作品，但这也并不意味着它们就受到了神的默示或都是真理。

Some of the works listed above can be interesting to read, but they should not be considered a part of God's Holy Word.

以上一些作品读来别有趣味，但是它们却不应被视为神的圣言。

Test the writings

试验这些作品

How could people know which writings were authentic and which were not? This is a difficult question to attempt to answer. Once again, we turn to God's Word for the passages that talk about testing what is taught or read. First Thessalonians 5:20-22 says: "Do not treat prophecies with contempt. Test everything. Hold on to the good. Avoid every kind of evil." Our Lord Jesus mentions that the church of Ephesus did this important work. "I know your deeds, your hard work and your perseverance. I know that you cannot tolerate wicked men, that you have tested those who claim to be apostles but are not, and have found them false" (Revelation 2:2). The apostle Paul warned the Thessalonians "not to become easily unsettled or alarmed by some prophecy, report or letter supposed to have come from us, saying that the day of the Lord has already come" (2 Thessalonians 2:2). To this very day, we use a person's signature as a test of authenticity. In 2 Thessalonians 3:17, we read that this was not overlooked by the genuine apostles. "I, Paul, write this greeting in my own hand, which is the distinguishing mark in all my letters. This is how I write." In Galatians 6:11, Paul wrote, "See what large letters I use as I write to you with my own hand!"

人们如何得知哪些作品是（神的）真迹，哪些却不是呢？这个问题不难回答。再一次，我们一起来看看神的话语如何教导我们应当如何试验我们所领受的教导或我们所阅读的作品。帖撒罗尼迦前书 5:20-22 说到：“不要藐视先知的讲论。但要凡事察验。善美的要持守。各样的恶事要禁戒不作。”我们的主耶稣表明以弗所教会就做了这项重要的工作。“我知道你的行为，劳碌，忍耐，也知道你不能容忍恶人，你也曾试验那自称为使徒却不是使徒的，看出他们是假的来”（启示录 2:2）。使徒保罗曾如此警告帖撒罗尼迦人，“我劝你们，无论有灵有言语，有冒我名的书信，说主的日子现在到了”（帖撒罗尼迦后书 2:2）。今天，我们仍会以某人的签名验证某部作品的真实性。在帖撒罗尼迦后书 3:17 中，我们看到真诚的使徒也未忽视这点，“我保罗亲笔问你们安。凡我的信都以此为记。我的笔迹就是这样。”在加拉太书 6:11 中，保罗如此写到，“请看我亲手写给你们们的字，是何等的大呢！”

The chosen apostles of our Lord Jesus Christ either wrote or approved every book of the New Testament canon. Matthew and John were apostles, so their gospels had apostolic authority. Mark was closely associated with Peter, as Luke was with Paul. First Timothy 5:18 quotes from Luke 10:7 and declares, "For the Scripture says . . . 'The worker deserves his wages.'" The words from 2 Peter 3:15,16 printed previously demonstrate that Paul's letters belong in the canon. Jude 17 and 18 refer back to 2 Peter: "Dear friends, remember what the apostles of our Lord Jesus Christ foretold. They said to you, 'In the last times there will be scoffers who will follow their own ungodly desires.'" (See 2 Peter 3:3.)

我们的主耶稣基督所拣选的使徒不是亲自写下了新约正典的书卷，就是批准某人写下了书卷。马太和约翰是使徒，因此他们所写的福音书就带有使徒的权柄。马可与彼得关系亲密，正如路加与保罗一般。提摩太前书 5:18 引用路加福音 10:7 并宣告说，“因为经上说，‘……工人得工价是应当的。’”上述的彼得后书 3:15,16 表明保罗的书信属于正典。犹大书第 17、18 节则回指彼得后书：“亲爱的弟兄啊，你们要记念我们主耶稣基督之使徒从前所说的话。他们曾对你们说过，‘末世必有好讥诮的人，随从自己敬虔的私欲而行’”（见彼得后书 3:3）。

It was a special providence of God that the apostle John lived to the close of the first century. He lived long enough to be able to sort out the genuine apostolic Scriptures (canon) from forgeries or mere human writings. When John wrote the book of Revelation (about A.D. 95), the canon was closed.

使徒约翰活到了 1 世纪末，这是神特别的眷顾。他在世日子长久，以至于他可以将使徒性的圣经真迹（正典）与赝品或纯粹人类的作品区分开来。当约翰写下启示录的时候（约公元前 95 年），正典已被确立。

I warn everyone who hears the words of the prophecy of this book: If anyone adds anything to them, God will add to him the plagues described in this book. And if anyone takes words away from this book of prophecy, God will take away from him his share in the tree of life and in the holy city, which are described in this book. (Revelation 22:18,19)

我向一切听见这书上预言的作见证，若有人在这预言上加添什么，神必将写在这书上的灾祸加在他身上。这书上的预言，若有人删去什么，神必从这书上所写的生命树，和圣城，删去他的分（启示录 22:18-19）。

Within about five decades after John's death (c. 150 A.D.), every single book of the New Testament had been quoted, mentioned, or alluded to as God's Word by some church father.⁴⁴

约翰死后约 50 年（约公元 150 年），新约各卷书都作为神的话语被教父拿来引用、论述或暗指。⁴⁴

Universal acceptance took time

一段时间之后才得到了普遍接受

Not every Christian in every location recognized every New Testament book right away. It took time for some books to reach all areas of Christendom. Even after they had arrived, some sincere Christians remained uncertain about a few of the books.

并非每处的每位基督徒都立刻认出了新约所有书卷。有一些书卷一段时间后才进入到基督教世界的所有区域。即便它们进入之后，一些严肃的基督徒对其中的一些书卷仍持有怀疑。

Twenty of the New Testament books were accepted without out any serious questions. We call these books homologoumena (unanimously accepted). Virtually everybody who was Christian recognized them as God's Word. These were the books of our New Testament from Matthew through Philemon, and also 1 Peter and 1 John.

新约中的 20 卷书在被基督徒接受为正典时并未遇到太大困难。我们也将这些书卷称为无争议之新约正典。基本上，那时所有的基督徒都将他们视为神的话语。它们就是新约从马太福音到腓利门书的所有书卷、彼得前书以及约翰一书。

Seven of the New Testament books came to be considered antilegomena (spoken against). Some early New Testament Christians questioned whether these books were authentic and part of the New Testament canon. The seven books and the questions about them are as follow:

新约有七卷书被视为有争议之新约正典。一些早期基督徒质疑这些书卷是否是真迹，是否应当被纳入新约正典。这七卷书以及对它们的质疑如下：

1. Hebrews was questioned because the author was unknown (anonymous).
1. 希伯来书因其作者未知而遭质疑。
2. James chapter 2 seemed to contradict the gospel, so that epistle was questioned.
2. 雅各书第 2 章看起来与福音互为矛盾，因此这封书信受到了质疑。

3. Second Peter has been questioned more than any other book of the New Testament canon, but has powerful testimony in Jude 17 and 18. Some were not certain Peter wrote this letter.
3. 彼得后书的新约正典地位受到了最为强烈的质疑，但是犹大书第 17、18 节却为这卷书作了有力的见证。有些人不确定彼得是否是这封书信的作者。
4. Second John had a limited circulation, so it didn't reach all areas quickly.
4. 约翰二书起初传阅范围狭窄，因此并未迅速到达所有地方。
5. Third John also didn't make it around to all churches as quickly.
5. 约翰三书也未能迅速送达所有教会。
6. Jude 14 and 15 seem to cite from nonbiblical books (Pseudepigrapha; see previous), and some church leaders were uncertain who the author was. Incidentally, Scripture can use quotations from outside of the Bible without approving of everything in those other sources. (See Acts 17:28 and 1 Corinthians 15:33.)
6. 犹大书第 14、15 节似乎引用了圣经外的书籍（伪经；见前文），并且有些教会领袖亦无法确认这卷书的作者究竟是谁。圣经偶尔会引用圣经以外的作品，但并未认可这些作品中的所有内容（见使徒行传 17:28，哥林多前书 15:33）。
7. Revelation was difficult to understand. Some Christians were troubled about a possible millennial interpretation of chapter 20.
7. 启示录晦涩难懂。有些基督徒对于第 20 章有无可能得出千禧年主义的诠释心存疑虑。

These types of questions had been satisfactorily answered by approximately A.D. 300. From that time on, the orthodox (correct teaching) church fathers fairly consistently listed the 27 books of our New Testament as canonical. Two great names stand out from that group. Athanasius listed all 27 New Testament books as the canon in A.D. 367. Augustine did the same around A.D. 400.

这类问题于大约公元 300 年的时候得到了令人满意的答复。自那以后，正统（正确教导）教父相当一致地将新约 27 卷书列为正典。在这些人中，两个大名如雷贯耳。亚他那修于公元 367 年将所有 27 卷书列为新约正典，奥古斯丁则于公元 400 年将所有 27 卷书列为新约正典。

Some questions remained

仍有一些残留问题

God established the canon, but some questions remained in some minds. Questions surfaced among the Jews, even shortly after the time of Christ, about a few Old Testament books. Some Jews were still uncertain about the following: Esther, Proverbs, Ecclesiastes, Song of Songs, and Ezekiel. There is no reason to doubt that these books should be included in the canon. Yet we also note that the New Testament does not quote or allude to Esther, Ecclesiastes, or Song of Songs. Perhaps there was no occasion or reason for the Holy Spirit to do so.

上帝确立了正典，但是有些人心中仍有疑问。甚至在基督时代不久之后，一些犹太人就开始对一些旧约书卷心存疑问，他们对以下书卷仍然不是很确信：以斯帖记，箴言书，传道书，雅歌，以西结书。质疑这些书卷当被纳入正典并无正当理由。然而，我们也发现新约并未引用或暗指以斯帖记、传道书或雅歌。也许圣灵也并未刻意为之。

While Roman Catholics have occasionally taught on the basis of passages from the Apocrypha, Luther and early Lutheran theologians retained a degree of distinction between the books that were unanimously accepted (homologoumena) and those that were questioned by some (antilegomena). These faithful men did not want to establish any doctrine exclusively from Bible passages found only in the antilegomena to avoid basing any doctrine exclusively on passages from books that had once been, or were still, “spoken against” or questioned. They wanted it to be clear and plain to everyone that Lutheran doctrine comes directly from God’s pure Word. As time passed, Lutheran theologians no longer stressed this distinction. Wisconsin Lutheran Seminary Professor Richard Balge writes:

虽然罗马天主教徒偶尔会以次经内容为基础开展教学，但路德和早期路德宗神学家在无争议之新约正典和有争议之新约正典之间保留了一定程度的区分。这些忠心的神学家并不想完全从有争议之新约正典经文中建立任何教义，避免将任何教义完全建立在曾经或仍然有争议或被质疑的书卷经文之上。他们想让每个人都清楚明白，路德宗的教义直接来自上帝纯正的话语。随着时间的流逝，路德宗神学家不再强调这种区分。威斯康辛路德宗神学院教授理查德·巴尔格写到：

The fact that some books were for some time antilegomena has no real bearing on the authority of those books as the Word of God. It is simply a historical fact that some of them were not always and everywhere recognized at once as the Word of God. Just as certain doctrines were true before you and I learned them and are still true although some deny them, so these books were God’s Word and had real apostolic authority before some recognized that fact and even now after others have denied that the Bible is God’s Word at all.⁴⁵

一些书卷在某一时期是有争议的新约正典，此事并不会真影响这些书卷作为上帝话语的权威。这只是一个历史事实，即其中一些书卷并不总是在所有时候、所有地方立即被认定为神的话语。正如某些教义在你我学习之前就已是真理，而虽然这些教义遭到了一些人的否认，但它们却仍是真理，同样，在一些人认识到这些书卷是神的话语并且它们拥有真正的使徒性权柄之前，甚至现在，在另一些人完全否认圣经是神的话语之后，这些书卷依然是神的话语并且具有真正的使徒性权柄。⁴⁵

We now possess more data than Luther did about these books’ acceptance by the early church. There is no reason to doubt any of the 27 books of the New Testament. We can be sure that all of these books are God’s inspired Word.

关于早期教会接受这些书卷的状况，比起路德对此的了解，现在我们则掌握了更多的数据。我们并没有什么理由怀疑新约 27 卷书中的任何一卷书。我们可以确信，这些书卷就是上帝所默示的话语。

We can be thankful that we have received God’s Word and that we can distinguish clearly between books that are God’s inspired Word and those that are not. It is good to keep that distinction as clear as possible. Through the Old Testament prophet Jeremiah, God said, “Let the one who has my word speak it faithfully. For what has straw to do with grain?” (23:28). May we never mix the straw of noncanonical books with the grain that is God’s Holy Word. Now that we have been entrusted with the canon (God’s pure

Word), may we preserve it, learn it for ourselves, teach it to our children, and preach it to all the world.

我们感谢神，我们已经领受了神的话语，并且我们也能清楚分辨，哪些是神所默示的书卷，哪些则不是。尽可能地继续保持这种清楚的分辨是件好事。藉旧约先知耶利米，上帝如此说到，“得我话的人可以诚实讲说我的话。糠秕怎能与麦子比较呢”（23:28）？愿我们永远不要将非正典书籍（糠秕）与神的圣言（麦子）混在一起。现在神已将正典（上帝纯正的话语）交托给我们，愿我们将它保存，自己拿来学习，教给儿女，又向全世界宣讲。

How Did the Bible Come Down to Us? Part Two

圣经是如何流传给我们的呢？第二部分

If you want to make a reliable copy of a letter, what would you do? Today, we are blessed with very helpful machines that mechanically make a photocopy of the original. Some copy machines are so precise that it is almost impossible to tell the difference between the copy and the original. If a pastor places a copy of his sermon on the copy machine, he can make an identical copy with a simple push of a button. If you want to make multiple copies, machines are ready to do that too. Thousands of identical copies of the Bible can be run from printing presses. This kind of technology was not available when the Bible was first written and copied.

如果你想要抄录一封书信，你会怎么做呢？今天，我们有幸拥有一些机器，用它们就可以机械式地复印原件。有些复印机精度极高，以至于我们几乎无法分辨出复印件与原件之间的区别。牧师把他的讲章放在复印机上，只需按一下按钮就能复制出一份一模一样的复印件来。要是你想要多复印几份儿，复印机照样可以满足你的需求。打印机可以印制成千上万本一模一样的圣经。但是，当人们起初写下圣经、抄录圣经的时候，这项技术却尚未问世。

Types of materials for writing

书写圣经的材料类型

This book was first outlined with pen and paper, and then written by typing on a keyboard, and saved on a magnetic computer disk. Today we simply take it for granted that we have paper and writing materials available, but things were much different in Bible times. The Bible writers had a greater challenge before them in writing their books. They either wrote the autographs (original copies) with their own hands, or they made use of special secretaries. We read, for example, of a scroll that “Baruch had written at Jeremiah’s dictation” (Jeremiah 36:27). Paul also made use of Tertius who “wrote down” the apostolic letter to the Romans (Romans 16:22).

本书作者首先用笔在纸上列出本书大纲，然后用键盘打字，最后将内容保存在计算机磁盘上。今天，我们认为人手拥有纸和书写材料是件理所当然的事，但在圣经时代，情况却大不相同。圣经的作者在写下他们的书卷时面临着巨大的挑战。他们要么亲笔写下手稿（原稿），要么聘请专门的书记员。例如，我们读到一份书卷，其上有“巴录从耶利米口中所写的话”（耶利米书 36:27）。保罗也让德丢“代笔”写下了一份寄给罗马人的使徒性书信（罗马书 16:22）。

The materials that were used by ancient writers varied, depending on availability. Below is a chart of some of the basic materials.

古代书写人员使用的书写材料因情况而异，取决于他们手头有哪些材料可用。下图向读者展示了古代一些基本的书写材料。

Material	Description
材料	特征
Animal skin, leather	coarse, in rather bulky rolls
动物皮，皮革	粗糙，用来书写大型书卷
Papyrus	inexpensive, somewhat similar to paper
纸莎草	便宜，有点类似于纸
Vellum	expensive, high-quality writing material made from antelope, calfskin, kidskin, or lambskin
牛羊皮纸	昂贵，用羚羊、小牛皮、小山羊皮或小羊皮制成的高质量书写材料
Parchment	made from goatskin or sheepskin
羊皮纸	由山羊皮或绵羊皮制成
Palimpsest	erased parchments that were rewritten
重写本	擦过的羊皮纸，用以重写
Paper	invented in the 2nd century, common by the 13th century
纸	发明于 2 世纪，通用于 13 世纪

Parchments are mentioned by Paul near the end of his days in 2 Timothy 4:13, “When you come, bring the cloak that I left with Carpus at Troas, and my scrolls, especially the parchments.” The parchments were likely copies of Scripture. The other scrolls may have been papyrus. Exodus 17:14 reminds us that “the LORD said to Moses, ‘Write this on a scroll as something to be remembered.’” The Scriptures were recorded on scrolls. When the Lord commissioned Jeremiah to write, he said, “Take a scroll and write on it all the words I have spoken to you” (Jeremiah 36:2). Remember that our Lord read from the book of Isaiah in the synagogue of Nazareth. “The scroll of the prophet Isaiah was handed to him [Jesus]. Unrolling it, he found the place where it is written: . . .” And Jesus read from -Isaiah 61:1,2. “Then he rolled up the scroll, gave it back to the attendant and sat down” (Luke 4:17,20). The attendant was a man who took care of the valuable scrolls. Meanwhile, Jesus pointed to himself as the fulfillment of that Bible passage. In fact, he is the fulfillment of all the other Old Testament promises of a Savior. He proclaimed the gospel that day. But first, he read from a scroll.

保罗将死之际，曾于提摩太后书 4:13 中提及羊皮纸，“我在特罗亚留在加布那里的外衣，你来的时候要把它带来，还有那些书卷，特别是那些羊皮卷，也要带来（CNVS）。”这些羊皮纸很可能是圣经的抄本，其它的那些书卷则可能是纸莎草。出埃及记 17:14 提醒我们，“耶和华对摩西说，‘你要将这话写在书上作纪念。’”圣经写在卷轴上，当主命令耶利米书写时，他说，“你取一书卷，将我对你说……的一切话……都写在其上”（耶利米书 36:2）。回想我们的主曾在拿撒勒的会堂里诵读以赛亚书，“有人把先知以赛亚的书交给他（耶稣），他就打开，找到一处写着说……”随后耶稣就读了以赛亚书 61:1,2 中的内容，“于是把书卷起来，交还执事，就坐下”（路加福音 4:17,20）。执事负责保管贵重的书卷。

与此同时，耶稣指出自己就是那段经文的应验。事实上，他也是旧约所有其它应许救主的经文的应验。那天他宣讲了福音，但是首先，他诵读的是一份书卷。

That scroll was a copy. There were likely many other copies just like it in other synagogues that day. But those copies were not run from a printing press. They had to be written by hand. The process was not easy. Imagine the time it would take to copy the Old Testament. The Jewish scribes did not carelessly rush through this task either. We know that Jewish scribes from A.D. 700 to 950 carefully counted the lines and the columns. If there was a mistake found in a copy, the copy was destroyed. That is one reason why there are not more copies of the Old Testament Scriptures from ancient times, and also why the copies are so reliable and precise.

