

真耶穌教會 「解經方法」與聖經研究 2012-4-28 Meishi Tsai  
景美教會 **(Exegetical Method and Biblical Studies)** 蔡梅曦

宗旨：掌握聖經經文的字義、句解、歷史背景、新舊約道理，以明白神的歷史作為與旨意。學習配合祈禱、修心養性、事奉，來深愛、宏揚聖經神的話語。

關鍵字詞：經典 (canon)、解經 (exegesis)、詮釋 (explication / exposition / interpretation)  
詮釋學 (hermeneia / Hermeneutics)

### 第一單元 解經方法的重要性

經文的解析透明度由淺白到晦澀：直接平實而易懂的經文，如敬虔省思、個人禱告詞、主耶穌與門徒有關得救的教訓等 (路廿四47-49；約三3-7；徒二38-39，廿六18；多三5；太七21-26)，所需者是基本文化知識、領悟力、信從的心志。

解經方法 (exegesis)：對經文作嚴謹、澈底的解析 (提後二15)，以達到正確的詮釋 (interpretation)、闡講 (exposition)。它不是讀者感情理知的主觀注入 (eisgesis)。正確的讀經解經 (勵志靈修文篇除外)，不可以臆測 (guesswork)、武斷主張 (dogmatic expression)，感想印象 (impressions)，不可代替由聖經內在明確地向讀者說出來的原意、原貌。聖經中有關解經的經文：路廿四35；約一18；徒十8，十五12，14；提後二15；彼後一21。

讀經查經研經的層次異同 (Bible reading, Bible study group/circle, and Biblical studies)，由文本內在之注 (annotate)、疏 (trace/clarify/lead)、解 (cut/dissect/explain) 而外延至釋 (expound/explicate)、義 (interpret)、用 (application)。

經卷的傳承與版本 (訓詁考據專論)—TEXTUAL CRITICISM—乃屬原文正典 (canon)、舊新約聖經版本 (text)、譯本 (**Version**)、抄本 (**Codices**) 等經典出處傳承、轉化歧異及抄本對照、評估等考究。儘管它屬原典專門之科目，幾世紀以來德、英文專家對古代近東研究之深入，加上對聖經原典語文及文化研習之基本熟諳，非原文的學人習者，對此項研究，如能真正掌握德文或英文，大有幫助。

### 第二單元 解經的若干步驟

注意經文 (text) 與闡釋 (exposition / interpretation) 體用之間必需掌握之觀念、事物：1) 啟示源頭與人間語言、社會文化中的收受；2) 由古典至近世的信仰與體驗，與其語言表達的衍變。

帶有典故、喻語、寓義的，涉及歷史背景及文學修辭者，如加四22-26或主耶穌的比喻、則須查考。因此查考聖經需有解經上的規範與方法：文字語言 (字解、句構、文法、上下文)、歷史、神學道理的三範圍。

1. 經文的文學形式及其特徵 (literary form)-- 經文的體裁 (literary types), 風格 (style) 及文學語言特徵 (literary features)

1. 譬喻 (Similes and metaphors)

1.2 格諺 (Proverbs)

1.3 比喻 (Parables)

1.4 寓意 (比方 Allegories)

1.5 預表 (Types --typology)

1.6 先知敘述 (prophetic narratives)

1.7 先知預言 (Prophecy)

1.8 天啟隱密文體 (啟示文類 the Apocalyptic)

1.9 詩歌---頌詞、禱告詞、抒哀詩 (poetry--prayer, lamentation)

例就詩歌體裁而言, 以哀歌 echah (The Book of Lamentations, a 226-line poetic composition written in the acrostic form (i.e., each line begins with the appropriate letter of the 22 Hebrew alphabets) 為例。

1.9.1 A careful study in the language of the book, one finds that the writer adopts the funeral song ("monody" in literary term) in which the Hebrews as well as all Semitic peoples honored or mourned their dead. Certain features of the past glory of the dead (or in Lamentations, of the destroyed Jerusalem) are emphasized: his physical excellence (Lam 4.7; Isa 52.14; 53.2), his riches and luxuries (Lam 4.5; Ezek 27.3ff), his esteemed position (2 Sam 1.21-22; Ezk 32.27), and irreparability and incomparability of the dead (2 Sam 1.19; Isa 14.10; Ezek 27.32).