书卷是一份抄本。那时，别的会堂中可能也存有许多其它抄本。但是，这些抄本并不是打印机复印出来的。抄写员必须用手抄写，这个过程并不容易，想想他们得花多少时间抄录旧约啊。犹太抄写员对此也不会敷衍了事。据我们所知，公元 700-950 年的犹太抄写员对行列进行了仔细的计算。如果一份抄本中有错误，那么这份抄本就会被销毁。这也是为何我们手头没有更多古代旧约圣经抄本、以及这些抄本为何如此可靠和精确的原因之一。

The New Testament Scriptures were also copied with great care. Of course, it is possible to imagine situations when that was not possible. For example, if there was a persecution in a given town or area, the persecutors would want to destroy the copies of the New Testament Scriptures. The Christians would try to preserve them. Perhaps times of persecution occasionally required hasty copying. Hurrying to make a copy would increase the chances of making a mistake. Even without haste, it is possible to make a copying error. Occasionally we find such typographical mistakes in books today, but the solution is almost always obvious to the reader. (You may have already found a typographical error in this book!) Below are some examples of the types of copying errors that were made:

新约圣经也被小心翼翼地抄录下来。当然，我们还是可以想象一些未能正常抄录的场景。例如，假使某个小镇或某个区域遭到了逼迫，迫害者就会想要销毁新约圣经的抄本。基督徒则想要尽力保存它们。也许，逼迫期间偶尔需要抄写员匆忙地抄录，而抄录匆忙则会加增犯错的几率。即便不赶时间，抄写员也有可能犯错。我们今天也会偶尔发现一些打印错误，不过虽然如此，正确答案对于读者来说通常都非常明显（也许你也早已在本书中发现了一些打印错误！）。以下是一些常见的抄写错误类型：

Type of error	Example
错误类型	比如
Word division error	nowhere or now here?
拆词换行错误	这个好，这个女子
Spelling	Savior or Saviour?
拼写	救主，救助？
Repetition	accidentally repeated same line or word
复写	无意间重复了同一行或同一词
Omission	accidentally skipped a line or word
遗漏	无意间遗漏了某一行或某一词
Sound confusion	write, rite, or right?

发音混淆	协，鞋，还是邪？
Grammar (attempt at correcting)	who/whom; thee/you?
语法 (试图纠正)	谁/给谁；给你/你？
Harmonization	make it sound like another passage
调和	让某段经文听起来更像另一段经文
Doctrinal	make it “more correct” somehow
教义问题	用某种方式使其“更正确”

Recall that many of the original manuscripts were written without chapters, verses, or even spaces between words. Without spaces between words, as was the case with the main New Testament manuscripts, it could be difficult to know where one word ends and the next word begins. When scribes began putting divisions between words, it was possible to misunderstand and make the wrong division. Try to divide the phrase “HEISNOWHERE” into words. It makes a significant difference if you say “he is nowhere” instead of “he is now here.”

要记得，许多原始手稿都没有章节的区分，甚至单词之间都没有间隔。在新约的主要手稿中，单词之间都没有间隔，如此一来，要想知道某个单词在哪里结束，下个单词又于何处开始，就有些难度了。抄写员要在不同单词之间插入空格，那么他们就有可能在误解原意的情况下错误地拆词分行。试试看把“这个好”拆分一下，“这个女子”和“这个好”两者的意思区别可不小。

Sometimes there were spelling differences between copies. Sometimes lines or words were accidentally repeated or left out. If you try to copy out the entire book of Isaiah by hand, might you occasionally make a similar mistake? It is difficult for your eyes to go back and forth from the Bible to the copy. So sometimes scribes tried to copy the Bible through dictation. This was a little quicker and easier. A reader stood in front, like a teacher in front of a class of students. The reader dictated the words of the text, and the scribes wrote them down as carefully as they could. Unfortunately, there are times when words sound alike. Did the reader mean “right, rite, or write”?

有时候抄本之间的拼写会彼此不同。有时候行或词会在无意间被重复或被遗漏。试试看徒手抄录一下以赛亚书，难道你不会偶尔犯这类错误吗？你的眼睛在圣经与抄本之间来回，这绝不轻松。所以，有时候抄写员就会试着通过听写的方式来抄录圣经。这样就会稍微快些，也会稍微轻松些。一位朗读者站在一些抄写员的面前，就像教师站在学生面前。这位朗读者口述文本，抄写员尽可能仔细地将内容写下。不幸的是，有时候有些词儿听起来很相似。这位朗读者是在说“协、鞋还是邪呢？”

Sometimes scribes tried to “correct” the copy that they were copying. They thought that they spotted a grammatical mistake and aimed to correct it. Or maybe they thought that someone had incorrectly copied a verse, because it was not identical to another verse. Sometimes, they made these grammatical adjustments. Finally, there were some who wanted to help support the doctrine of God’s Word, so they made some adjustments for the sake of doctrine. One prime example of this is 1 John 5:7,8 (called the Comma Joanneum), which teaches the doctrine of the Trinity. Erasmus (who published a Greek New Testament at the time of Luther) was challenged because he had left words out of his text (see NIV footnote). He responded that if anyone could produce a single Greek manuscript that contained these words, he would include them in the text.

Apparently a manuscript was made to order in 1520, and Erasmus was forced to put the words in. The King James translators followed this inclusion also.

有时候，抄写员会尝试“纠正”他们抄录下的抄本。他们觉得他们发现了某处语法错误，于是就想予以纠正。或者他们觉得有人错误地抄录了某节经文，因为这节经文与他在另一处看到的经文有所不同。有时候，他们会采取这些语法上的调整。最后，还有一些人想要为维护上帝话语的教义出一点力，于是他们就为教义的缘故对抄本作出了一些调整。约翰一书 5:7,8（人称之为“the Comma Joanneum”，即约翰所写的一段话）就是一个显著案例，被人用以教导三位一体。由于伊拉斯谟（此人于路德时代出版了希腊语圣经）在他的文本中省略了一些内容，所以他受到了一些挑战（见 NIV 注脚）。他的回应是：“要是有人能给大伙儿一份包含这些内容的希腊文手稿，我就会把它们纳入文本之中”。1520 年，手稿必须按要求打印，伊拉斯谟被迫将这些内容加了进去。钦定版的译者也将这些内容加入了文本之中。

Very reliable copies

非常可靠的抄本

If we still had the original autographs of the Bible, we wouldn't have to deal with so many copies. But, none of the autographs exist. We are left to work with copies of the autographs, or even copies of copies. Perhaps the Lord was preventing people from adoring or venerating the autographs. Yet we still have the original text that was on those autographs, preserved in reliable copies from various areas of the ancient world.

如果我们手头存有圣经的原始手稿，那我们就不用应对如此多的抄本了。但是，没有一份原始手稿被保存了下来。于是我们只好使用原始手稿的抄本，甚至抄本的抄本。也许主是在用这种情形阻止人们敬拜或尊崇手稿。然而，我们仍然拥有原始手稿中的原始文本，它们被保存在那些来自古代不同地区的可靠手稿之中。

The Old Testament Hebrew manuscripts that have survived are so uniform that most pastors will rarely have to study a textual variant in Hebrew. The main text is the Hebrew Masoretic text. This text was reliably copied by the Masoretes (Jewish scribes who standardized the Hebrew text from A.D. 700–950). This text is reproduced in the Hebrew text called Biblia Hebraica Stuttgartensia (the Stuttgart text of the Hebrew Bible). This represents one of the oldest manuscripts of the Hebrew Bible that is known today (copied around A.D. 1000). While there are few variants that require intensive study, it can be helpful to consider a few other witnesses to the Old Testament text.

幸存下来的旧约希伯来文手稿一致性颇高，大多数牧师都不太需要研究不同的希伯来文手稿。主要的手稿是马索拉希伯来语抄本。该文本可靠度较高，由马索拉文士（那些于公元 700-950 年间将希伯来文本标准化的犹太抄写员）抄录。该文本被翻印在希伯来语圣经斯图加特文本（Biblia Hebraica Stuttgartensia）之中。该文本代表现存的希伯来语圣经最古老的手稿之一（与公元 1000 年左右被抄录）。虽然只有少量异文需要深入研究，但参考一些其它的旧约文本见证可能也会带来益处。

The Samaritan Pentateuch is the text of the Samaritans, who were separate from the Jews. The Septuagint (LXX) is a Greek version of the Old Testament translated around 250 B.C.

撒玛利亚于犹太人不合，他们所使用的文本叫作撒玛利亚五经。七十士译本（LXX）则是希腊语版本的旧约圣经，译于公元前 250 年左右。

The Dead Sea Scrolls caused great excitement when they surfaced in 1947. A 15-year-old Bedouin goat herder was apparently chasing a stray goat south of Jericho and about one mile west of the Dead Sea. He happened to enter a cave where he found jars with leather scrolls. Eventually his discovery became known to scholars who explored the area and found many manuscripts from the Qumran community. This discovery meant that scholars could compare some readings of our current copies of the Hebrew Old Testament with the Dead Sea Scrolls that dated back to the first century A.D. Perhaps the greatest find was a complete copy of the book of Isaiah. Comparisons with this text revealed how amazingly accurate and precise the Masoretic text really is. While a significant number of variants did turn up after comparing the Dead Sea Scroll copy of Isaiah with the Masoretic text, the vast majority of these involve spelling differences. No variants affect any doctrine of Scripture. In the case of Isaiah, modern translations of the Bible generally adopt the Dead Sea Scrolls' version of a passage in about a dozen cases. Some might argue that less than half of these were really necessary adoptions. Footnotes at the bottom of the text will usually explain the cases when translators choose a text other than the standard Masoretic text.

死海古卷现身于 1974 年，当时还引起了不小的轰动。一名 15 岁的贝都因牧羊人当时正在耶利哥以南、死海以西约一英里处追赶一头迷路的山羊，随后碰巧进入了一个山洞，就是在那里，他发现了几个装有皮革卷轴的罐子。最终，那些在该地区探索的学者得知了他的发现，并且又发现了不少来自昆兰社区的手稿。这一发现意味着学者可以将我们现在的希伯来文旧约与公元一世纪的死海古卷进行对比。也许其中最伟大的发现就是一份完整的以赛亚书。与该文本对比之后，我们就看到了马索拉抄本的异常精准度。虽然在对比死海古卷的以赛亚书和马索拉文本之后，人们确实发现了不少异文，但其中绝大多数都只涉及拼写差异。没有任何异文会对圣经教义产生影响。就以赛亚书而言，当代圣经译本通常在十几种情况下都会采用死海古卷来翻译某段经文。有些人可能认为，其中真有必要采纳死海古卷的经文只有不到一半而已。当圣经译者没有选择标准马索拉抄本而是其它抄本的时候，文本的注脚通常都会给出相应的解释。

When comparing the Old Testament Scriptures with the New Testament, there are definitely fewer manuscripts of the Old Testament to study. When the Old Testament witnesses differ on a given word or phrase, the Masoretic text is usually taken as the starting point. If two or more of the other sources agree against the Masoretic text, the translator/interpreter will carefully consider the case, in the light of the context, to try to determine which reading represents the original wording of the inspired autograph. But when one considers the amount of material in the Old Testament, these cases are rare.

比起新约圣经，可用来学习的旧约手稿确实要少得多。当旧约的手稿对某特定单词或词组持不同意见时，马索拉抄本通常会用作参照的起点。针对某一段经文，若有两份或两份以上手稿反对马索拉抄本，那么译者或解经家就会按语境仔细考量，尝试确定哪份手稿所呈现的内容源自受神默示的原始手稿。但是考虑到旧约的手稿数量，这种情况确实极为罕见。

With respect to the New Testament Scriptures, we have many copies to study. The inspired autographs were written in the last half of the first century. We have very early copies of the New Testament Scriptures. The papyri are papyrus copies written in capital letters of the Greek language, made from A.D. 100 to 400. We have less than one hundred of these, but they are very valuable. Uncials also have capital letters in the Greek language. They were made of parchment and copied from A.D. 300 to 900. We have hundreds of uncials. Minuscules were also made of parchment but were copied with small letters in the Greek language. We have thousands of minuscules, but they

were made later (A.D. 800–1500). Lectionaries are also parchment copies from the same period of history as the small-letter Greek, but these were intended for use in worship services. Early Christian church fathers often quoted the Bible. When they did so, they became early witnesses to the various verses of the Bible. Finally, it can be helpful to consult early translations (versions) of the Bible in languages such as Armenian, Coptic, Ethiopic, Georgian, Gothic, Latin, and Syriac. These early versions can help us decide if a certain reading was present at that time or not.

而对于新约圣经而言，我们手头却有许多手稿可以用来学习。受神默示的新约原稿于一世纪后半叶写成。我们拥有新约圣经的早期手稿。纸莎草抄本用希腊语大写字母写成，制于公元 100-400 年间。这类手稿在我们手里不到一百份，极其珍贵。希腊语也有安色尔字体的大写字母，用羊皮纸制成，抄录于公元 300-900 年，我们手里有几百份这样的手稿。希腊语小写字母也用羊皮纸制成，这类手稿我们手里有好几千份，但它们都抄录于较晚期（公元 800-1500 年）。与希腊语小写字母一样，诵读经段也抄录在同一时期的羊皮纸上，但它们用在礼拜仪式中。早期基督教教父经常会引用圣经，于是他们也成了不同经文的早期见证人。最后，查阅早期翻译的圣经版本也颇有益处，如亚美尼亚语版，科普特语版，埃塞俄比亚语版，格鲁吉亚语版，哥特语版，拉丁语版和叙利亚语版。这些早期的版本都可以帮助我们判断当时某段经文是否存在。

Variants

异文

Most questions about variants (differences between manuscripts) are easily answered so that there is no doubt about the text. Bible-believing scholars have written that there is no real question about 99.9 percent of the New Testament text. However one counts the variants, it is clear that we are talking about less than one percent of the Bible text. The few questionable cases that remain have no bearing or impact on any doctrine of Scripture. When pastors study their Hebrew and Greek texts, they are working with the very words of God. The existence of variants means that sometimes there might be a question about whether this or that word is the original reading of God's verbally inspired Word.

大多数关于异文（手稿之间的不同）的问题都可以被轻松化解，以至于我们可以不用对文本心存什么疑惑。一些相信圣经的学者表明，新约 99.9% 的文本都没有什么太大问题。无论我们如何看待异文，很明显我们都只是在讨论不足 0.1% 的圣经文本。剩下的那些存疑案例不会对任何圣经教义产生任何影响。当牧师研读希伯来文和希腊文文本时，他们正是在研读神的话语。异文的存在不过表明，关于哪个词才是上帝逐字默示的原始文字，有时可能会存在一些疑问。

Perhaps a word is needed about “variant counts” that are sometimes stated with such large numbers. Anyone who reads on this topic knows that there are supposed to be large numbers of variants. Realize, though, how they were counted. If one manuscript had one spelling error and that error was copied into 1,000 more copies, that would be 1,001 variants right there! Yet, by comparing these 1,001 manuscripts with other earlier manuscripts, we can see what happened. So, really the larger numbers can be deceptive.

也许我们有必要使用某个词来表示“异文总数”，毕竟有时我们要应对大量的异文。正在阅读该话题的人都知道目前早有大量异文的存在。不过，我们得了解它们是如何被计数的。如果一份手稿有一个拼写错误，而这个错误又被抄录了 1000 多份，那我们手头就会有 1001 份异文！然而，将这 1001 份手稿与其它早期

手稿进行对比，我们就可以看到哪里出了问题。因此，数量巨大也可能具有欺骗性。

A few variants present questions that do not have obvious answers. This should not trouble us. For example, after evaluating all available manuscript evidence, 1 Timothy 6:5 seems to conclude with the words “Withdraw yourselves from such people [false teachers].” But, these words do not appear in the NIV. They do appear in the King James Version, the New King James Version, and footnotes of other versions. Whether these words are included in 1 Timothy or not, Scripture teaches in other places that God’s people are to avoid false teachers (see Romans 16:17; Titus 3:10; 2 John 10). The question is this: Did the Holy Spirit move the apostle Paul to write those words in this particular verse? What was in the autograph?

一些异文带来的问题并不容易解决，但我们不应为此感到困扰。例如，在评估完所有现存的手稿证据之后，我们发现提摩太前书 6:5 的结尾似乎如下：“你们要远离这些人（假教师）。”然而，我们却并未在和合本中看到这些话。不过，我们却可以在钦定版中看到这些话，其它版本的注脚也不例外。无论这些话是否原本就位于提摩太前书中，圣经都已在其它地方教导神的百姓当远避假教师（罗马书 16:17；提多书 3:10；约翰二书第 10 节）。问题不过在于：圣灵是否感动使徒保罗在这句特定的经文中写下了这些话？原始手稿的内容为何？

Evaluating the copies

评估抄本

How do we answer such a question? What approach or method should we use to evaluate the copies of Scripture that are available to us? This task of collecting the manuscript evidence, recording it, and assessing it is often called textual criticism. Maybe this is not the best use of terms, because it sounds too similar to negative criticism or the historical-critical method. Actually, the negative critics place themselves over the Bible and judge what God inspired the original writers to write. Textual criticism involves evaluating the copies of the Bible that have come down to us in an attempt to preserve the verbally inspired text of God’s Word. Today we have thousands of copies of the New Testament in the original Greek language. What method of evaluation should we follow? Some just choose one particular text and virtually ignore all others. Others try an eclectic approach of picking readings from all of the manuscripts.

我们如何回答以下问题：我们应该用什么方法来评估我们手头的圣经抄本呢？这种收集、记录和评估手稿证据的工作通常被称为文本批判。也许该术语并不是最好，因为这种叫法听起来像极了消极批判法或历史批判法。确实，消极批评家将自己置于圣经之上，并对神默示原作者所写的内容作出裁决。但是文本批判却涉及评估那些流传下来的圣经抄本，并竭力保存上帝逐字默示的文本。今天，我们有成千上万份希腊语新约原文圣经抄本。我们应该采取什么方法去评估这些抄本呢？有些人只是选择某特定文本，却几乎忽略了所有其它文本。还有一些人则尝试折衷的方法，从所有手稿中选取一些来阅览。

There really ought to be an objective approach, an approach that is not based purely on some scholar’s opinion. Perhaps it is an objective approach to choose one text and remain with it, while choosing to ignore all the other copies that have become available to us. It probably will not make any real doctrinal difference. But is it wise to ignore other very ancient manuscripts that the Lord has preserved for us?

我们确实应该采用某种客观的方法，某种并非纯粹基于某些学者观点的方法。也许，选择一种文本且持续仅使用该文本而选择忽略我们可以获得的所有其它抄本是一种客观的方法。它可能不会引起任何真正的教义差异。但是忽略上帝为我们保存的其它非常古老的手稿是一种明智的做法吗？

Another objective approach involves counting all the manuscripts and deciding to agree with the majority every time. This approach seems to make sense at first, until you learn that most manuscripts (in terms of numbers) are dated rather late in time. So this would give the most weight to later manuscripts.

另一种客观的方法是统计所有的手稿，每次都采用大部分手稿所呈现的文本。这种方法乍看有些道理，但是当你得知多数手稿（就数量而言）都抄录于较晚期之后，你就不得不再做考虑。所以，这种做法会让较晚期的手稿更有参考价值。

Still others decide to favor one series of manuscripts, for example, those from Alexandria, Egypt. Many scholars do favor the Alexandrian witnesses over all other witnesses. Perhaps this is not the best approach either, because it fails to give proper weight to other witnesses that are equally early.

还有一些人决定看好某个系列的手稿，例如，埃及亚历山大手稿。比起其它见证，不少学者确实更加看好亚历山大手稿。可能这也不是什么上策，因为这就轻视了那些同样早期的见证。

Wouldn't it be a better approach to be willing to examine all of the available evidence, collect the data, and give strongest weight to the earliest readings? After all, later manuscripts are copies of copies of copies. These later manuscripts may be very reliable, but wouldn't it make sense to look at the manuscripts that preceded them? Also, rather than leaning entirely on one area where manuscripts were produced, wouldn't it be wise to consider the copies from all areas of the Mediterranean world? This approach might be called the early and widespread approach. It seeks to evaluate all of the available evidence. It aims to give the most weight to the earliest witnesses to the text. It strives to analyze what was produced all over the known world.

试试查考所有可用的证据，收集数据，且最看重那些最早期的抄本，这难道不是更好的方法吗？毕竟，晚期的手稿都是抄本的抄本。这些晚期的手稿也许非常可靠，但看看早期的手稿难道不合理吗？此外，与其完全依赖于一份手稿的所在地，考虑一下地中海世界所有地区的抄本难道不是明智之举吗？我们可以称这种方法为早期广泛流传法。该方法尝试评估所有可用的证据，让最早的文本见证最受重视，并竭力分析目前世界已有的所有资源。

According to this approach, a pastor or Bible scholar might make a chart that looks something like this:

按照这一方法，牧师或者圣经学者也许可以制作某个如下表格：

A.D.	North Africa	Gaul/ Italy	Asia Minor	Syria	Palestine	Egypt
公元	北非	高卢/意大利	小亚细亚	叙利亚	巴勒斯坦	埃及
up to 100						
1-100						
100-200						
100-200						
200-300						
200-300						

300-400

300-400

400-500

400-500

500-600

500-600

Those witnesses that could be inserted in the earliest boxes would be given the most “weight” in such an approach. Those readings that are earliest and in most columns are likely the original readings from the autographs. The witnesses that include a given variant might be coded with one color, while those that omit it could be colored a different color. By completing and evaluating such a chart, pastors and Bible scholars can often determine which reading appears earliest and is the most widespread (that is, appears in most areas of the Mediterranean world). If there is not a clear-cut difference on such a chart, the pastor or Bible scholar can look at other internal evidence. The reading that seems least likely to have been inserted by a scribe is probably the original wording. There are other factors that could be considered, but this is a basic working approach to evaluating variants in the text.

在这种方法中，那些最早的见证得到了最大程度的“重视”。那些最早、又在列表中最多出现的文本很可能就是原始手稿中的文本。包含给定异文的抄本可以用一种颜色标记，而那些省略它的抄本则可用其它颜色标记。通过制定该图表并予以评估，牧师和圣经学者通常就可以确定哪一文本出现得最早、最为广泛（即出现在地中海世界的大部分地区）。如果在这样的图表上没有明显的差异，牧师或圣经学者则可以查看其它的内在证据。而最不可能被抄写员插入的文本可能就是原始文本。我们还可以考虑其它因素，但这是评估文本异文的基本方法。

What about verbal inspiration?

逐字默示呢？

Do variant readings in Bible copies prevent God’s people from believing that we still have God’s verbally inspired Word? This is a very important question that requires a careful answer. Yes, we still do have God’s verbally inspired Word! However, in a very, very few cases, we may not always be absolutely sure today which particular word or phrase was in the original autograph. God did preserve his Word! We might wish that photocopiers had been invented when the Bible was first written, but God did preserve his Word with hand copies. While the copiests were not divinely inspired, they did reliably transmit the text. Let us not pass thoughtlessly right past the fact that the original reading is established without a serious doubt in almost all cases. When we talk about variants, we are talking about considerably less than one percent of the Bible text. God has preserved his Word! There is no doubt about any doctrine. And in no case do we lack the original words of the autograph. The difficulty lies in the fact that sometimes we today are not always certain of which reading, in far less than one percent of the text, is the original reading. In most cases, there are two possible choices, and an honest and sincere decision needs to be made. Do you include this word or not? In other words, is it most likely that the inspired author wrote this word or that a later copyist inserted it here? Is this word the original, or is it that word? In other words, did the inspired author write this word or that word here? One of them is divinely inspired. One

is probably a copy error. Most of these questions have clear answers. A few of them are less clear to us.

圣经的异文是否会让神的百姓不再相信我们仍然拥有上帝逐字默示的话语呢？这是一个非常重要的问题，我们得谨慎回答。是的，我们仍然拥有上帝逐字默示的话语！然而，在非常非常少的情况下，我们今天可能并不总能绝对确定原始手稿中的某个特定单词或词组。上帝确实保存了他的话语！我们可能希望复印机在圣经刚写出来的时候就已被发明，但是上帝确实用手抄的方式保存了他的话语。虽然抄写员并未受神默示，但他们也确实将文本传了下来，并且非常可靠。让我们不要轻率地忽略这样一个事实，即在几乎所有情况下，原始文本都不存在什么重大问题。当我们讨论异文时，我们讨论的只是那些远远少于圣经文本百分之一的内容。上帝已经保存了他的话语！任何教义都毫无疑问。在任何情况下，我们都不缺少原始手稿中的原始内容。困难在于，今天，我们有时候并不总是确定哪些文本才是原文。但这些文本却远远少于总文本的百分之一。在多数情况下我们都有两个选项，并且我们需要做出真诚的决定。你是否纳入了这个词？换句话说，这个词很可能是受神默示的作者写的，还是后期的抄写员插入的？这个词是原文内容，还是那个词是？换句话说，受神默示的作者在这里写的是这个词还是那个词？其中之一受神默示，另一个则可能是抄写错误。这些问题大多都有明确的答案，而其中一些我们则不太清楚。

Consider the example of Revelation 1:5. If you read the King James Version of the Bible, you will read the words “Unto him that loved us, and washed us from our sins in his own blood.” If you read the NIV, you will read the words “To him who loves us and has freed us from our sins by his blood.” The words in italics come from two different Greek words. The two words in the Greek language differ in only one letter. The KJV has translated the Greek word *lousanti*, while the NIV has translated the word *lusanti*. Some scholars believe that these words were once pronounced the same. Clearly, no doctrine is going to change from this one case. Both are true, doctrinally. Christ did wash us from our sins in his blood, and he did free us from our sins by his blood. Either is a correct gospel statement. But which word was in the divinely inspired autograph written by the apostle John? This is a more difficult question. The NIV might have the reading that seems more likely, but the KJV’s reading remains possible.

让我们来看看启示录 1:5 的例子。如果你阅读钦定版圣经，你会读到这样的话：“他爱我们，用自己的血将我们洗净，使我们脱离了罪。”而如果你读的是新国际版圣经，你就会读到这样的话：“他爱我们，用自己的血释放我们，使我们脱离了罪。”此处两个斜体词源自两个不同的希腊词。这两个词在希腊语中只相差一个字母。钦定版翻译的是希腊文 *lousanti*，而新国际版翻译的则是希腊文 *lusanti*。一些学者认为这两个词那时发音相同。很明显，没有任何教义会因为这个案例而发生改变。就教义而言，两种翻译都是正确的。基督用他的血洗净我们，使我们脱离了罪；基督用他的血释放我们，使我们脱离了罪。两者都是正确的福音表述。但是使徒约翰受神默示写下的是哪个词呢？这是一个更难的问题。新国际版呈现的文本似乎更有可能，但钦定版也不是没有可能。

So to return to our question: Do such variants destroy the doctrine of verbal inspiration? Clearly they do not. God did inspire every word of the original autographs. However, copyists and translators were not inspired, so some mistakes can creep into a given copy from time to time. In the case of Revelation 1:5, one of the two readings (“washed” or “freed”) is the original reading. We have the original reading, but in a very, very few cases it might be hard to decide which particular word is the very one written by inspiration of the Holy Spirit in a particular passage.

回到我们的问题：这些异文是否破坏了逐字默示这一教义呢？显然并没有。原始手稿的每一个字都受神所默示。然而，抄写员和翻译员并未受到默示，所以一些错误可能会时不时地混入某份特定的抄本中。在启示录 1:5 这个例子中，原始文本二者（“洗净”或“释放”）必居其一。我们拥有原始文本，但在非常非常少的情况下，我们可能很难确定在某段特定经文中哪个词才是由圣灵所默示的。

Obviously, opponents of verbal inspiration would like to make more of this than it is. If they are trying to destroy the scriptural doctrine of verbal inspiration so that they can take away some part of the Bible that doesn't please them, they will not ultimately succeed. For as Peter explained by inspiration of the Holy Spirit: "All men are like grass, and all their glory is like the flowers of the field; the grass withers and the flowers fall, but the word of the Lord stands forever." And this is the word that was preached to you" (1 Peter 1:24,25). The meaning of God's Word remains. The doctrines will not change. And Christ's words will remain true. "Heaven and earth will pass away, but my words will never pass away" (Matthew 24:35).

显然，反对逐字默示的人定然不会就此罢休。但是，他们若想要摧毁圣经逐字默示的教义，以为这样就可以删除圣经中那些让他们感到不满意的内容，那么他们就绝不会得逞。彼得被圣灵感动，如此说到：“‘因为凡有血气的，尽都如草，他的美荣，都像草上的花。草必枯干，花必凋谢。惟有主的道是永存的。’所传给你们福音的就是这道”（彼得前书 1:24,25）。上帝话语的意思仍是它所传达的意思。教义不会改变。基督的话仍是真理。“天地要废去，我的话却不能废去”（马太福音 24:35）。

What about Bible Translations?

圣经翻译呢？

Have you ever heard someone speak in a foreign language? What did it sound like? You might describe the sounds as “nonsense.” What may have sounded like nonsense to you was certainly not nonsense to the person speaking the foreign language. To the speaker, the sounds communicated meaning. But you did not understand the meaning because the language was unfamiliar.

你听过别人说外语吗？外语听起来如何呢？那些响声对你而言也许就像“乱码”。但是，对你而言的乱码对那位说这门外语的人而言可不是什么乱码。对于这位说话者而言，这些响声传递着意义，而你无法理解其中的意义则是因为你并不熟悉这门语言。

Ever since the tower of Babel, people have been separated by different languages (Genesis 11). The Holy Spirit bridged this language gap at Pentecost when he enabled the apostles to speak in foreign languages/ tongues (Acts 2). The miracle exempted the apostles from spending time learning those languages. They were permitted to omit the long process of learning so that the gospel of Jesus Christ would be proclaimed without delay to people who spoke and understood those foreign languages. That miracle ceased with the apostles, so today those who wish to speak a foreign language must take the time to learn it. God has given some people a greater capacity for this than others, but there must be some type of process for learning. This process might take place rather naturally, as children learn language in the home, but some time and effort are required.

自从巴别塔事件以来，人类就因语言不同而彼此分散（创世记第 11 章）。五旬节期间，圣灵叫使徒能够说外语/方言，藉此弥合了这一语言鸿沟（使徒行传第 2 章）。该神迹免去了使徒花时间学习那些语言的过程。上帝允许他们免去漫长的学习过程，这样一来，他们就可以毫不拖延地将耶稣基督的福音向那些口说又理解这些外语的人宣讲。这神迹在使徒时代就停止了，所以今天那些想说外语的人必须花时间去学习。上帝赐给一些人这方面的能力强于另一些人，但各人都无法免除某种学习的过程。这一过程可能会很自然地就会发生，就像孩子们在家里学习语言一样，但需要花上一些时间，付出一些努力。

Biblical languages

圣经语言

It is practically a necessity for pastors to at least be able to study the Bible text in Hebrew and Greek. Luther agreed with Augustine that “a Christian teacher who is to expound Scripture has need also of the Greek and the Hebrew languages.”⁴⁶ God chose

to have his Holy Word originally written in these languages. The inspired text of the Old Testament was written in Hebrew (Ezra 4–7 and Daniel 2–7 are in Aramaic). The New Testament Scriptures originally were written in the Greek language. The Greek used in the New Testament was the common, international language of the first century Mediterranean world (Koine Greek). Both of these languages are marked by identifying characteristics. Both are precise means of communication.

牧师至少得有能学习希伯来文和希腊文的圣经文本，实际上这点是有必要的。“一名诠释圣经的基督教教师，也需要掌握希腊语和希伯来语”⁴⁶，路德同意奥古斯丁的这一观点。上帝选择用这些语言来书写他的圣言，受神默示的旧约文本以希伯来语写成（以斯拉记第 4-7 章和但以理书第 2-7 章以亚兰语写成）。新约圣经最初则以希腊语写成。新约中使用的希腊语是一世纪地中海世界通用的国际语言（通用希腊语）。这两种语言都标有各种可识别的特征，都是精密的沟通方式。

Hebrew is written and read from right to left (backwards to the English reader). A Hebrew book begins where an English book would end. None of the Hebrew letters really resemble any English letters. An example of the Hebrew text of the Bible is Psalm 23:1 printed below:

希伯来语自右向左书写与阅读（英语读者得倒读）。希伯来语书本始于英语书本的尾部。希伯来语字母与英语字母毫无相似之处。以下经文为希伯来语圣经的一处样本，引自诗篇 23:1:

מִזְמוֹר לְדָוִד יְהוָה רֹעִי לֹא אֶחָסֵר:

The Greek language of the New Testament was particularly well-suited for mission work in the early years of the New Testament because it was recognized throughout the civilized world at that time. After he completed his conquests, Alexander the Great made Greek the official language in the countries he conquered. Greek seems similar to English because it reads from left to right. Some Greek letters resemble English letters of the alphabet. An example of the Greek language of the New Testament is Romans 3:28 printed here:

新约希腊语尤其适用于新约早期的宣教事工，因为当时的文明世界都认得这门语言。亚历山大大帝完成征服之后，就让这门语言成了他所征服的国家的官方语言。希腊语与英语类似，因为它自左向右阅读。一些希腊语字母与英语字母类似。以下经文为新约希腊语的一处样本，引自罗马书 3:28:

λογιζόμεθα γὰρ δικαιοῦσθαι πίστει ἄνθρωπον χωρὶς ἔργων νόμου.

When people could not understand Hebrew or Greek, the work of translation became necessary. Translation is the attempt to transmit or communicate the meanings of words from one language to another. A version of the Bible is really a translation of the Bible from the original language into another language. A paraphrase is an attempt to convey the general sense of the original text by using a rather free equivalent or explanation of the original text. For example, many of the Aramaic Targums were paraphrases of the Hebrew text, intended to make God's Word more understandable to people who spoke Aramaic.

因为有些人不懂希伯来语或希腊语，所以翻译工作就不可或缺。翻译就是将一种语言的意思用另一种语言来传达，圣经的某个版本实际上就是原文圣经被翻作另一种语言的译本。意译则是尝试使用相对松散的原文对等内容或原文诠释来传

达原文的大意。例如，亚兰语塔古姆的许多内容就是对希伯来语文本的意译，目的是让说亚兰语的人更容易理解神的话语。

Ancient versions of the Bible

圣经的古代版本

The most famous ancient Bible version of the Old Testament Scriptures is the Septuagint (meaning 70). Beginning around 250 B.C. Jewish scholars in Alexandria, Egypt, translated the Hebrew Old Testament into the Greek language. One legend claims that this work was done by 72 scholars in 72 days. While the name Septuagint (LXX) seems to stem from that or a similar idea, the details of this legend are considered to be fictitious. Many New Testament Christians used the Septuagint. The inspired writers of the New Testament often quoted from this version. There were various revisions of the Septuagint. In general, the quality of the translation could be described as inconsistent. Some books were translated more literally than others.

旧约圣经最有名的版本是七十士译本。埃及亚历山大的犹太学者于公元前 250 年左右开始着手这项翻译工程，他们将希伯来语旧约圣经翻译为希腊语。一则传说表明这项工作由 72 名学者在 72 日内完成。七十士 (LXX) 这个名字似乎源自该传说或某类似概念，但是这个传说的一些细节却被人认为纯属捏造。许多新约基督徒都会使用七十士译本。受神默示的新约作者通常都会引用该版本的经文。七十士译本经多次修订。总体而言，该译本的质量可以说是良莠不齐。有些书卷的译文要比其它书卷更接近字面义。

Scholars believe that most Jews who lived in Israel at the time of Christ spoke Aramaic. A similar language appears to have been common in Syrian Antioch. This large city became the mission base of the apostle Paul. The common language of the early Christians who lived around Syrian Antioch was Syriac. One of the earliest translations of the Old and New Testaments was made in this dialect of Aramaic. The Syriac Peshitta became the common Bible for people who spoke this language. The Old Testament portion of this version appeared around A.D. 200. The standard Syriac version of the New Testament is generally recognized as a fairly faithful early version.

一些学者相信住在以色列的大多数犹太人在基督时代都说亚兰语。叙利亚安提阿的通用语言似乎就与亚兰语近似。这座大城市成了使徒保罗的宣教基地。住在叙利亚安提阿附近的早期基督徒所使用的通用语言就是叙利亚语。最早的新旧约译本之一所使用的就是这门亚兰语的方言。叙利亚语的伯西托本成了叙利亚语群体的通用圣经。该版本的旧约部分出现于公元 200 年左右。而标准的叙利亚语新约版本则通常被认为是一份相当忠于原文的早期版本。

Other ancient versions of the Bible in other languages include Coptic (a form of Egyptian), Sahidic (Coptic dialect in southern Egypt), Bohairic (Coptic dialect in northern Egypt), Ethiopic (Ethiopian), Gothic (Germanic), Armenian, Georgian (southern Russia by the Black Sea), and Nubian (near Egypt and Ethiopia).