1.9.2 Another feature of the funeral song is a mourning of the sad state of the present: the inevitability of the fate of death (in Lamentations, the inevitable ruin of the holy city) (Amos 5.2; Ezk 19.9, 14; Jer 9.21), the transience of the dead and the incomprehensibility of death (2 Sam 1.19; 3.33-34), the abandonment and defenselessness of the survivors (Lam 1:1), the manner of death, especially if unnatural (2 Sam 3:33-34, Jer 38:22; Lam 1.19-20; 2.11, 21; 4.5), and the malicious joy and laughter of the victor or the enemy (2 Sam 1.20), and so on.

1. 字義句法 (**Lexical-syntactical analysis**): 關鍵字詞 (Study of individual key words--lexicology), 句子字眼詞組的排序、結構, 以及其相關性 (the way the words are combined to form a sentence structure (subject-predicate, interrelation in word groups, phrases, and clauses, modifiers). Note: 1) It helps the reader recognize how the author intends his words to be understood literally, figuratively, or symbolically. 2) It is important to determine the literary form of the passage: prophetic message, funeral songs, narrative, parable/tale, or poetry. 3) Determine natural divisions (paragraphs and sentences) of the text, and what the individual

words mean in the context. 4) Pay attention to Conceptual units, connecting words (conjunctions, prepositions, relative pronouns) within the paragraphs and sentences.

2.1 聖經字義 (lexical/semantic studies) 查考，必得掌握希伯來文、希臘文原文聖經，及其他古今語文譯文聖經 (舊約經典部份參閱以下參考資料): AV, RSV, NIV, NEB, NRSV, NKJV 等英文聖經，聖經研究專科生必備的希臘文聖經 (THE GREEK NEW TESTAMENT published by the United Bible Societies [1975] or the 26th/27th edition of Nestle's Novum Testamentum Graece, edited by K. and B. Aland [1979/1997], 希伯來文馬索略本聖經 (R.Kittel's Biblia Hebraica [BH 3<sup>rd</sup>/4th ed]; Biblia Hebraica Stuttgartensia [BHS1977]，以後者BHS)。查經時，宜對照多種不同譯本，(並試自己查閱字詞典作譯文)，以達確切原意。經文中的關鍵字義：查閱聖經引得 (concordances)、字典 (Bible Dictionaries)、百科全書 (Bible Encyclopedias, 並由辭典多種意義中以，找出文中正確的詞端解釋。(未修習聖經原文者，逕可深入學術性的英文等評注本或相關研究資料，得近似功效)。

2.2 注意字詞之多元意義 (polysemy), 正確掌握正意:

2.2.1 例： 罪債、罪惡、罪愆、罪行等之「罪」字 (太六12；十八21ff；路十一4；「耶利米哀歌」中用不同希伯來字眼表達的概念行為**1) pesha,** 干犯、背逆 ("transgression, infringement, or rebellion" 哀一5, 14, 22；三42), **2) het,** 虧欠 ("failure or falling short" 哀一8；三39；四6, 13四:6, 13, 22；5.7, 16；參閱羅三23；雅四17)) **3) awon,** 歪曲、謬講、寬屈 ("distortion, crookedness, or straying" 哀二14；四6, 13, 22;7；參閱加一6-9；林後四2；民廿二至廿四)； 4) **marah,** 頑梗、背向神、分門結黨 ("haughtiness, obstinacy, refractoriness or rebellion" 哀一18, 20；；三42；來三12-19；出十七1-2；民廿1-3)；(5) **tume'ah,** 不潔、邪俗 ("uncleanness" 哀一9；四15)。包括了儀禮上 (民十一至十章) 及良心道德律上的 (來十二14；林後六14-七1；提前一5；詩廿四5-6)。

2.2.2 例： 路十四26 愛主「恨」父母之正意 In Luke 14.26 Jesus was not teaching that his followers should hate their parents, wives, husbands, children, brothers etc. The Greek *miseo* means "hate", "persecute in hatred", "abhor", but in the Lucan context Jesus used this word to indicate "more love to Him" and "less love to one's own", when the Kingdom and the earthly relationship are put side by side. The word "hate" is an overstatement and if it were to be taken literally, it would certainly contradict the ethical principle in Jesus' teaching about love.

2.2.2 Example: In Matthew 5.29-30 Jesus Christ was talking about self-mutilation (plucking out the eyes) in overstatement. In order to rid one of the lust, the mere mutilation does not solve the problem. It is the heart that motivates the lust. Thus by stating the plucking of the eyes Jesus meant the elimination of the vile thoughts from the mind, heart, and the spirit (Mt 5:28, cf. Prov 4:23-27).

2.2.3 例：“世界”(希臘文: Cosmos 彼前三3 指「妝飾」是例外的用法)：萬世/世界 (約十七5；林前二7)；世人/普天下 (約十二19；徒十九27)；世上/俗世 (羅五12；提前六7；多二12)；世代/天地/這世界的秩序，過去或現在 (彼後二5；三6)；5) 世界/幽暗世界/情慾敗壞的世界對神

的蒙昧無知、抵擋神，包括神的審判及神的救贖。這一切可從“屬世”這形容詞中看出來（加 六12；約壹二15；五19）真光照臨的世界，就是猶太人的世界，敗壞墮落的世界

習作：查閱以下字詞：

1. 眷顧 visit/visitation（路十九43；創五十24；出三16；伯十12；路一.30；參閱耶六.15；十15；賽廿九6；彼前二.12）
2. 聖靈來為罪、為義、為審判「自己責備自己」（'elenkshei' to convince/to convict）（約十六8）
3. 神國神「義」（righteousness of God）及稱「義」（justification/to be made righteousness）

### 3. 經文的歷史傳統考查

3.1 經文的寫作時間及時代背景：例如哈該書、王上八章、耶七1-15、哥林多書、啟示錄

3.2 經卷的作者及收受者

3.3 經卷的寫作目的 — 明顯的寫作目的（約廿30-31；廿一15-21；路一1-4；徒一1-30）及涵蘊的目的（賽四十至五十五章；路得記；約拿書）。

3.4 經卷用何種語文（可幫助決定年代地點）：為何但二4-七28、拉四8-六18、約拿書部份字眼用亞蘭語（Aramaic）？

約拿書的成書，是否在列王紀下十四章25節的北朝耶羅波安二世（786-746 B.C.）時期的問題，下列的論據可反証之：（一）由約拿書，神恩普世的中心信息，批判以色列的狹隘民族自義、極端的宗教排他性，應屬於以賽亞先知書四十至五十五章的時代訊息，即約於巴比倫擄放歸回以後，猶太教趨向嚴謹、僵化的初期。（二）本書不寫於列王時代，最有力的內在論據，乃因書中使用很多後起於公元前第六世紀巴比倫擄放後，開始盛行於波斯、希臘帝國時期的亞蘭語（Aramaic）<sup>1</sup>。例如『顧念』（'ast-6）、『船』（有兩字不同的『船』字。下半句的spinah是亞蘭語）、『話』（信息）（qeriah三2）、『嘴』（ma'am三7）、『植物』（qiqaiion蓖麻，四6、7、8、9）、『炎熱』（horisit四8）、『萬』（ribbo眾多，四11）等等<sup>2</sup>。除此，如『天上的神』（一9）是公元前第五世紀後常用的字。一般而言，約拿書接近以西結書以後的歷代誌、傳道書與但以理書。本書成書最早約在公元前第五世紀，最晚不超過公元前第二世紀中葉。