其它语言的古代圣经版本包括科普特语（埃及语的一种形式），萨希地语（埃及南部的科普特方言），波海利语（埃及南部的科普特方言），埃塞俄比亚语（埃塞俄比亚人），哥特语（日耳曼语族），亚美尼亚语，格鲁吉亚语（俄罗斯南部，靠近黑海），努比亚语（埃及和埃塞俄比亚附近）。

Several ancient translations into the Latin language bear the name Old Latin. These translations were in use before Jerome translated the Vulgate. Jerome spent more than two decades working on the Latin Vulgate after Bishop Damasus of Rome commissioned him to revise the Latin Bible in A.D. 382. While Jerome was able to make

use of preceding Latin versions, he did translate from the original languages of the Bible. As is commonly the case with new Bible translations, Jerome's Vulgate was not immediately accepted. Over time people generally regarded it as the best of the Latin versions. While the Vulgate did have many weaknesses, it was "the Bible" to many people for about a thousand years. The Roman Catholic Council of Trent declared the Vulgate to be the authentic version of the Bible. It was the first version of the Bible that Gutenberg published from his printing press. Luther first read God's Word from the Vulgate.

有些拉丁语古代译本被称为古拉丁语译本。这些译本在耶柔米译成武加大译本之前就已经在被人使用了。公元 382 年，罗马主教达玛斯委托耶柔米修改拉丁文圣经，此后耶柔米花了 20 多年时间才译成武加大译本。虽然耶柔米能够使用先前的拉丁文译本，但他的武加大译本也确实译自圣经原文。就像其它全新的圣经译本一样，耶柔米的拉丁文译本也没有立即被人接受。随着时间的推移，人们都慢慢将其视为最佳拉丁文译本。虽然武加大译本确实有很多缺点，但在大约一千年的时间里，它对许多人来说就是“圣经”。罗马天主教的天特会议曾宣告武加大译本即为圣经的真正版本。这是古腾堡在他的印刷厂出版的第一版圣经。路德最初也是在武加大译本中读到了上帝的话语。

Luther's German Bible

路德的德语圣经

There were several German versions of the Bible before Dr. Martin Luther began his work of translating. These translations were apparently of very poor quality. Luther began translating the New Testament from the Wartburg Castle in the last few weeks of 1521. He was finished by March of 1522. The speed and quality of the translation remains astonishing. While Luther completed the work of translating the New Testament from Greek into German very rapidly, his work on the Old Testament proceeded much more slowly. He began the Old Testament translation in 1522 and finished in 1534. He often commented that Hebrew did not want to become German. Luther made use of a committee of scholars who met in his home to discuss the translation. Luther continued to revise his translation, seeking to improve it, until his death. Luther always carried with him the latest version of the text. The last version of the German Bible that Luther himself worked on became the standard German translation for many years.

在马丁·路德博士着手翻译圣经之前，德语圣经已经存有若干版本。这些译本显然质量堪忧。1521 年的最后几周，路德在瓦特堡城堡中着手翻译新约，并于 1522 年 3 月完成工作。他翻译的速度和质量即使在现在看来仍旧卓尔不群。路德将新约由希腊语翻至德语的速度确实飞快，但是他翻译旧约的速度却要慢得多。他于 1522 年开始翻译旧约，并于 1534 年完成工作。他常常调侃说，希伯来人可不想成为德国人。路德招集一批学者成立了一个委员会，他们聚在他的家中讨论翻译事项。到死之前，路德都在不断修订他的译文，寻求改进。路德总是随身携带着最新版本的圣经，他所翻译的最终德语译本在很长一段时期内都是标准的德语圣经译本。

Luther's methods and views on translation are widely regarded as the model for proper Bible translating. Luther tried to find just the right word in German to express the original meaning. Sometimes Luther went to the butcher to find just the right term for the body part of an animal. To a large degree, Luther's translation standardized the German language. Luther's principles of Bible translation involved sound judgment and

understanding of the Bible text. He admits that his committee's choice varied according to particular cases, "at times strictly to retain the [literal] wording, at times merely to give the sense."⁴⁷ In other words, Luther was not a strict literalist, but he did value the Bible's very words. He wrote:

路德的翻译法和翻译观被许多人视为正确翻译圣经的典范。路德试图在德语中找到恰当的词汇来表达原意。有时，为寻找合适的术语表达动物身体的某一部分，路德就会去找屠夫问话。路德的翻译在很大程度上使德语得到了标准化。他翻译圣经的原则涉及对圣经文本的清晰判断与理解。他承认，他的委员会在翻译时所作出的选择会根据具体的情况而有所不同，“有时会严格保留（字面义的）措辞，有时只会呈现意义。”⁴⁷ 换句话说，路德并非一名严格的字面主义者，但他确实看重圣经中的每一个字。他曾如此写到：

What purpose does it serve unnecessarily to abide by the words so rigidly and strictly that people can get no sense out of them? Whoever would speak German must not use Hebrew idioms; but if he understands the Hebrew writer, he must see to it that he grasps his meaning and must think: Now let me see. How does a German speak in this case? When he has the German words that serve the purpose, then let him dismiss the Hebrew words and freely express the sense in the best German he is capable of using.⁴⁸

毫无必要地严格遵守这些话的字面义，以致人们无法理解其中的任何意义，这有什么好处呢？说德语的人一定不要使用希伯来语的习语；但如果这个人理解希伯来语作者，他就必须注意领会该作者想要表达的意思，并且必须这样思考：现在让我来看看，在这种情况下，德国人会怎么说话呢？若他有了达到同样效果的德语词汇，那就让他抛开希伯来语词汇，并且用他所能使用的最佳德语去自由地表达其中的意思吧。

⁴⁸

One example of a Hebrew idiom is an original text that says the Lord's "nose was hot for him." To merely print that in our Bibles would make little sense to anyone unfamiliar with this Hebrew phrase. It is more helpful to translate that phrase, the Lord "was angry." Although each word of the Bible is important and one should not take liberties in departing from the original text, slavishly literal translations can be very difficult for most people to understand.

说到希伯来语的习语，比如圣经原文中某处说主的“鼻子对他而言很热”。对于不熟悉这个希伯来语短语的人而言，单是把它印在圣经上并没有什么意义。把这个短语翻成“主发怒了”会更有帮助。圣经中的每一个词汇固然都很重要，人也不应该随意偏离原文，但对于大多数人而言，盲目的逐字译文也很难让他们理解。

Luther's translation set the standard of a sound Bible translation for many years. One of the reasons that Luther's translation excelled was his God-given faith. Luther believed that Bible translation "requires a genuinely pious, faithful, diligent, God-fearing, experienced, practiced heart."⁴⁹ Sometimes a person's beliefs (whether Catholic, Lutheran, Reformed, or even critical) can influence and affect the character of a Bible translation.

路德的译本在很长一段时期内都是可靠圣经译本的标准。路德的译本出类拔萃的理由之一就是拥有上帝赐给他的信心。路德相信，翻译圣经“需要一颗真正敬虔、忠于神、勤勉、敬畏神、熟练、老练的心。”⁴⁹ 有时候，一个人的信仰（无论是天主教、路德宗、改革宗，甚至批评家）能够影响圣经译文的品质。

English versions

英语译本

While portions of the Bible were translated into some type of old English in earlier centuries, for all practical purposes the English versions seem to begin with the work of John Wycliffe (c. 1380). Wycliffe (and Nicholas of Hereford, after Wycliffe's death in 1384) translated the Bible in a very literal way from the Latin Vulgate into the English of that day, retaining even the order of the Latin words. Around 1395, John Purvey revised the translation to make it more understandable to English readers.

虽然圣经的部分内容在早前几个世纪被翻译成了某种形式的古英语，但实际上，英文圣经译本似乎始于约翰·威克里夫（约 1380 年）之手。威克里夫（1384 年威克里夫去世后，赫里福德的尼古拉斯继任）将圣经从武加大译本逐字逐句地译成了当时的英语，甚至保留了拉丁语的语序。大约 1395 年，约翰·珀维对该译本作了修订，使其内容更易被英语读者所理解。

William Tyndale, a contemporary of Martin Luther, was an English scholar with ability in both Hebrew and Greek. The texts and tools were available to him to translate the Bible from the original languages into the spoken English of his time. Leaning to some extent on Luther's translation, the Vulgate, and Wycliffe's version, Tyndale published an English translation of the Greek New Testament in 1525/1526. At first Tyndale's translation was strongly opposed and even burned. He proceeded to translate portions of the Old Testament and revised his New Testament translation before he was declared a heretic and burned at the stake in 1536. Tyndale had been accused of publishing the Lutheran teaching of justification by faith. The King James Version borrowed or adopted much of Tyndale's work.

与马丁·路德同时代的威廉·廷代尔是一位精通希伯来语和希腊语的英国学者。他可以使用当时的文本和工具将圣经从原文译成他那个时代的英语口语。廷代尔在一定程度上借鉴了路德译本、武加大译本以及威克里夫译本，他于 1525/1526 年出版了希腊语新约的英文译本。起初，廷代尔的译本遭到了强烈反对，甚至遭到了焚毁。直到 1536 年他被宣判为异教徒并被处以火刑之前，他都在继续翻译旧约的部分内容并修订他的新约译本。廷代尔因出版了路德宗因信称义的教义而遭到了指控。钦定版借鉴或采纳了廷代尔的许多成果。

Miles Coverdale, an assistant to Tyndale, published the first complete English Bible in 1535. He adopted much of Tyndale's translation and then translated the remainder of the Old Testament from Luther's German translation and the Latin Vulgate. Four years later, Coverdale published the Great Bible. The Church of England approved the use of this large text in their churches.

迈尔斯·科弗代尔，廷代尔的助手，于 1535 年出版了第一部完整的英文圣经。他采纳了廷代尔的大部分翻译成果，而剩余的旧约内容则译自路德的德文译本和武加大译本。四年后，科弗代尔出版了大圣经。英格兰圣公会批准了他们的教会使用这份巨大的文本。

The Geneva Bible (1560) and the Bishops' Bible (1568) followed the trend of revising existing English versions. The Geneva Bible was the more popular of the two. The character was more Calvinist-Reformed than Lutheran. The Geneva committee of translators tried to follow the original languages, and used italics for words not appearing in the original language. Shakespeare, the Puritans, the Pilgrims, and many common people used the Geneva Bible in their homes. Churches used the Bishops' Bible (a revision of the Great Bible).

日内瓦圣经（1560 年）和主教版圣经（1568 年）顺应了修订现存英文译本的趋势。日内瓦圣经比主教版圣经更受欢迎。其特征更倾向于加尔文改革宗，而不是路德宗。日内瓦翻译委员会尽力遵循原文，并将原文中没有出现的词汇用斜体字

表示。莎士比亚、清教徒、新移民以及许多普通老百姓都在家中使用日内瓦圣经。教会则使用主教版圣经（大圣经的修订版）。

A Roman Catholic version of the Bible called the Douay version appeared on the scene as a Catholic attempt to counteract the wide influence of the Protestant Bible translations (1609/1610). The Douay version was really just another translation of the Vulgate into less-than-smooth English.

罗马天主教版圣经——杜埃圣经也出现在了人们的视野中，天主教试图藉此来抵消新教圣经译本的广泛影响（1609/1610）。杜埃圣经实际上不过是另一份将武加大译本译作不太流畅的英语的译本。

The King James Version

钦定版

In 1604, King James I supported the idea of preparing a new translation of the Bible to replace the Geneva Bible and the Bishops' Bible. He hoped that the new English version would be a Bible common to all, read in both churches and homes. A committee of 47 men revised existing English versions on the basis of the original languages. Though the King James Version has long been called the Authorized Version, it was never really authorized. First published in 1611, the KJV was not immediately accepted. Over time, it surpassed all existing translations so that it became “the Bible” for English-speaking people. Most do not realize that there were quite a number of revisions of the KJV over the years, especially to update archaic words and expressions. In 1769, Dr. Blayney of Oxford revised the KJV for the last time.

1604 年，詹姆斯国王一世支持重新翻译圣经的筹备计划，要用新的译本代替原有的日内瓦圣经及主教版圣经。他希望全新的英语译本是大家都可以阅读的圣经，不但可以在教会阅读，也可以在家中阅读。一个由 47 人组成的委员会基于原文对现有的英语译本作修订。尽管钦定版长久以来如此命名，但它却从未真正受到钦定。该版本于 1611 年首次出版，并未立刻被接受。久而久之，对于英语群体而言，该版本超过了当时所有其它的版本，成了他们的“圣经”。大多数人并未意识到钦定版多年来屡经修订，特别是在对古代词汇与表达方式的更新上。1769 年，牛津大学的布莱尼博士对钦定版作了最后一次修订。

Over the past four centuries, many churches and Christians have regarded the KJV as a faithful translation. While generally quite close to the original text, the KJV carries a beauty of expression seldom matched by more modern versions. The KJV rendition of Psalm 23 and Luke 2, for example, have become classics through memorization and repeated usage.

过去四个世纪以来，许多教会和基督徒都视钦定版为一份忠于原文的译本。钦定版整体而言相当接近原文，但其表达之美也少有当代版本可以匹敌。例如，钦定版的诗篇第 23 篇和路加福音第 2 章就因背诵和重复使用而成了经典。

The KJV is “the Bible” for many Americans to this day. Some would like to retain it for everyday use, and there's nothing wrong with that. But there are some misunderstandings that need to be cleared up. The KJV is not the original text of the Bible. Moses and Paul did not write in Elizabethan English. A common joke that brought laughter among pastors was when someone claimed, “If the King James was good enough for Luther, it's good enough for me!” Obviously, Luther used the German language and died more than six decades before the KJV appeared. Finally, there is simply no denying that many expressions in the KJV are no longer understood by average readers. While many still do read from the KJV with benefit, it can be very

difficult to comprehend in certain passages. Test your understanding of these Bible passages from the KJV:

直至今日，钦定版对许多美国人而言仍然就是“圣经”。有些人仍然每天都在使用该译本，这也并无大碍。然而，还是有一些误解需要澄清。钦定版并非圣经原文。摩西和保罗并未用伊丽莎白的英文来书写圣经。牧师之间经常有人如此开玩笑说：“如果钦定版对路德来说够好了，那它对我来说也就够好了！”路德当然用的是德语，并且他在钦定版问世前 60 多年就去世了。最后，不可否认的是，钦定版中的许多表达方式不再为普通读者所理解。虽然许多人仍然可以从阅读钦定版中获益，但某些段落也确实很难让人理解。现在就可测试一下你对以下钦定版经文的理解：

“Jacob sod pottage.” (Genesis 25:29)

“Dead things are formed from under the waters, and the inhabitants thereof.” (Job 26:5)

“The noise thereof sheweth concerning it, the cattle also concerning the vapour.” (Job 36:33)

“Thou shalt destroy them that speak leasing.” (Psalm 5:6)

“For who can eat, or who else can hasten hereunto, more than I?” (Ecclesiastes 2:25)

“The ships of Tarshish did sing of thee in thy market.” (Ezekiel 27:25)

Most readers simply do not understand what these verses are talking about. Sometimes the problem is that some of the words of the KJV have passed out of common use. Check if you know the meaning of any of these words without a dictionary.⁵⁰

大多数读者确实不知道这些经文在说些什么。有时候，问题就是因为钦定版的一些用词在日常用语中已被淘汰了。看看你能否在不用字典的情况下就知道以下词语的意思：⁵⁰

ambassage

bruit

cast clouts

chapt

charashim

chode

collops

cracknels

gat

habergeon

hosen

kab

ligure

mallows

meteyard

murrain

naughty figs

neesed
nitre
nusings
pilled
ring-straked
sith
sottish
stacte
tabering
tatches
trode
trow
wimples
wot

It's one thing to simply not know what a word might mean, but it is quite another to think it means something that it doesn't. Some words change meaning over time. While it might have been perfectly permissible even several decades ago to say that someone was "gay" (happy), it would not be wise to say that today without a careful explanation. What would most people think of today if they heard James 2:3 read from the KJV in church? "And ye have respect to him that weareth the gay clothing." Most likely, the pastor would sense a need to explain or supply another word, realizing that people today would probably misunderstand or even be puzzled. Many pastors today are privately glad that they no longer need to squirm when reading the Palm Sunday account from the KJV (see Matthew 21:2,5,7). It's just easier today to read the word donkey instead.

根本不知道某词为何意是一回事，但误解这个词又是另一回事。有些词语的意思会随着时间的推移而发生转变。即使在几十年前，如果说某人很“快乐（gay）”，我们也都是可以接受的，但今天在说这个词儿之前如果不仔细解释一番就不明智了。今天，当人们听到钦定版的雅各书 2:3 的话，他们多数人会怎么想呢？“你们就重看那穿华美（gay）衣服的人。”最有可能的是，牧师意识到现代人可能会误解甚至困惑，也觉得有必要解释一下，或换一个词。今天许多牧师私下里都很高兴，因为当他们在阅读钦定版的棕枝主日事件时已不再需要不安了（见马太福音 21:2,5,7）。现在驴（以前叫 ass）这个词儿读起来可顺口多了。

In the KJV a mean man is a common man. Meat is food, not merely flesh. A meat offering is a grain offering. To ear ground means to till it. Goliath's target was a javelin. Going on a road could mean going on a raid. Passengers (Proverbs 9:15) are actually people who pass by, not what we commonly think of today. To prevent means to come before (similar to the Latin background of that word). Wealth is welfare and wealthy is happy instead of rich (see Psalm 66:12). Conversation refers to behavior, rather than mere discussion. To advertise means to advise, but today people would think of putting an ad in the newspaper. To refresh the bowels means to cheer the heart. A carriage was

something carried, not a vehicle. Pitiful means full of pity, not deserving of it. So 1 Peter 3:8 can say “be pitiful.” Today, that sounds strange to most people.

在钦定版中，卑贱（mean）的人可以就是一个普通人。肉（meat）是指食物，而非人或动物身上的肉（flesh），而肉祭就是素祭。让地里长穗（to ear ground）就是指耕地（to till ground）。歌利亚的戟（target）是一支矛（javelin）。上路（going on a road）可以是指去打劫（going on a raid）。乘客（passengers）（箴言书 9:15）不像我们今天的用法，是指路过的人。阻止（prevent）的意思是来到……前（与该词的拉丁语背景相似）。财富（wealth）是指福祉（welfare），富足（wealthy）只是快乐而非有钱（见诗篇 66:12）。对话（conversation）指的是行为，而不单单是讨论。公布（advertise）指的是建议，但如今人们会想到在报纸上投放广告。醒肠（To refresh the bowels）指的是鼓舞人心。马车（carriage）指的是人所携带的东西，而非交通工具。可怜（pitiful）表示充满怜悯，而非应受怜悯。所以彼得前书 3:8 可以说成“可怜点”！但这样的说法今天多数人听来都会觉得非常奇怪。

The descriptions above were certainly not intended to downgrade the value of the King James Version. Many passages remain clear enough for most people to understand. Many of today’s Christians have memorized hundreds of Bible verses from the KJV. It is good to retain these passages! No one needs to apologize for continuing to use the KJV. But, in all honesty, there are significant difficulties in using the KJV today. You may need to keep a dictionary handy. You may want to compare it to another version of the Bible in some cases. The KJV has served God’s people well for nearly four centuries. Although the New International Version finally became the best-selling Bible translation in terms of sales, it might still be true that more copies of the KJV are available in people’s homes. If the KJV is no longer the number one best-seller, it certainly appears to be a strong number two. After approximately four centuries, that is strong testimony to the level of confidence people have in this version of the Bible. Difficulties aside, the KJV is still marked by its classic, stately, and even rhythmic expressions of the English language.