3.5 約四章主與撒瑪利亞婦人（Samaritan woman）有關「這山」與錫安山的談道-- 為何猶太人與撒瑪利亞人交惡？

<sup>1</sup> 以斯拉記四章8節至六章18節及但以理書二章4節至七章28節用亞蘭語，夾雜在希伯來經文中，也提示這兩大段經文的晚起。今人可以用古文或口語白話作書，但古人卻不能以今人之口語白話著作，是可以用來判斷文章的今古先後。

<sup>2</sup> 參閱德人考區1902於哈雷出版的『舊約聖經中的亞蘭語文成份』一書（E. Kautsch, Die Aramaismen im AT. {Halle, 1902}）；蘭地斯發表於以色列期刊《以色列大地》1982年16期的研究論文『約拿書的語言學範疇及其年代』（G.M. Landes, "Linguistic Criteria and the Date of the Book of Jonah.", Eretz Israel (Hebrew) 16 {1982}, 147-170）。

#### 4. 經文的文本結構

##### 4.1 詩篇75、76、80篇

**4.2** 約拿書 以神命約拿——起來往尼尼微城——向其中居民傳話』為主題:一章1節至3節與三章1節至3節在結構、字彙上呼應,也描述了約拿(對神的命令)的行動構成一反一正與(以神為中心)離、向心的運轉。四章1-3節的先知怨言,解答了一章3節先知的逃遁之謎。同時,與二章1-9節他禱告的內容成了極大的對比、與三章3節至10節尼尼微人真心悔改又成了一個反諷。

##### 4.3 馬太福音結構 Structurally, Matthew consists of five major material blocks:

4.3.1. Beatitudes in Chapters 5-7: Following the call of the first disciples (4.1825), 'the 'Sermon on the Mount' concerns discipleship with its nature and demands in the Kingdom of God. This section complements the collection of miracles in Matthew 8-9, to illustrate the authority of Jesus at the outset of His ministry both in word and in deed.

4.3.2. The Mission discourse (Matt 10) concerns the concept of discipleship further, making disciples' mission as parallel to that of Jesus Himself. In their response to God's call, people will be divided into "insiders" and "outsiders". Like Jesus' mission, the Messengers of the Gospel of the Kingdom will be persecuted for their work. .

4.3.3. Parables in chapter 13, communal discipline and love in chapter 18, and teaching on end-time in Matt 24-25). This chapter conveys the universal character and particular situation of the development of the Kingdom.

4.3.4. Following the third discourse about the emergence of a new community positively responding to the call of Jesus, the fourth discourse in Matt 18 focuses on relationships within this new community. Like Mark 8:10 the importance and its implications of discipleship are emphasized.

4.3.5. Finally, the confrontation between Jesus and the official religious leaders of "the people of God" lead to a parting of the ways and the resultant judgment on His opponents. In Chapters 24-25, the discourse on judgment develops into a broader eschatological context in which the destruction of Jerusalem is seen as the necessary sequel to the repudiation of Israel's Messiah (as narrated in chs 26-27).

**5. 經文中的舊新約「神學」(道理) 查考 :** 檢驗其與選民歷史的契約、神的公義、神國(神的統治權)、罪與刑罰、拯救、終末論等神學主題相關。注意字的實意或明隱喻層面,上下文及本書卷相關主題思想(摘取段落中的主旨、分析其用途及為何如何呈現於文中),並與其他新舊約經卷相互比較發明。

### 5.1 試申論 耶和華的日子 (The Day of the Lord; That Day/the Later Days) (阿摩司書、約珥書)---

Amos 5.18-20 (THE DAY OF YAHWEH):

Woe are those who desire the day of Yahweh!  
What indeed will the day of Yahweh be for you?  
It is darkness, not light.  
<sup>19</sup>(You are) like the man who flees from a lion—  
and a bear pounces upon him;  
or the one who goes home, leans his hand on the wall—  
and a snake bites him.  
<sup>20</sup> Is not the day of Yahweh darkness, not light—  
and gloomy, without brightness?