以上描述并非为了贬低钦定版的价值。对于多数人而言，该译本中的许多经文还是足够清晰以至于多数人都能够理解。今天，许多基督徒都能够背诵好几百句钦定版的经文。保留这些经文是件好事！没人需要为继续使用钦定版而感到抱歉。只是，老实说，今天使用钦定版确实会面临许多困难。也许你需要随身携带一本字典。也许某些情况下你得和其它译本的圣经作比较。在过去四个世纪里，钦定版已经让神的百姓得到了充分的服侍。尽管就销售而言，新国际版圣经最终成了最畅销的圣经译本，但放在人们家中的可能更多还是钦定版。如果钦定版不再是最畅销版本，那么它也得是个不赖的老二。时间已经过了大约四个世纪，这也有力地证明了人们对于该圣经译本的信赖程度。钦定版确实难读，但它仍以其经典、庄严、甚至有节奏的英语表达而闻名遐迩。

Modern versions

当代译本

There have been many modern versions of the Bible. Those discussed in this section have been selected either because of their popularity or their quality. Not all modern translations are alike. There are three main views of Bible translation.

当代圣经译本层出不穷。这部分内容中所涉及的译本要么是因其受欢迎程度而提及，要么是因其质量。并非所有的当代译本都大同小异。常见的圣经翻译观有三种。

Literal translation attempts to reproduce word-for-word equivalents from the original languages. There are no purely literal translations, because some expressions would have altered meanings. Generally, literal versions try to translate as literally as possible, as often as possible. Some examples of literal translation are the New American Standard Bible (NASB) and the New King James Version (NKJV).

直译力图对应原文逐字翻译。但是并不存在纯粹的直译，因为有些表达方式一定会转变原来的意义。通常而言，直译本力图尽可能多地按字面翻译。一些直译本的例子如：新美国标准版圣经，新钦定版。

A paraphrase is a rather free attempt to catch the sense or basic idea of the original without struggling to maintain a word-for-word, or even phrase-for-phrase, equivalence. Paraphrases, at times, can essentially be interpretations. An example of a paraphrase is The Living Bible.

意译则力图抓住原文所要表达的意思或基本概念，但却不会纠结于每个词甚至每个词组都要对应原文，是一种相对松散的翻译方式。有时候，意译本质上可能就是诠释。意译版的例子如：活泼真道版

Some translations can fall between strict literal translation and rather loose paraphrase. The New International Version fits best in this middle category. It is neither a literal, word-for-word translation nor a free paraphrase.

有些译本则介于严格的直译与相对松散的意译之间。新国际版圣经就属于这一中间类别，它既非逐字的直译，也非松散的意译。

Translation	Date	Translators
译本	日期	译者
Revised Standard Version (RSV)	1952	32 Ecumenical scholars
标准圣经译本修订本	1952	32 位各宗派学者
Living Bible (LB)	1971	Kenneth Taylor
活泼真道版	1971	肯尼斯·泰勒
New American Standard Bible (NASB)	1971/ 1995	Committee of Evangelicals
新美国标准版圣经	1971/ 1995	福音派委员会
An American Translation (AAT)	1976/ 2000	William F. Beck; revised by others
贝克美国译本	1976/ 2000	威廉·贝克; 由其他人修订
New International Version (NIV)	1978/ 1984	116 Evangelicals
新国际版圣经	1978/ 1984	116 位福音派译者
New King James Version (NKJV)	1982	130 Evangelicals

新钦定版	1982	130 位福音派译者
New Revised Standard Version (NRSV)	1989	Committee of translators
新修订标准版圣经	1989	翻译委员会
New Living Translation (NLT)	1996	96 Evangelicals
新活泼真道版	1996	96 位福音派译者

Revised Standard Version (RSV)

标准圣经译本修订本

Many denominations accepted the RSV for use in their churches not long after it was completed in 1952. It is really a revision of the American Standard Version (ASV, 1901). The RSV sold many copies because it was rather easy to read. However, the translators did not subscribe to the verbal inspiration of Scripture and apparently denied many Old Testament messianic prophecies. Many conservative Bible scholars declared the RSV's treatment of Old Testament prophecies about the coming Savior to be unacceptable. Perhaps the most well-known example of this was the RSV's use of the words young woman instead of virgin in Isaiah 7:14 (but see Matthew 1:23). Without discounting the benefit some might have gained from reading some passages of the RSV, much better choices are available today.

标准圣经译本修订本于 1952 年完成，没过多久，许多宗派就接受了这一译本，并在他们的教会中使用。该版本实际上就是美国标准版圣经（1901）的修订版本。标准圣经译本修订本之所以畅销，是因为它易于阅读。然而，该译本的译者并不认同逐字默示，很显然他们否认了旧约许多关于弥赛亚的预言。许多保守派圣经学者宣称，该译本对待旧约预言救主来临的方式根本让他们无法接受。可能最著名的例子就是以赛亚书 7:14，该译本称其中的童女为年轻女子（但见马太福音 1:23）。若是不考虑一些人可能在阅读该译本的过程中所获得的益处，那么今天还是有很多其它更好的选项的。

The Living Bible (LB)

活泼真道版

Kenneth Taylor wanted his family to be able to understand the Bible. Though he didn't have the ability to translate from the Hebrew and Greek languages, Taylor offered a paraphrase of the American Standard Version (ASV, 1901). This paraphrase became very popular because it was so easy to read. However, it is not close enough to the original languages and does present some theological problems. It is especially weak on passages pertaining to the sacrament of Holy Baptism. For example, in Mark 1:4, the LB called John's baptism "a public announcement of their decision to turn their backs on sin" instead of "a baptism of repentance for the forgiveness of sins." The Living Bible cannot be recommended for use. For anyone seeking a version that is easy to read, Beck's AAT is much more reliable.

肯尼斯·泰勒想要他的家人也可以理解圣经。尽管他没有能力翻译希伯来语和希腊语圣经，他却意译了美国标准版圣经（1901）。这本意译本读来朗朗上口，于是广受欢迎。然而，因其不够贴近原文，也确实展现出了不少神学问题。该译本陈述圣洗礼的相关经文确实薄弱。例如，在马可福音 1:4 中，该译本将约翰的

洗礼称为“他们决定离弃罪恶的公开宣告”，而非“悔改的洗礼，使罪得赦”。笔者不建议读者使用该译本。若是有人想要便于阅读，那么贝克美国译本则更可靠些。

New American Standard Bible (NASB)

新美国标准版圣经

The NASB stands as an excellent example of literal translation. The 1995 revision reads a little better than the 1971 version, but it is still rather “wooden.” Its strength lies in the fact that it closely follows the original text. For this reason, the NASB is recommended as a reference Bible. If you don’t know Hebrew or Greek and would like to check the translation of a Bible passage, you might want to read the NASB for a more literal version. When the NASB first came out, the Wisconsin Evangelical Lutheran Synod did a thorough study of this translation. The NASB received a very favorable report for its accuracy and reliability.⁵¹ It has not been used in WELS publications only because its English is not idiomatic. It still has the word order and sentence structure of the original Hebrew and Greek, and it does not read well in English.

新美国标准版圣经是直译的典范。1995 年修订版要比 1971 年版更易读些，但还是不乏呆板。其优势在于译文紧贴原文。因此，笔者建议该译本可作为参阅版的圣经。如果你不太了解希伯来语或希腊语，但又想查考某段经文的译文，那么你也许可以阅读该译本以获得更贴近字面的译文。该译本一经出版，威斯康辛福音路德会就对其中的译文作了一项全面的研究。该译本因其精准度与可靠度大获赞许。⁵¹ 威斯康辛福音路德会出版社之所以没有使用该译本，只是因其英语不太通俗而已。它沿袭了希伯来语和希腊语原文的词序与句子结构，英语读起来相对卡顿。

An American Translation (AAT)

贝克美国译本

Most modern translations are the work of Reformed scholars. The AAT is the work of a Missouri Synod Lutheran, Dr. William F. Beck. Beck wanted to translate the Bible as Luther did. He wanted the translation to be in “coffee and doughnuts American language.” His translation still reads as easily as any on the market. It is clear and accurate in rendering the meaning of the original languages, although it is certainly not the most literal translation. Several attempts at revising this version have followed, but it has still not become a very popular version even among Lutherans. It was not adopted for use in most churches because of a perceived lack of proper dignity in certain places. Another problem was that it was not available for purchase in most bookstores. Finally, some feared the accusation that they were using a “sectarian” Bible. Beck’s translation can be recommended, and it is especially useful for devotional reading. Many find it to be the most helpful version for understanding certain key Bible passages. For many years, Reformed translators borrowed from Luther’s translation of the Bible. It seems fitting to have a conservative Lutheran translation available in English.

多数当代译本皆由改革宗学者翻译。贝克美国译本则出自威廉·贝克，一名来自密苏里路德会的译者。他曾想和路德一样翻译圣经，也想让美国人读上一本朗朗上口的圣经。他的译本确实通俗易懂，能够清晰精准地传达原文含义，却也没有执着于直译。虽几经修订，该版本却仍在路德宗中间广受欢迎。在大多数教会中，该版本都未被接受，因他们觉得其中某些地方叙述不太得体。还有就是，多

数书店都未出售该译本。最后一个原因就是，有些人害怕因使用“宗派性”的圣经而受到控告。笔者推荐读者使用该译本，该译本也尤其适用于日常灵修。不少人发觉，对于理解某些关键经文而言，该版本最有益处。多年来，改革宗译者也会借鉴路德宗的圣经译本。若你手头有一本保守派路德宗的英译本圣经，这也不失为一件好事。

New International Version (NIV)

新国际版圣经

This is currently the best-selling English Bible translation on the market. All of the NIV's translators held that the Bible is God's inerrant Word. The first concern of the translators was accuracy, but they also strove for more than a word-for-word translation. The translators made use of English stylistic consultants in their effort to produce clear and natural English. They certainly produced a version that reads well. In many Bible passages, the NIV is the best and clearest version available. Yet there is no such thing as a perfect translation. In some cases, the NIV might not be as close to the original wording as some might hope, but it is not as far from the original as some of its opponents claim either. Many Christians today regard the NIV as "the Bible" for them. It certainly has achieved wide use and broad acceptance. On any given day, the NIV is being memorized by school children, read in worship services, studied in Bible classes, and printed in books. If any modern translation has overtaken the KJV as the main Bible used by Christians, it would have to be the NIV.

新国际版圣经是目前市面上最畅销的英译版圣经。所有的新国际版圣经译者都坚持圣经是上帝无误的话语。这些译者最关心的是译文的精准度，但他们也不只拘泥于逐字翻译。这些译者力图译出清晰自然的英语，同时他们也会求助于英语文体顾问。他们的译本确实易于阅读。就许多经文而言，该译本都是目前最佳、最清晰的版本。然而，翻译终归都不会完美。一些情况下，该译本也许并不如预期的那样贴近原文，不过倒也不像其反对者所宣称的那样离谱。今天许多基督徒都将该译本视为他们的“圣经”。当然，它已受到了人们的广泛使用与接纳。学校的孩子们每天都会背诵其中的经文，并在敬拜中诵读，在经课与书本中学习。如果说有什么当代译本取代钦定版成了基督徒主要使用的圣经，那就一定是新国际版圣经。

New King James Version (NKJV)

新钦定版

This very literal version possibly even surpasses the NASB in word-for-word translation. Since it is currently the fourth best-selling Bible translation, it also surpasses the NASB in terms of sales. What the NKJV lacks in readability, it makes up for in reverence and faithfulness to the original. Those who no longer understand many words of the KJV would do well to consider this revision. The NKJV translators used the so-called Received Text as the basis of the New Testament, but they indicated in the footnotes where variants exist. From time to time, when reading a more free translation, it is helpful to check a more literal Bible translation. This version supplies excellent literal translations of key passages of the Old and New Testaments and deserves to be one of the most-consulted Bible translations today.

新钦定版逐字直译的程度甚至可能超过了新美国标准版圣经。它还是目前排行前四的最畅销圣经译本，所以就销售而言，它也超过了新美国标准版圣经。新钦

定版缺乏易读性，但却敬重并忠于原文。已无法理解钦定版中许多用词的读者最好考虑一下新钦定版。该译本的译者将所谓的标准文本（Received Text）用作新约的基准，但也在有异文的地方标出了注脚。有时，在阅读某意译本时，我们最好还是查考比较一下直译本。该译本在对一些两约关键经文的直译上表现出色，是当今最值得查考的圣经译本之一。

New Revised Standard Version (NRSV)

新修订标准版圣经

Despite all the criticism of the RSV, this revision is still not willing to translate Isaiah 7:14 with the word virgin. As Luther said, sometimes translators can't help but reveal their confessional position. Matthew 1:23 reveals that this prophecy is a direct messianic prophecy. The Hebrew term *almah* is used six times in the Old Testament and always refers to an unmarried woman who is still a virgin. The NRSV also strives to be gender neutral. New Testament references to brothers are recast as brothers and sisters without any textual warrant. This characteristic might be the most distinguishable characteristic of this translation. The translators seem to have had a few "axes to grind." The translators did not recognize any references to the second and third persons of the triune God in the Old Testament. Instead of Spirit of God in Genesis 1:2, the NRSV says, "a wind from God swept over the face of the waters." Instead of capitalizing Lord in Psalm 110:1 as a reference to Christ (see Matthew 22:44), the NRSV translates "The LORD says to my lord." Though the NRSV might be helpful in some passages, it is not reliable enough for general use.

尽管标准圣经译本修订本受到了不少批评，但是这份新修订标准版圣经还是不愿意将以赛亚书 7:14 的译文改为童女。正如路德所说，有时候译者会情不自禁地暴露他们的认信立场。希伯来语 *almah* 一词在旧约中共被使用 6 次，且每次都指的是未婚的处女。该译本甚至还竭力去性别化。新约中对弟兄的称呼在毫无文本证据的情况下就被改为兄弟姐妹。这可能就是该译本为显著的特征了。译者似乎还在其它一些地方“别有用心”。他们也不承认旧约中提及三一神的第二、第三位格的经文。该译本并未译出创世记 1:2 中的神的灵，而是将这节经文译为“从神而来的一阵风掠过水面”。它也并未将诗篇 110:1 中的“主”大写，以此指代基督（见马太福音 22:44），而是译作“主对我主（lord）说”。尽管该译本中的一些经文会对我们有益处，但总的来说它并不够可靠。

The New Living Translation (NLT)

新活泼真道版

The New Living Translation (1996) is an updating of the Living Bible produced by a team of 96 Evangelical scholars. Unfortunately, the NLT shows the same doctrinal weakness on Baptism as the Living Bible. In Mark 1:4, the NLT says that John "was preaching that people should be baptized to show that they had turned from their sins and turned to God to be forgiven." The NLT also obscures the doctrine of justification.

新活泼真道版（1996）对活泼真道版作了更新，由 96 位福音派学者译成。不幸的是，该译本与之前的译本一样，同样在洗礼的教义上非常薄弱。就马可福音 1:4，该译本称约翰“宣讲百姓当受洗礼，以此表明他们已经回转身离弃罪恶，也已转向神求得了他的赦免”。该译本在称义的教义上也含糊不清。

Final words

结语

While the NIV and KJV appear to be the most popular versions today, the NKJV and Beck's AAT are also reliable. Beck's AAT is a more easy-reading version. Where Beck reveals his confessional position, he is a conservative Lutheran. That ought to mean something to conservative Lutherans today. The NKJV is very close to the original languages and deserves study and use.

虽然新国际版圣经和钦定版今天似乎最为流行，新钦定版与贝克美国译本也同样可靠。贝克美国译本更易阅读。贝克也会在某些地方表明他的认信立场，即他是一名保守派路德宗译者，这对今天的保守派路德宗信徒而言应该有些意义。而新钦定版也非常贴近原文，值得学习与使用。

What are the two key rules of thumb in selecting a Bible translation?

选取圣经译本的两个关键经验法则是什么呢？

1. Be sure that the translation accurately translates the original text of the Bible.

1. 确认该译本准确地翻译了圣经原文。

2. Be sure that you can read and understand the words of the translation.

2. 确认你可以阅读并理解译文。

Ultimately, a Bible translation that you can't read is a Bible translation that is not helpful for you. If it's just going to sit on the shelf unused, it might as well be a Hebrew or Greek version. On the other hand, a Bible translation that you love to read could be a great help, as long as it doesn't lead you astray. The best translations will be those that accurately translate God's verbally inspired and inerrant Word from the original languages into language that you can easily read and understand.

最后，你无法阅读的圣经译本对你而言就毫无益处。如果你只想把它闲置在书架上，那么它也可以是希伯来语或希腊语圣经。另一方面，只要某译本不将你带偏，那么你所喜爱阅读的圣经译本对你而言可能就很有益处。那些准确地把神所逐字默示、无误的话语从原文译为你能轻松阅读和理解的语言的译本，就是最好的译本。

How Do We Read and Understand the Bible?

我们如何阅读并理解圣经呢？

If you've heard it once, you've heard it a hundred times: "Read your Bible!" So, you set out to try. You pull the large book off of your shelf, open it, and begin to read. Within minutes, you pause and ask, "What does this mean? How do I interpret the Bible?"

“读经”！一旦你听到这话之后，这话指定就一直在你耳边萦绕。于是你就试着打开圣经看看。你把这本厚厚的书从你的书架上取下，打开，然后开始读起来。还没过几分钟，你就停下来，随后问到：“这话啥意思呢？我该怎么诠释圣经呢？”

Although we may not realize it, we are almost constantly interpreting messages from others. We interpret what people tell us. We interpret what we read. Essentially, interpreting the Bible is very similar to reading a newspaper.

尽管我们可能没有意识到，但我们几乎无时无刻不在诠释别人传递给我们的信息。我们诠释别人告诉我们的内容，我们诠释我们所读到的内容。本质上而言，诠释圣经就好比读报。

First, we need to know what the individual words mean. Usually, we know what most English words mean from prior experiences. We remember thousands of word meanings, but sometimes the exact meaning of words can only be learned from the surrounding words of that sentence. For example, quickly pronounce the following word out loud: bow. Which of the following matches your pronunciation?

首先，我们需要知道各个单词的意思。通常而言，我们可以藉过往的经验掌握大部分英语词汇。我们记得住几千个单词的意思，但是有时候具体词义却只能通过该词所在句的周边单词获得。例如，请大声拼读下词：弓。那么下列哪个词与你所读的词相符呢？

A. Your performance was superb! Take a bow!

A. 你的表演精彩极了！恭喜恭喜！

B. He is an excellent hunter with his bow and arrows.

B. 他是一位手持弓箭的捕猎高手。

Context (surrounding words) indicates how words are being used when those words can have more than one meaning. Context also helps the listener distinguish between words that sound alike, such as to, too, and two.

语境（周边单词）可以表明某多义词究竟为何意。语境也可以帮助听者区分那些同音词，如：突，凸，秃。

The key to interpreting the Bible is understanding what the individual words mean in context. Once you know what the individual words mean, you can study how those words relate to the other words of the immediate and wider context. In other words, the individual words form phrases and sentences. These sentences fit into the wider context of that book of the Bible and, ultimately, of the entire Bible.

诠释圣经的关键就是理解语境中各个单词的意思。一旦你知道了各个单词的意思，你就可以查考那些词如何联于直接语境及更广泛的语境中的其它单词。换句话说，各个单词形成了词组及句子。而这些句子则融于圣经某卷书的更广泛语境中，并且最终融于整本圣经之中。

But perhaps it is clearer and easier to explain Bible interpretation from the beginning. Consider the following seven steps of Bible interpretation:

但是，也许我得从头解释一下什么是圣经诠释，这样可能会更清楚，也更容易理解些。思考圣经诠释的以下七个步骤：

1. Pray for God's help.

1. 祷告祈求神的帮助。

2. Understand what the individual words mean.

2. 理解各个单词的意思。

3. Study how those words fit together in the immediate and wider context.

3. 查考那些单词如何融于直接语境与更广泛的语境之中。

4. Stay with the literal meaning, unless Scripture indicates otherwise.

4. 坚持字面义，除非圣经另有指示。

5. Find the point of comparison in parables.

5. 在比喻中找出比喻点。

6. Let Scripture interpret Scripture.

6. 让圣经诠释圣经。

7. Ask yourself questions about what you have read.

7. 就所读的内容向自己提问。

1. Pray for God's help.

A well-known hymn declares that it is good to begin with prayer:

With the Lord begin your task; Jesus will direct it.
For his aid and counsel ask; Jesus will perfect it.
Ev'ry morn with Jesus rise, And, when day is ended,
In his name then close your eyes; Be to him commended.

(Christian Worship 478:1)

1. 祷告祈求神的帮助。

有首脍炙人口的赞美诗表明以祷告开始颇有益处：

与主一同开始劳作；耶稣引导。

求他的帮助和指引；耶稣成就。

日出，与耶稣一同起身，

日落，奉他名合上双眼，交托于他。

（基督徒敬拜 478:1）

It is good for God's people to begin the task of Bible interpretation with prayer. It could be a very brief prayer. Psalm 119:18 is an excellent example: "Open my eyes that I may see wonderful things in your law [Word]."

对神的百姓而言，以祷告开始诠释圣经的工作颇有益处。祷告内容可以相对简短，如诗篇 119:18：“求你开我的眼睛，使我看出你律法中的奇妙。”

To be sure, the power of God's Word does not depend on prayer. An unbeliever cannot begin with prayer, and yet God can work faith through his saving Word. But when those who believe in Jesus begin to read the Bible, it is appropriate to ask for the Lord's blessing. Ultimately, the only way anyone can properly understand and believe what the Bible says is that the Holy Spirit works powerfully through the gospel to create faith. First Corinthians 2:14 declares, "The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned."

可以确定的是，上帝话语的能力并不取决于人的祷告。非信徒无法以祷告开始，但是上帝却可以藉他拯救的话语创造信心。然而当耶稣的信徒开始阅读圣经的时候，祈求主的祝福却是合宜的。而最终，无论谁能正确理解圣经、相信圣经，都是圣灵藉福音以大能创造信心使然。哥林多前书 2:14 宣告说，“然而属血气的人不领会神圣灵的事，反倒以为愚拙。并且不能知道，因为这些事惟有属灵的人才能看透。”

Some specific requests could include the following and more:

一些具体的要求可以包含以下内容或更多：

1. Seek God's help to understand what you are reading.
1. 求神帮助你理解你所读的内容。
2. Pray for God to bless you through his Holy Word with an increase in faith and knowledge.
2. 祷告祈求上帝藉他的圣言祝福你，叫你的信心与知识有所增长。
3. Request his help to apply his Word properly.
3. 求他帮助你恰当应用他的话语。
4. Ask God to help you remember what you read.
4. 求神帮助你记住你所读过的内容。

The next step is to open the Bible and to read the Word of God. Realize that some parts of the Bible are easier to read and understand than others. Suggestions for Bible reading follow later in this chapter. But, now that you have prayed for God's help, begin reading the Bible.

下一步就是打开圣经，开始阅读神的话语。要知道，圣经的有些部分比起其它部分更容易阅读和理解。本章后面的内容会涉及关于读经的建议。但是，现在你已向神祷告祈求他的帮助，那么这就开始读经吧。

2. Understand what the individual words mean.

2. 理解各个单词的意思。

This may sound obvious to some, but it is an important point to remember. If you do not understand Hebrew or Greek, you will not be able to read the Bible in those languages. To help you understand, someone translated the Bible into a language you can understand. If you are using an accurate translation that is written in language that you can easily read, you will have far less trouble understanding what the individual words mean. If you are reading a version of the Bible that contains archaic words, you may need to have a dictionary handy.

这对于有些人来说可能理所当然，但对有些人来说却是需要记住的重点。如果你不理解希伯来语和希腊语，那么你就无法用那些语言来阅读圣经。为帮助你理解圣经，有人已经将圣经原文翻成了你能理解的语言。如果你所使用的是你能轻松阅读的精确译本，那么在你理解各个单词的时候就会省心不少。如果你所读的圣经译本包含古典词汇，那你就得随身备着字典了。

Begin by reading one passage at a time. If there is a word that you do not understand, you may need to use the dictionary. In some cases, you can arrive at the meaning by reading the other words of the verse. At this point, it is important to consider how deeply you plan to study this particular verse. If your goal is to read through the whole Bible in one year, you may not be able to spend as much time on each individual verse as you might like. Such a reading plan will give you the big picture of the Bible. This Bible overview is like flying in an airplane. You may not be able to see everything below, but you can see the mountains, the rivers, and other important landmarks. When following this type of Bible reading plan, you can occasionally spend more time on key passages of the Bible, but you will likely not spend that much time on every single passage.

从一次阅读一段经文开始。如果有不懂的单词，也许你就可以使用字典。但有时候，在你读了某节经文的其余内容之后，你就会理解之前的词为何意了。就这一点而言，重要的是你得想想你要深入研究某节经文到怎样一个程度。如果你的目标是在一年内读完整本圣经，那么你就可能无法如你所愿地花足够多的时间去深究每节经文。此类阅读计划会让你对圣经有个概览，而这种概览就像坐在飞机上俯瞰地面的景色。你可能看不到地面的所有景观，但你可以看到山脉、河流以及其它重要的地标。当你按此方式阅读圣经时，你可以时不时地在圣经关键章节上多花点时间，但你不太可能深究每一段经文。

If your goal is simply to read and interpret a few verses, you may want to study certain words more intensely. For example, the word grace might be in the section you are reading. You may want to make use of some of the tools described later in this chapter to aid you. You may want to use a concordance to see how a particular word, such as grace, is used in other places of the Bible. You may want a Bible dictionary for more information on key words, places, or people. Some study Bibles can provide solid help with word meanings, but these are not always doctrinally reliable, so one must be careful. Once you know what the individual words mean, it is time to move to the next step.

如果你的目标只是阅读并诠释某些经节，那你可能就得更加专注地研究某些单词了。例如，你所读的这部分内容中出现了“恩典”一词。此时你也许想要使用本章后文所提及的一些工具来帮助你。你也许想要使用“用词索引”来看看像“恩典”这样的特定词语在圣经的其它地方是如何被使用的。你也许想要使用圣经字典来获得关于关键词、地点或人物的更多信息。一些研读版圣经可以就词义

提供切实的帮助，但是却并非总在教义上可靠，因此你必须得谨慎。一旦你知道了各个单词的意思，你就可以进入下一环节了。

3. Study how those words fit together in the immediate and wider context.

3. 查考那些单词如何融于直接语境与更广泛的语境之中。

Words fit together to form phrases and sentences. It can be very helpful to study the syntax, or grammar, of a passage. It helps to identify the verb. Is this verb talking about the past, present, or future? Who or what is the subject of the verb? Our minds often do this work even though we do not consciously realize it. Little children can do this before they know what a verb or subject even is! But it can be important for clear understanding to pay special attention to these basic building blocks of language. Consider, for example, Romans 3:23,24: “For all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus.” What is the subject of the sentence? The answer is “all.” This is important because the passage indicates how many people “have sinned” and “fall short.” And how many people “are justified.” What is the subject of that verb? Again, the answer is “all.” All sinned. All fall short. All are justified. It is important to know the meaning of the word justified. This is a courtroom term for when a defendant is declared not guilty. The Bible passage says that Jesus “justified” all people, or won this not-guilty verdict for everyone, when he died on the cross. We call this objective justification, because it is true whether people believe it or not. Jesus did pay for all sins and did justify all people. Yet the Bible teaches that the only ones who receive the benefits of this justification are those who believe. We call this subjective (or individual) justification, because the only ones who will receive eternal life are believers in Jesus Christ. Only a few verses later, the context indicates this in Romans 3:28: “For we maintain that a man is justified by faith apart from observing the law.” Notice that here the subject is “a man” (an individual). Individuals receive the benefit of eternal life “by faith,” that is, by believing in Jesus, who paid the full penalty that all people owed for sin.

单词组合起来就形成了词组与句子。研究某段内容的句法、语法颇有益处，这可以帮助你鉴别动词。这个动词是在谈论过去、现在还是将来呢？这个动词的主语是谁还是什么呢？我们的大脑经常会处理这类问题，尽管我们并未意识到这一点。小孩子甚至在他们知道什么才是动词或主语之前就会这样！但是，就清晰理解行文而言，特别注意这些语言的基本组成部分却也可能非常重要。比如，让我们来看看罗马书 3:23,24：“因为世人都犯了罪，亏缺了神的荣耀。如今却蒙神的恩典，因基督耶稣的救赎，就白白地称义。”这句话的主语是什么呢？答案是“世人（即所有人）”，这点尤为重要，因为这段话表明多少人“犯了罪”，多少人“亏缺了”，以及多少人被“称义”了。这些动词的主语是什么呢？再一次，答案是“世人”。世人都犯了罪，世人都亏缺了，世人都被称义了。我们得知道“称义”这个词的意思，这点尤为重要。这是一个法庭用语，用来表示被告人被宣告为无罪。这段经文称耶稣“称所有人为义”，或者说，当他死在十字架上的时候，他为所有人赢得了这项无罪宣判。我们称此为客观称义，因为无论人们是否相信此事，它都是真实的。耶稣为所有的罪付清了代价，也称所有人为义人，这是事实。然而，圣经也教导，只有那些领受这称义所带来的益处的人才是信徒。我们称此为主观称义（或个体称义），因为只有那些领受永生的人才耶稣基督的信徒。仅仅几节经文之后，这段话的语境就在罗马书 3:28 中表明了这一点：“因为我们看定了，人称义是因着信，不在乎遵行律法。”请注意，这里的

主语是一个人（希腊语无定冠词通常翻译为“一个人”），即某个体，个体因信，即因信那位为所有人的罪代替受罚、还清罪债的耶稣而领受永生的益处。

This gospel teaching is not only clear from the immediate context, it is clear from the wider context of the book of Romans and the widest context of the rest of Scripture. Once you have considered the meanings of the words and how they relate to one another, consider the next principle of Bible interpretation.

该福音教导不仅在这段直接语境中一清二楚，并且在罗马书更广泛的语境中、在圣经其余书卷这一最广泛的语境中也是如此。目前为止你已经思考了各个单词的意思以及在具体语境中它们如此彼此关联，接下去就要想想圣经诠释的下一个原则了。

4. Stay with the literal meaning,
unless Scripture indicates otherwise.

4.坚持字面义，除非圣经另有指示。

The literal meaning is the simple meaning of the words. When you read a news article in the newspaper, it may tell you basic facts about something that happened. For example, the sports page might say that the Detroit Tigers were going to New York to play the Yankees. You would simply realize that one baseball team was travelling to play a baseball game with another team. You would not have any reason to understand this as some kind of code language to indicate the movement of foreign spies from west to east. On the other hand, you would not “literalistically” assume that the Detroit Zoo was sending ferocious animals (tigers) to New York either. The context is the sports page. The Detroit Tigers is a baseball team. The simple, literal (some might say obvious) meaning is that two teams will play a baseball game in New York.

字面义就是各个单词所表达的简单平实的意义。当你阅读报纸上的某篇新闻报道时，这篇报道可能会告诉你关于某事件的基本事实。例如，体育板块可能会告诉你底特律老虎队要去纽约和洋基队对战。于是你就得知了一个棒球队正动身要和另一个棒球队来上一场棒球比赛。你没有任何理由将之理解为某种暗语，而这暗语又是在暗示某些国外间谍正在从西向东移动。另一方面，你也不会“拘泥于字面义”，认为底特律动物园正将一些凶猛的动物（老虎）送至纽约。这里的语境是体育板块。底特律老虎队是一支棒球队。简单的字面义（有些人可能会说表面义）就是两支球队将在纽约打一场棒球比赛。

Though you might think that the example is rather silly, it does aim to describe what some Bible interpreters have done (and still do) with God’s Word. When Genesis indicates that God created the whole universe in only six days, some try to manipulate the words. Some try to claim that the days are millions of years. Some claim that the creation account is only a picture to show something about God. Some claim that Adam and Eve were not real historical characters. Also when Jesus instituted the Lord’s Supper and said, “This is my body,” some claim that Jesus was talking in symbolic language and refuse to accept the literal meaning.

也许你会觉得这个例子很愚蠢，但该说法旨在折射出某些圣经诠释者对待上帝的方式（并且他们现在仍然如此）。创世记表明上帝仅用 6 天时间创造了整个宇宙，但有些人却试图搬弄文字。有些人试图宣称这几天就是成百上千万年。有些人宣称创世的记载只是一幅用以描绘神的某些特质的画面。有些人则宣称亚当和夏娃并非真实的历史人物。同样，就耶稣设立圣餐时所说的“这是我的身体”这句话，有些人宣称耶稣是在用象征性的言语说话，并且拒绝接受这句话的字面义。

When our Lord wants us to understand his Word figuratively, he either states explicitly that we are to understand something figuratively, or he makes it clear in the context. For example, John 16:25 records this explicit statement of Christ: “Though I have been speaking figuratively, a time is coming when I will no longer use this kind of language but will tell you plainly about my Father.” That is the type of indicator that tells the Bible interpreter how to understand the words of that section. Another example is Acts 11:5, where Peter clearly says: “I saw a vision. I saw something like a large sheet being let down from heaven by its four corners, and it came down to where I was.” The Bible reader knows that this is a vision, without guesswork, because the Bible explicitly indicates that it is a vision. Another example is in Galatians 4:24, where the apostle Paul wrote, “These things may be taken figuratively, for the women represent two covenants.” This clearly guides the Bible reader as to how to understand the words.

当我们的主想要我们按比喻义来理解他的话语时，要么他会清楚表明我们应当按比喻义来理解某事，要么他会用具体的语境中来表明清楚。例如，约翰福音 16:25 记录下了基督清楚的声明：“这些事，我是用比喻对你们说的。时候将到，我不再用比喻对你们说，乃要将父明明地告诉你们。”这类指示就告诉圣经诠释者应当如何理解当下的经文。另一个例子是使徒行传 11:5，彼得清楚说到：“我……看见异象，有一物降下，好像一块大布，系着四角，从天缒下，直来到我跟前。”圣经阅读者不用猜就知道这是在说某种异象，因为圣经已经明说。又比如加拉太书 4:24，使徒保罗如此写到，“这都是比方。那两个妇人，就是两约。”这就言明圣经阅读者应当如何理解这些内容。

We should not depart from the literal sense of a passage simply because it might make good sense that way or because some great scholar explained it that way. The Bible itself indicates how we are to understand the Bible. Consider the example of parables. While Adam and Eve are not part of some parable in Genesis chapters 1 through 3, and Jonah is not merely some kind of parable, we can recognize where parables are used. Luke 8:4 demonstrates this: “While a large crowd was gathering and people were coming to Jesus from town after town, he told this parable.” Then, this same section (verse 9) indicates when the parable will be explained, “His disciples asked him what this parable meant.” That brings us to our next point in Bible interpretation.

我们不应当仅仅因为某段经文脱离字面义后看起来更为合理或因为某位伟大的学者如此诠释就随意脱离字面义解经。圣经自己会向我们表明我们应当如何理解圣经。请思考一些关于比喻的例子。亚当和夏娃在创世记第 1 至 3 章并不是什么比喻的一部分，约拿书也不仅仅是某种比喻，但我们却可得知圣经在何处使用了比喻。路加福音 8:4 如此说到：“当许多人聚集，又有人从各城里出来见耶稣的时候，耶稣就用比喻说，”随后，当该比喻需要得到解释的时候，这段经文（第 9 节）就给出了指示，“门徒问耶稣说，‘这比喻是什么意思呢？’”这就把我们引入了圣经诠释的下一要点。

5. Find the point of comparison in parables.

5. 在比喻中找出比喻点。

For years, little children learned that a parable is “an earthly story with a heavenly meaning.” Although this is not a complete definition, it is a place to begin. In a parable, there is a part that you know (earthly story) and a part that is being taught (heavenly meaning). Sometimes parables are called extended similes. A simile is a comparison that uses like or as. Matthew 10:16 provides an example: “I am sending you out like

sheep among wolves. Therefore be as shrewd as snakes and as innocent as doves.” The first simile is “like sheep.” Another one is “as snakes.” And still another one is “as doves.” In each case, a point is being made. When Christ said be as shrewd as snakes, he clearly indicated the point of the comparison. His people should be shrewd (cunning). He didn’t mean that his people should slither along the ground or make hissing noises. Similarly, when Christ said to be as innocent as doves, he clearly indicated the point he was making. He was saying that his believers should be without guile. He was not saying that they should grow feathers.