Amos' famous saying on the Day of Yahweh 耶和華的日子 is one of the speeches in which he takes up a central theme of Israel's faith and turns it against his audience (cf. 3.2; 9.7). The prophet, knowing the decision of Yahweh, contests the piety of his hearers, warning against the disastrous outcome of their piety. He begins with a woe-cry 有禍了的哀鳴 (18a)---

Here the cry consists of the interjection *hây* followed by a definite participle describing the conduct which is lamented (cf. 6.1; the definite participles without an introductory *boi* in 5.7; 6.3, 13).

[The interjection *hây* was used as a wail of grief over the dead (I Kings 13.30; Jer. 22.18; 34.5). The woe-cry pronounced over a living audience is found only in prophetic sayings; the prophet, knowing in advance the punishment decreed by Yahweh, would lament the death of his audience as a dramatic way of disclosing the dire consequences of their conduct].

After 18a Amos shifts to the style of the discussion-saying, questioning and arguing against the faith of his hearers. There is no final announcement of punishment or exhortation; the saying's purpose is to make clear the folly and fate of these men who yearn for Yahweh's day.

**[5.18]** Verse 18 furnishes the earliest datable reference to the 'Day of Yahweh'. The term appears only in prophetic texts:

Isa. 2.12; 13.6,9; 22.5; 34.8; 以賽亞二章12節 十三6, 9 廿二5 卅四8

Jer. 46.10; Ezek. 7.19; 13.5; 30.3;

Joel 1.15; 2.1, 11; 2.31; 3.14; 約珥 (珥)

Obad. 15; 俄巴底亞書15節

Zeph. 1.7, 14-18;

Zech. 14.1; 撒迦利亞

Mal. 4.5 瑪拉基書 (瑪)四章5節; with an exception in Lam. 2.22. 哀歌 (哀) 二22

[The problem of the origin of the idea and its meaning to Amos' contemporaries has been the subject of a long discussion. Among the more important hypotheses are as follows:

(1) that the notion belongs to popular Israelite eschatological piety which had been developed out of eschatological mythical material borrowed from other religions [Note: H. Gressmann, *Der Ursprung der israelitisch-jüdischen Eschatologie*, 1905, pp. 141ff.];

(2) the 'Day of Yahweh' referred originally to a New Year's festival in which Israel celebrated Yahweh's victory over his cosmic and historical adversaries and his renewal of prosperity for his devotees; the prophets reverse the expectations connected with the day and proclaim the time as one of doom [S. Mowinckel, *He That Cometh*, ET, 1956, pp. 125ff.];

(3) that the notion was a unique creation of Israel in which the old traditions of Yahweh's theophanies 耶和華的臨現 were used to formulate an expectation of how their God would decisively shape the life of the nation in the future [L. Černý, *The Day of Yahweh and Some Relevant Problems*, 1948.]<sup>c</sup>

(4) the most probable hypothesis is that the idea emerged from the traditions of Holy War in Israel's earliest history [G. von Rad, "The Origin of the Concept of the Day of Yahweh", *JSS*4, 1959, pp. 97-108; *Theology of the Old Testament II*, 1965, pp. 119-25.]. The texts which include a description of what happens on the Day portray an event of primarily military character, depicted with a more or less fixed set of motifs. Yahweh rises against his enemies, goes into battle, and defeats his foes in a setting of cosmic and historical gloom and commotion. The expectation that Yahweh would act in this fashion against their national enemies was alive in Amos' audience and was a primary tenet of their religious and political faith.

The piety of his audience gives him his theme. Probably he addresses crowds assembled at Bethel for the annual autumn festival, 'the day of the festival of Yahweh' as it was called in the northern kingdom (Hos. 9.5). Stimulated by the celebration with its many sacrifices, songs, rituals, and feasting (4.4f.; 5.21ff.), the religious fervor of the crowd was raised to fever pitch. 'Yahweh is with us,' they cried (5.14b) and longed with lusty, confident anticipation for the victory of Yahweh over the nations, which they may have celebrated in the ritual of the festival, to become fact so that the field of history would be left to them and their national aspirations.