孩子们从小就晓得一个道理，比喻就是“传达属天意义的属地故事”。虽然这定义并不完全，但也是个不错的起点。在比喻中，有一部分是你所知道的（属地故事），另一部分则是要教导你的（属天意义）。有时候，比喻就是扩展的明喻。明喻使用“像”或“如”这类词作比较。马太福音 10:16 就是一个例子：

“我差你们去，如同羊进入狼群。所以你们要灵巧像蛇，驯良像鸽子。”第一个明喻是“如同羊”，第二个是“像蛇”，第三个则是“像鸽子”。三个明喻各有一个要点。当基督说当“灵巧像蛇”时，他就清楚表明了比较的要点为何，即他的百姓应当灵巧（狡猾）。但在这里，他并不是在说他的百姓应当趴在地上爬行或是嘴里发出嘶嘶声。同样，当基督说当“驯良像鸽子”时，他也清楚表明了要点，即信徒应当心里纯正。而在这里，他也不是在说他们应当长出羽毛来。

Parables are to be interpreted in the same way, as extended similes. Look for the main point of comparison (the heavenly meaning) in each parable. Sometimes Christ adds additional details, but the Bible reader should never just invent them from imagination. When Christ gives the interpretation, we learn how to understand the parable he was teaching. Otherwise, we should focus on the main point of comparison, without adding our own ideas to all the details of the parable.

比喻作为扩展的明喻，也应当如此被诠释。你得在每个比喻中寻找比较的要点（属天意义）。有时候基督会在比喻中加入一些细枝末节，然而，圣经阅读者却不应自己凭空捏造各种细节。当基督作出诠释时，我们就可得知应当如何理解他所教导的比喻。若不然，我们就当专注于比较的要点，不得对比喻的所有细枝末节妄加揣测。

6. Let Scripture interpret Scripture.

6. 让圣经诠释圣经

This principle is what separates Lutheran interpretation from Roman Catholic or Reformed interpretation. Roman Catholic interpretation maintains that the pope, or the Roman Catholic Church hierarchy, must determine the interpretation of Scripture. Reformed interpretation insists that the interpretation must make sense to human reason. But the characteristic trait of Lutheran Bible interpretation is that Luther and his genuine followers let the Scripture interpret itself. How can we be so sure of our interpretation of Isaiah 7:14? How do we know that this verse is talking only about the coming Savior and his virgin birth? The answer is that Scripture says so! Matthew 1:22,23 is the ultimate interpreter of this passage. It says, “All this [see the context for what is meant: Jesus’ virgin birth] took place to fulfill what the Lord had said through the prophet: ‘The virgin will be with child and will give birth to a son, and they will call him Immanuel’—which means, ‘God with us.’” We don’t need some pope or Bible scholar to tell us what Isaiah 7:14 means. We know on the basis of Scripture alone that the Lord revealed the virgin birth of Christ through the prophet Isaiah.

该圣经诠释原则使得路德宗区别于天主教和改革宗。天主教坚称只有教皇或天主教高层才能决定如何诠释圣经。改革宗则坚持圣经诠释必须符合人类理性。然而，路德宗诠释圣经的一贯特征就是路德及其真正的跟随者让圣经来诠释圣经。我们如何确定我们对以赛亚书 7:14 的诠释呢？我们如何得知这节经文只是在谈论那位要来的救主以及他由童女所生呢？答案是，因为圣经如此说！马太福音 1:22,23 就是这段经文的终极诠释者。它们如此说到，“这一切的事（语境表明该词组指：耶稣由童女所生一事）成就，是要应验主借先知所说的话，说，必有童女，怀孕生子，人要称他的名为以马内利。以马内利翻出来，就是神与我们同在。”我们不需要哪位教皇或圣经学者来告诉我们以赛亚书 7:14 在说什么。唯独基于圣经我们得知：主藉先知以赛亚启示了基督由童女所生之事。

Sometimes, in reading the Bible, we come across words that are difficult to understand. The best thing to do is to compare other similar Bible passages. The clear passages of the Bible shed light on those that do not seem as clear to us. Perhaps your Bible has a center-column reference system. These systems are designed to provide parallel passages that you can check. One of the quickest ways to find clear Bible passages on a given topic is to use the exposition of Luther's Small Catechism (search the index in the back of the book for help). A concordance can be helpful for searching how certain words are used throughout the Bible. Finally, faithful Bible commentaries will give Bible references to help. But remember that the key is to let the clear Bible passages explain those that do not seem as clear to us.

有时，当我们读圣经的时候，我们会碰到一些难明白的单词。此时最好的办法就是比较其它类似的经文。圣经中那些清晰的经文向我们阐明那些对我们而言不太清晰的经文。也许你的圣经有一份中间栏参考系统，这些系统可以为你提供你所搜索的平行经文。而就某给定话题寻找清晰经文的最快方法之一就是使用路德小问答当中的解释（查看本书末尾的索引部分内容）。用语索引则可以帮助你搜索某些特定的圣经词汇。最后，忠实的圣经注释也可为你提供相应的圣经参考。不过请记住，关键是要让清晰的经文解释模糊的经文。

Remember that the Bible will not contradict itself. The Bible does not have errors, and it cannot make mistakes. Don't forget that Christ and his gospel are the center and central theme of the Scriptures. Let the New Testament be your guide in understanding the Old Testament prophecies. The better you know the Bible, the easier this will be. But also bear in mind that this work will never be done this side of heaven. Though we should continue learning more and more of God's Word all through our lives, we will never know everything that we could know about every single Bible passage. Even if we think we have sufficient head knowledge of a Bible passage, we can continue to grow in our appreciation of what is taught there. We might call this experiential knowledge. As young people, we may learn the basic doctrines of Scripture, but as we grow older we appreciate those basic truths more and more and deepen our understanding of them. Sometimes we need reminders of what we learned before. Sometimes we learn more about what we knew before. And sometimes we learn truths that we never realized. In 1540, Luther wrote: "One finds something new in it [the Bible] every day. For twenty-eight years, since I became a doctor, I have now constantly read and preached the Bible; and yet I have not exhausted it but find something new in it every day."⁵²

记住，圣经不会自相矛盾。圣经没有错误，它也不可能有错误。不要忘记，基督及其福音就是整本圣经的中心与主题。让新约成为你理解旧约预言的向导。当你越发明白圣经，诠释也就逐渐变得容易。然而，也请记住，今生我们总不能完成这项工作。尽管我们今生都当不断学习神的话，但我们也无法了解每段经文中

的每个细节。即便我们认为我们已在知识上对某段经文了如指掌，我们仍可深入理解我们在其中所领受的教导。我们可以称此为经验型知识。我们年轻时可能会学习圣经的基本教义，但随着年龄的增长，我们会越发深入地理解这些基本真理。有时我们需要有人提醒一下我们以前学过的东西，有时我们学到的东西会超过我们从前的认知，有时我们则会学到我们从未意识到的真理。1540 年，路德如此写到：“我们每天都能在圣经中发现新的东西。自我成为博士 28 年来，我一直都在不断地阅读和宣讲圣经；但我仍未穷尽此书，反倒每天都能从中发现新的东西。”⁵²

The basic truths of Scripture do not change, but our appreciation and knowledge of them can continue to grow and deepen. Faith increases as we continue to hear and read the message of our Savior. Let the Bible interpret itself, as you continue to read it.

圣经的基本真理不会改变，但是我们对它们的理解和认知却能不断长进与加深。当我们不断聆听、阅读关于我们救主的信息时，信心就会增长。当你不断阅读圣经的时候，就让它自己诠释自己吧。

7. Ask yourself questions about what you have read.

7. 就所读的内容向自己提问。

Sometimes it can be helpful to review what you have read. The Bible is not merely some kind of history book. It is God's Word. Some of the questions we might want to consider are these:

有时候，复习你所读过的内容会对你很有帮助。圣经并不仅仅是某种历史书籍，而是神的话语。有些问题我们可以思考一下：

A. Who is God talking to here, me or someone else? When God commanded Abraham to take his son up Mount Moriah, he was not talking to you or me. We should not apply words to ourselves that are not speaking to us. When God commanded the Israelites not to eat pork, he was not talking to us today. Yet, when Christ said “Do not worry” in the book of Matthew (6:25), that is part of God's will for his people today. These words apply to me.

A. 上帝在这里是在向谁说话呢？向我还是向其他人呢？当上帝命令亚伯拉罕带他儿子上摩利亚山的时候，上帝并不是在对你或我说话。我们不当将那些并非对我们所说的话应用在我们自己身上。当上帝命令以色列人不要吃猪肉的时候，他并不是在跟今天的我们说话。然而，当基督在马太福音（6:25）中说“不要忧虑”的时候，这就是神向他今天的百姓所怀的旨意，这些话适用于我。

B. Which words are law and which are gospel? The two main doctrines of the Bible are the law and the gospel. It is important that Bible readers be able to distinguish between the two. The law shows sin. It commands, convicts, and condemns. The gospel shows our Savior. It comforts with the forgiveness won by Christ. Be sure to properly distinguish between the law and the gospel. Look for passages that give God's commands, convict us of sin, and condemn sinners to hell. These are law passages. Look for passages that talk about God's grace and what our Savior did to save us. The gospel is the “golden thread” that runs all the way through the Bible.

B. 哪些内容是律法，哪些是福音呢？圣经的两大教义就是律法与福音。对于圣经读者而言，能够区分这两者尤为重要。律法指出罪。律法提出命令，定罪并宣判。福音则将人指向救主。福音用基督所赢得的赦免安慰人。务必正确区分律法与福音。查考有关上帝提出命令、定我们罪并宣判罪人下地狱的经文，这些经文就是律法经文。查考有关上帝的恩典以及我们的救主为拯救我们所做之事的经文，福音就是贯穿圣经的一条“金线”。

In a similar way, it is important to distinguish between justification (how Christ saved us) and sanctification (how Christians thankfully serve their Savior). Sanctification stems from justification as good fruit comes from fruit trees, but the two need to remain distinguished. What we do to thank our Savior for redeeming us should never enter the realm of justification.

区分称义（基督如何拯救我们）与成圣（基督徒如何感恩地服侍救主）也同样重要。成圣源于称义，好比好果子源于果树。然而，我们需要区分这二者。我们因感恩而为那位赎买我们的救主所做的事情绝不可进入称义的领域。

C. How does this point to Christ? The whole Bible is Christ-centered. Since the Old Testament ceremonial and civil laws no longer apply to New Testament Christians, many cannot understand the point of reading through Old Testament books like Leviticus. While the worship laws no longer apply to us, we can learn from these sections by considering how this or that “shadow” may point to Christ. Knowing these sections can help us understand the New Testament. We understand better what John the Baptist was saying when he pointed to Christ Jesus, saying, “Look, the Lamb of God, who takes away the sin of the world!” (John 1:29). Modern critical scholars often fail to recognize messianic passages and caution against reading Christ into too many passages. While we shouldn’t insert our own meanings, we should remember what Christ himself said, “These are the Scriptures that testify about me” (John 5:39). He also said, “Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms” (Luke 24:44). When an Old Testament passage is quoted in the New Testament as referring to Christ, we know for sure that it refers to Christ. But even when a passage is not quoted in the New Testament, it is appropriate to look for some connection to Christ in it. We may not be able to insist that a specific Old Testament passage refers to Christ if it is not quoted in the New Testament. Yet when we see Christ often in the Old Testament, we are following the pattern of the New Testament apostles and of Christ himself.

C. 这些内容如何指向基督呢？基督是整本圣经的中心。旧约的仪式律和公民律不再适用于新约基督徒，所以很多人就无法理解通读如利未记这样的旧约书卷的意义究竟何在。虽然那些敬拜的规矩不再适用于我们，我们却仍可以思考那些“影子”如何指向基督，继而也可以从这些内容中学到东西。了解这些内容可以帮助我们理解新约。我们也可以更加理解施洗约翰指着基督所说的话——“看啊，神的羔羊，除去世人罪孽的”（约翰福音 1:29）。当代批判学者通常无法识别那些关于弥赛亚的经文，又心怀警惕，生怕将基督读入过多经文。诚然，我们不当把我们自己的想法加入圣经，但我们也应当记住基督自己说过的话，“给我作见证的就是这经”（约翰福音 5:39）。他还说过，“摩西的律法，先知的书，和诗篇上所记的，凡指着我的话，都必须应验”（路加福音 24:44）。新约若在何处引用旧约经文，并称这些旧约经文指向基督，那么我们就可以确信，这些内容就是在指着基督说的。但是，即便新约并未引用某段经文，我们查考一下经文当中与基督的某种关联也并无不妥。如果新约并未引用某段特定的经文，那么我们也许无法坚称这些内容就是在指向基督，但是，当我们常常在旧约中看见基督的时候，我们就是在追随新约使徒以及基督自己的脚步。

D. Where is the principle? While good applications come from God’s principles, we must never forget to properly distinguish between an unchanging principle and a temporary application. For example, God does not want us to neglect hearing his Word (principle). An application could be that you attend the worship service at your home congregation at 9:00 A.M. on Sunday. This application could change. Your congregation may change the time of service or offer other service times, even on other days. You

may move and transfer to a different congregation that meets at a different time. The principle remains the same. The applications may change.

D. 原则在哪里？虽然良好的应用源于神的原则，但我们绝不可忘记，我们需要在不变的原则与暂时的应用之间作出区分。例如，神不希望我们忽视他的话（原则）。对于这一原则的应用则可以是，参加周日上午 9 点的家乡教会礼拜。但该应用可能会变化。你的教会可能会改变礼拜时间或安排别的礼拜时间，甚至改变日期。你可能会搬家，转至其它教会，而这间教会又可能在其它时间聚会。原则总是不变的。应用却可能改变。

Be careful not to expect answers to every curious question. This is especially true of questions beginning with why? God has not revealed the answer to every curious question. Any theological questions not answered by Scripture should be left unanswered. We must not add to the Bible! Nor should we subtract from the Bible. Nor should we alter the Bible's meaning in any way. One of the pillars of the Reformation was the rule "Scripture alone!" Follow only Scripture, and let Scripture interpret itself or leave the question alone.

注意，不要指望每个奇怪的问题都能得到回答，尤其是对那些以“为什么”开头的问题。上帝并未对每个奇怪的问题都给出答案。任何圣经没有回答的神学问题都不应该回答。我们绝不可把自己的想法加入圣经之中！也绝不可对圣经作任何删减。我们也不应以任何方式转变圣经所传达的意思。宗教改革的支柱之一就是“唯独圣经”！唯独跟随圣经，让圣经自己诠释自己，或者不要去回答某个问题。

For more help and guidance in interpreting the Bible, see *Biblical Interpretation: The Only Right Way* by David Kuske.

关于圣经诠释，若你想要得到更多帮助与指导，请参阅大卫·库斯基的《圣经诠释：唯一正确之路》。

Practical suggestions for reading the Bible

关于阅读圣经的实用性建议

Many people would like to read the Bible but do not know where to begin. Usually, Bible information courses include some recommendations on where to begin reading the Bible. It is good to read Genesis for God's Word on how everything began. To read about Christ, begin with one of the gospel accounts: Matthew, Mark, Luke, or John. One way to proceed might be to read the combination of Luke and Acts. This provides the basic background for studying the rest of the New Testament. After that, Romans provides an overview of Christian doctrine. It is good to save the most difficult books, like Ezekiel and Revelation, for last.

许多人都想阅读圣经，但又不知从何看起。通常，圣经信息课程都会涉及一些关于从何处开始阅读圣经的建议。从创世记开始是个不错的选择，神在那里向我们述说万物的开端。想要阅读关于基督的书卷，那就可以从某卷福音书开始，马太、马可、路加或约翰都可以。想要继续阅读，可以将路加福音和使徒行传结合在一起，它们为研究新约的其余部分提供了基本背景。在这之后，罗马书则对基督教教义作了概述。最难啃的书，比如以西结书和启示录，最好留到最后阅读。

The first question to consider is how much of the Bible you would like to read each day or each year. Luther wrote: "For a number of years I have now annually read through the Bible twice. If the Bible were a large, mighty tree and all its words were little branches, I have tapped at all the branches, eager to know what was there and what it had to offer."⁵³

第一个需要考虑的问题是，你每天或每年想要阅读多少圣经呢？路德如此写到：“多年来，我都会每年通读圣经两遍。如果圣经是一棵参天大树，它所有的话语都是小树枝，那我已经轻轻敲遍了所有的树枝，我渴望知道那里有些什么，渴望知道它能给人些什么。”⁵³

Most people today find it hard to keep up with that great theologian of the Reformation. But many people would like to read through the Bible in one year. There are a number of ways to do that. One is simply to read three chapters per day. Of course, not all chapters are of equal length, so some days will require more reading than others. Accomplishing the goal of reading through the entire Bible in one year requires some personal discipline.

今天，多数人觉得自己很难跟上那位伟大的宗教改革神学家的步伐。但是很多人都想在一年内通读圣经。做这事儿倒是有不少方法。其中一种方法就是每天读三章便可。当然，并非所有章节都一样长，所以每天所读的内容长度也会不同。要在一年内通读整本圣经，需要一些自律。

Some find it helpful to receive daily assignments. There are several ways to do this. For example, Meditations devotional booklets print a daily reading guide. It indicates which chapters to read each day. There is some variety in this reading plan so that some days have Old Testament readings and some have New Testament readings.

有些人觉得每天来点儿任务对他很有帮助。这也有几种方法。例如，印有每日阅读指南的默想灵修小册子。它会告诉你每天该读哪一章。该阅读计划会有一些变化，有些天读的是旧约经文，有些天读的是新约经文。

Perhaps the easiest way to read through the Bible in one year is to purchase a copy of the One Year Bible. This helpful book prints out the entire Bible in daily reading assignments. The book begins with January 1 and continues throughout the calendar year. Each day has an Old Testament selection, a New Testament selection, a psalm, and a reading from Proverbs. This provides daily variety and balance. Each day's reading is about the same length. Also, there is something about having the date printed on the page with the daily reading that provides help with that personal discipline factor. The One Year Bible is recommended, but note that it appears in several versions. Be sure to buy the one that has the Bible translation you are looking for.

也许在一年内通读圣经的最简单的方法就是购买一本《一年圣经》。此书以每日阅读任务的方式将整本圣经呈现出来，可以给你一些帮助。它的阅读日期始于1月1日，贯穿整个年历。每天都有一篇旧约选段、一篇新约选段、一篇诗篇以及一段箴言经文。这给了我们每日的多样性与平衡性。每日阅读长度大致相同。此外，将日期和每日阅读内容一起印在纸上，对自律会有所帮助。笔者推荐《一年圣经》，但请注意它有几个版本，务必购买你在寻找的圣经译本。

Some people do not wish to read so much text every day, so they would like to read through the Bible in three years. This is easily done with the One Year Bible also. Simply follow their three-year reading plan. Or read one chapter of the Bible each day.

有些人并不想要每天阅读这么多的内容，所以他们想要三年内通读圣经。这也可以用《一年圣经》轻松办到，跟着里面的三年阅读计划就可以了。若不然，每天阅读一章就可以。

It is best for you to read in your own Bible. It is wise to mark your Bible with references to other passages or with helpful notes. It is good to highlight certain words or passages. Some people are afraid to do this, thinking it fails to show reverence for God's Word. Actually, using your Bible shows more reverence for God's Word than leaving it clean and unused. If it helps you to write some notes, write them. Luther did

this too. This aids learning and retention. And the next time you read that difficult passage, you'll have a ready solution for that question that always pops up in your mind.

你最好阅读你自己的圣经。若在某处参阅其它经文或添加有用注释，在自己的圣经上做好标记也不失为一种智慧。高亮某些词语或段落也不错。有些人害怕这样做，他们认为这种做法是对上帝话语的不敬。事实上，比起让你的圣经一尘不染又未经使用，把它用起来更能表明你对上帝话语的敬畏。如果记笔记对你有帮助，那就记下来。路德也这么干。这有助于学习和记忆。下次你读到这段难啃的经文时，你就会有一个现成的解决方案，它也总是会在你的脑海中闪现。

Bible study tools

圣经学习工具

The best Bible study tool is a good translation that is accurate and easy to read. Many remarked that Luther's German translation of the Bible opened the Scriptures more than many commentaries could have. Luther himself wrote about his translation:

最好的圣经学习工具就是一本精准且易于阅读的好译本。不少人认为，路德的德文圣经译本比许多圣经注释都更能让人打开圣经。路德对自己的译本如此写到：

One finds more in it than in all commentaries, for we have cleared the sticks and blocks out of the way so that other people may read in it without hindrance. I only fear that they will not read much in the Bible; for they are very much surfeited with it, and no one meditates on it.⁵⁴

你在这里看到的東西要比在所有注释中看到的都多，因为我们已经清除了道路中间的各样障碍，这样别人就可以不受阻碍地阅读了。我只担心他们不会多读圣经；因为他们觉得有它就够了，却没有人去默想。⁵⁴

Sometimes it can help to read a different version from the one you usually do, as long as it is a good one.

有时候，读一本不同于你日常所读的译本会对你有所帮助，只要这译本尚好便可。

Other books can help you with certain aspects of Bible reading. Since pastors are able to find recommendations for specialized reference works in other places, such as Wisconsin Lutheran Quarterly, this book concentrates on those available to lay readers.

其它书本则可以在圣经阅读的某些方面给你提供帮助。由于各教会的牧师都可以在别处找到特定的参考书目给予推荐，如《威斯康辛路德会季刊》，所以本书就专注于那些可供平信徒读者使用的书目。

A Bible atlas will help you find the places indicated in the text. Some Bibles, especially study Bibles, now include many maps. Most of these are quite useful. If you would like a more complete atlas, there are some very good maps in The Moody Atlas of Bible Lands by Barry Beitzel. Various computer programs now contain maps as well.

圣经地图册可以帮助你找到圣经所提到的那些地点。如今的一些圣经都会附赠许多地图，尤其是研读本圣经。其中多数地图都相当有用。如果你想要一份更为完整的地图册，巴里·贝泽尔的《慕迪圣经土地图鉴》中就有一些非常好用的地图。而今天的各类计算机程序中也会囊括一些地图。

A concordance can help you locate all of the passages that make use of certain words. And some Bibles have condensed concordances in the back of the book. Look for a concordance labeled "exhaustive" on the cover. Many reference works are keyed to the

word numbers in Strong's Exhaustive Concordance. But the best concordance for the NIV is The NIV Exhaustive Concordance by Edward Goodrick and John Kohlenberger. Not only does this book list every use of every word in the Bible but also which Hebrew or Greek words are behind the English words. This book is probably still worth having, even though computer Bibles can do many of the same things. Computer software by Logos or QuickVerse can run searches on particular words.

用语索引可以帮助你找到使用某些词的所有相关段落。有些圣经的背面就有简明的用语索引。你可以查找一本封面印有“详尽”一词的用语索引，不少参考文献中的单词都可以和斯特朗的《详尽索引》中的字号对上号。但是最好的新国际版圣经用语索引是爱德华·古德里克和约翰·科伦伯格的《新国际版圣经详尽索引》。此书不仅列出了圣经中每个词的用法，而且还列出了英语单词所对应的希伯来词或希腊词。即便现在电脑圣经可以操办许多同类事宜，但这本书也许仍然值得入手。Logos 或 QuickVerse 等计算机软件则可以搜索特定的词语。

If you don't know the meaning of a word, you can consult a dictionary. Most good dictionaries of the English language will provide basic definitions for virtually any word you are likely to ask about. But sometimes you may want more information. You can find help in a Bible dictionary. These are very helpful tools most of the time. Unfortunately, the Bible dictionaries on the market right now have some problems, some more than others. Some Bible dictionaries are very critical of the Bible text. Most quibble about or even deny the six-day creation. Some provide critical views on the authorship of Bible books. Many of the same problems exist in Bible encyclopedias, which are much larger and more expensive. One must be careful when seeking help from these.

如果你不知道某个单词的意思，那你就可以查字典。大多数好用的英语字典都会就你可能会问到的几乎任何单词给出基本定义。然而，有时候你可能需要更多的信息。你也可以寻求圣经字典的帮助。大多数时候，这些都是非常有用的工具。不幸的是，现在市面上的圣经字典有一些问题，其中一些字典的问题要比另一些更为严重。有些圣经字典对圣经文本批判有加。大多数字典对六日创造说吹毛求疵甚至直接否认。有些字典对圣经书卷的作者身份提出了批评。不少同类问题也存在于圣经百科全书中，而且它们要厚得多，也贵得多。向这些东西寻求帮助时我们必须得留个心眼儿。

Perhaps the most useful tools for the lay reader are commentaries. The People's Bible commentaries were written and edited to be doctrinally sound helps for the lay reader. While they may not answer every question that comes up, these commentaries are recommended. Also still recommended for readers of the KJV is the Popular Commentary of the Bible, by Paul E. Kretzmann. Unfortunately, this very helpful set is not currently in print. Still available is the three-volume commentary by Werner H. Franzmann. Individual commentaries on Bible books are available also (check with Northwestern Publishing House). One example deserves specific mention. There might not be a more difficult book for the lay reader to interpret than Revelation. Revelation has a simple basic message, but specific passages in that book can be very difficult to understand. For that reason, Revelation should not be read first. It should be read last, as it appears in the Bible. Dr. Siegbert Becker wrote a commentary on this book that not only explains many of the difficulties, it teaches solid Lutheran theology. Entitled Revelation: The Distant Triumph Song, this commentary is must reading for anyone who wants to better understand the book of Revelation.

对于平信徒读者而言，可能最有用的工具就是圣经注释。《大众圣经注释》为在教义上向平信徒提供可靠的帮助而编写和编辑。虽然它们可能无法回答所有问

题，但笔者推荐读者阅读这套注释书。至于钦定版的读者，笔者还是推荐保罗·克雷兹曼的《圣经通俗注释》。不幸的是，这套益处颇多的丛书目前并未出版。而维尔纳·弗兰兹曼撰写的三卷注释书则仍然可以买到。个别单独的圣经书卷注释书也可以买到（可与西北出版社联系）。有个例子值得在这里特别提一下。对于平信徒读者而言，可能没有比启示录更难诠释的书卷了。启示录要传达的基本信息非常简单，但是书中的一些特定段落却让人很难理解。因此，启示录不应该先读，而应该最后读，就像它在圣经当中的位置一样。赛伯格·贝克博士就此书写了一本注释书，此书不仅解开了许多难点，还将扎实的路德神学娓娓道来。此书标题为《启示录：遥远的凯旋之歌》，若有谁想要更好地理解启示录，那他一定得读一读这篇注释。

Many people are buying study Bibles today. These can be very helpful, but a word of caution is in order. The notes below the Bible text are not verbally inspired or inerrant. Some study Bibles are better than others. Virtually all of them have been written by Reformed commentators, so they provide the Reformed view of conversion, Holy Baptism, or the Lord's Supper. Some deny the six-day creation. Other theological errors turn up from time to time. The Concordia Self-Study Bible is a little better than the NIV Study Bible because it has tried to "Lutheranize" the notes. However, some incorrect ideas have slipped through. And some of the direct messianic prophecies are given improper partial fulfillments or might not even be mentioned in the notes. Psalm 16, Psalm 22, and Isaiah 7:14 are just three examples of this. The maps are fine. The concordance is helpful. The center-column references often direct the reader to helpful Bible passages. Far too few readers use the center-column reference system to let Scripture interpret Scripture. This is more important than the notes at the bottom of the page. Some of the in-text maps can help the reader understand what is happening. To be fair, many of the notes are good but not all of them. For that reason, we must say: Let the buyer or user beware.

今天很多人都在购买研读本圣经。这些书都非常有用，但要注意的是，圣经文本下面的注释并非受神逐字默示或无误。有些研读本圣经比起别的要更好些。几乎所有的研读本圣经都由改革宗注释家编写，所以它们所给出的是改革宗对归信、圣洗或圣餐所持的观点。其中一些否认六日创造说。还有一些其它神学上的错误也会时不时地出现。协和自习研读本圣经要比新国际版研读本圣经好一些，因为它已竭力将下方注释“路德宗化”。然而，也有一些错误的想法溜了进来。一些直接的弥赛亚预言被错误地归为了部分应验型语言，或者甚至可能都没有在注释中提及。诗篇第 16 篇、第 22 篇以及以赛亚书 7:14 不过只是其中三例而已。其中的地图倒是不错，用语索引也能提供些帮助。中间栏参考系统经常会将读者引向有用的相关经文。很少有读者使用中间栏参考系统来让圣经诠释圣经。这比页面底部的注释更为重要。一些文本内的地图可以帮助读者了解文本的背景。平心而论，其中的许多注释都不错，但并非全部。出于该理由，我们必须说：请买家或用户谨慎使用。

The Bible is God's verbally inspired and inerrant Word. May we hold on to the treasures we find in the Bible and pass them on to the next generation. May we believe the gospel for ourselves and proclaim it to people all around the world. There is no better way to close this book about the Bible than by encouraging everyone to read the Bible. May God bless you with a stronger faith and a greater knowledge as you read his Holy Word. The selected words of Psalm 119 are printed below for meditation and to encourage you to read the rest for yourself. (Keep in mind that law [Hebrew: Torah] can mean teaching/instruction in this psalm and can include the gospel.)

圣经是神所默示的、无误的话语。愿我们紧紧抓住我们在圣经中所发现的宝藏，并将它们传给下一代。愿我们自己相信福音，又向世人传讲福音。笔者鼓励每个人阅读圣经，没有比这更好的方式来结束这本谈论圣经的书了。当你阅读神的圣言时，愿他赐你更坚固的信心、更丰富的知识。下文摘自诗篇第 119 篇，用于默想，鼓励你自己阅读其余的内容。（要记得，律法[希伯来语：妥拉]在该诗篇中可译为教导/指示，因此也可以包括福音。）

Psalm 119

诗篇第 119 篇

1 Blessed are they whose ways are blameless,
who walk according to the law of the LORD.
1 有福之人行行为完全，遵行耶和華律法（自译）。
10 I seek you with all my heart;
do not let me stray from your commands.
10 我一心寻求了你。求你不要叫我偏离你的命令。
11 I have hidden your word in my heart
that I might not sin against you.
11 我将你的话藏在心里，免得我得罪你。
12 Praise be to you, O LORD;
teach me your decrees.
12 耶和華啊，你是应当称颂的。求你将你的律例教训我。
14 I rejoice in following your statutes
as one rejoices in great riches.
14 我喜悦你的法度，如同喜悦一切的财物。
15 I meditate on your precepts
and consider your ways.
15 我要默想你的训词，看重你的道路。
16 I delight in your decrees;
I will not neglect your word.
16 我要在你的律例中自乐。我不忘记你的话。
18 Open my eyes that I may see
wonderful things in your law.
18 求你开我的眼睛，使我看出你律法中的奇妙。
24 Your statutes are my delight;
they are my counselors.
24 你的法度，是我所喜乐的，是我的谋士。
32 I run in the path of your commands,
for you have set my heart free.
32 你开广我心的时候，我就往你命令的道上直奔。
40 How I long for your precepts!
Preserve my life in your righteousness.
40 我羡慕你的训词。求你使我在你的公义上生活。
41 May your unfailing love come to me, O LORD,
your salvation according to your promise.
41 耶和華啊，愿你照你的话，使你的慈爱，就是你的救恩，临到我身上。
49 Remember your word to your servant,
for you have given me hope.
49 求你記念向你仆人所应许的话，叫我有盼望。
50 My comfort in my suffering is this:
Your promise preserves my life.
50 这话将我救活了。我在患难中，因此得安慰。

62 At midnight I rise to give you thanks
 for your righteous laws.
 62 我因你公义的典章，半夜必起来称谢你。
 71 It was good for me to be afflicted
 so that I might learn your decrees.
 71 我受苦是与我有益，为要使我学习你的律例。
 72 The law from your mouth is more precious to me
 than thousands of pieces of silver and gold.
 72 你口中的训言（或作律法），与我有益，胜于千万的金银。
 73 Your hands made me and formed me;
 give me understanding to learn your commands.
 73 你的手制造我，建立我。求你赐我悟性，可以学习你的命令。
 76 May your unfailing love be my comfort,
 according to your promise to your servant.
 76 求你照着应许仆人的话，以慈爱安慰我。
 77 Let your compassion come to me that I may live,
 for your law is my delight.
 77 愿你的慈悲临到我，使我存活。因你的律法是我所喜爱的。
 81 My soul faints with longing for your salvation,
 but I have put my hope in your word.
 81 我心渴想你的救恩，仰望你的应许。
 89 Your word, O LORD, is eternal;
 it stands firm in the heavens.
 89 耶和華啊，你的话安定在天，直到永远。
 90 Your faithfulness continues through all generations;
 you established the earth, and it endures.
 90 你的诚实存到万代。你坚定了地，地就长存。
 91 Your laws endure to this day,
 for all things serve you.
 91 天地照你的安排，存到今日。万物都是你的仆役。
 92 If your law had not been my delight,
 I would have perished in my affliction.
 92 我若不是喜爱你的律法，早就在苦难中灭绝了。
 93 I will never forget your precepts,
 for by them you have preserved my life.
 93 我永不忘你的训词。因你用这训词将我救活了。
 94 Save me, for I am yours;
 I have sought out your precepts.
 94 我是属你的，求你救我，因我寻求了你的训词。
 95 The wicked are waiting to destroy me,
 but I will ponder your statutes.
 95 恶人等待我，要灭绝我，我却要揣摩你的法度。
 96 To all perfection I see a limit;
 but your commands are boundless.
 96 我看万事尽都有限。惟有你的命令，极其宽广。
 97 Oh, how I love your law!
 I meditate on it all day long.
 97 我何等爱慕你的律法，终日不住地思想。
 98 Your commands make me wiser than my enemies,
 for they are ever with me.
 98 你的命令常存在我心里，使我比仇敌有智慧。
 99 I have more insight than all my teachers,
 for I meditate on your statutes.

99 我比我的师傅更通达。因我思想你的法度。
 103 How sweet are your words to my taste,
 sweeter than honey to my mouth!
 103 你的言语，在我上膛何等甘美。在我口中比蜜更甜。
 104 I gain understanding from your precepts;
 therefore I hate every wrong path.
 104 我借着你的训词，得以明白。所以我恨一切的假道。
 105 Your word is a lamp to my feet
 and a light for my path.
 105 你的话是我脚前的灯，是我路上的光。
 108 Accept, O LORD, the willing praise of my mouth,
 and teach me your laws.
 108 耶和華啊，求你悅納我口中的讚美為供物，又將你的典章教訓我。
 111 Your statutes are my heritage forever;
 they are the joy of my heart.
 111 我以你的法度為永遠的产业。因這是我心中所喜愛的。
 112 My heart is set on keeping your decrees
 to the very end.
 112 我的心專向你的律例，永遠遵行，一直到底。
 114 You are my refuge and my shield;
 I have put my hope in your word.
 114 你是我藏身之處，又是我的盾牌。我甚仰望你的話語。
 124 Deal with your servant according to your love
 and teach me your decrees.
 124 求你照你的慈愛待僕人，將你的律例教訓我。
 125 I am your servant; give me discernment
 that I may understand your statutes.
 125 我是你的僕人。求你賜我悟性，使我得知你的法度。
 127 Because I love your commands
 more than gold, more than pure gold,
 127 所以，我愛你的命令勝于金子，更勝于精金。
 128 and because I consider all your precepts right,
 I hate every wrong path.
 128 你一切的訓詞，在萬事上我都以為正直。我却恨惡一切假道。
 132 Turn to me and have mercy on me,
 as you always do to those who love your name.
 132 求你轉向我，憐憫我，好像你素常待那些愛你名的人。
 133 Direct my footsteps according to your word;
 let no sin rule over me.
 133 求你用你的話，使我腳步穩當，不許什麼罪孽轄制我。
 142 Your righteousness is everlasting
 and your law is true.
 142 你的公義永遠長存。你的律法盡都真實。
 148 My eyes stay open through the watches of the night,
 that I may meditate on your promises.
 148 我趁夜更未換，將眼睜開，為要思想你的話語。
 151 Yet you are near, O LORD,
 and all your commands are true.
 151 耶和華啊，你與我相近。你一切的命令盡都真實。
 152 Long ago I learned from your statutes
 that you established them to last forever.
 152 我因學你的法度，久已知道是你永遠立定的。
 156 Your compassion is great, O LORD;
 preserve my life according to your laws.

156 耶和华啊，你的慈悲本为大。求你照你的典章将我救活。
160 All your words are true;
all your righteous laws are eternal.
160 你话的总纲是真实。你一切公义的典章是永远长存。
161 Rulers persecute me without cause,
but my heart trembles at your word.
161 首领无故地逼迫我。但我的心畏惧你的言语。
162 I rejoice in your promise
like one who finds great spoil.
162 我喜爱你的话，好像人得了许多掳物。
163 I hate and abhor falsehood
but I love your law.
163 谎话是我所恨恶所憎嫌的。惟你的律法，是我所爱的。
164 Seven times a day I praise you
for your righteous laws.
164 我因你公义的典章，一天七次赞美你。
165 Great peace have they who love your law,
and nothing can make them stumble.
165 爱你律法的人，有大平安。什么都不能使他们绊脚。
166 I wait for your salvation, O LORD,
and I follow your commands.
166 耶和华啊，我仰望了你的救恩，遵行了你的命令。
171 May my lips overflow with praise,
for you teach me your decrees.
171 愿我的嘴发出赞美的话。因为你将律例教训我。
172 May my tongue sing of your word,
for all your commands are righteous.
172 愿我的舌头歌唱你的话。因你一切的命令尽都公义。
174 I long for your salvation, O LORD,
and your law is my delight.
174 耶和华啊，我切慕你的救恩。你的律法也是我所喜爱的。

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