In the prophet's eyes, knowing as he does the verdict which Yahweh has issued upon this people, Israel is invoking its own doom (Jeremiah will later disavow any longing for 'the day of disaster'—Jer. 17.16). So his only reaction to this fervent faith can be to cry 'Woe!', to lament over them as if they were already dead. In the assertion (18bβ) and question (20) about the darkness of the Day of Yahweh, Amos selects one of the recurring motifs used to picture its occurrence (Ezek. 30.3; Isa. 13.10; Joel 2.If., 10f.; Zeph. 1.15f.; cf. Amos 8.9). When Yahweh fights his foes, the heavenly luminaries will fail, thick clouds gather, gloom and thick darkness will shroud the scene. In these descriptions the darkness is phenomenological. When Amos pairs darkness with light, the opposites take on symbolic character and stand for calamity (希伯來 ra') and salvation (希伯來 šālōm) (cf. Isa. 45.7; 9.2; 59.9; Jer. 13.16). Apparently the audience already knows of this feature, but they see their enemies in the darkness. They understand the theology of the Day of Yahweh; what they do not understand is Yahweh and themselves.

**[5.19]** Amos portrays their predicament with two proverbial comparisons. Using metaphors drawn from life in the country and villages as a device for illuminating a situation is a feature of his style (3.3-6; 2.13; 3.12; 6.12; 9.9). A man escapes from a lion, only to fall prey to a bear! A man comes home, to his place of security, and is bitten by a snake! Both metaphors portray a situation in which a man escapes to his death. So is it with Israel. This people yearn for Yahweh's intervention against their foes as their way to security, and thereby invoke their doom. They flee into danger; the salvation they desire is in fact their death, for they are enemies of Yahweh.

In this saying Amos once more takes up a fundamental theme of Israel's faith, and turns it against the community of believers. His theological strategy here is similar to his treatment of the election (3.2), the Exodus (9.7), and the salvation-history (2.9-11). He does not reject or significantly modify the faith in the Day of Yahweh. But out of his personal encounter with Yahweh in the visions (7.1-9; 8.1-3) he has been given as an absolute and unshakable foundation for interpreting the articles of Israel's faith. He knows Yahweh himself; and he knows the decision of Yahweh. From the perspective of that absolute certainty he can see what Yahweh's Day means for his contemporaries, and the expectation of that Day becomes a dominant feature of his announcement of judgment.

習作: 中譯以下「主的日子」英文段落:

This central section of the book contains the most powerful negative presentation of the prophetic message. It assumes throughout the positive affirmation of 5.24. The day of Yahweh's visitation (5.16-17) will be a day of lamentation for the whole people. In 5.18-20, the origin and meaning of the day



of the Lord are still vigorously debated. These verses show: 1) that the people of Israel looked forward to such a day; 2) that the prophet radically reinterpreted its character: it is darkness, and not light. For Amos, the popular expression became a way of speaking about Yahweh's coming to judge Israel; it became part of the main theme of all his preaching. Later prophecy continued to speak of the Day of the Lord and it always retained its association with Yahweh's coming in judgment. The judgment, however, came to include the Gentile nations, sometimes in addition to Israel (Isa. 2.6-22; Zeph 1.2-2.15) and sometimes instead of Israel (Isa. 13.2-22; 34.1-17; Ezek 30.1-19; 38.1-19.29).

In the popular religion of the eighth century B.C, it was the day, a day of battle (Joel 2.1-11, Isa. 9.4), on which Yahweh came to assert his sovereignty over the Gentile nations (who were regarded as his enemies) and Israel rejoiced to share his universal dominion. Amos retained the idea of Yahweh's coming to assert his sovereignty in the world, but he declared that it was Israel (and not the Gentiles) who was Yahweh's target of wrath.

## 5.2 試申論擄放與回歸的主題 (賽四十至五十五章)-- 賽四十章至六十六章選篇評釋

### 賽四十章 1 - 8 章 先知受召及傳揚佳美的信息

關鍵字詞 (Key words): 擄放與回歸 (exile and return)、**「耶和華的榮耀」** (the kabod/doxa/Gloria/glory of the Lord)、**論辯** (language of controversy/disputation—court language)、**大牧者** (the Lord as the shepherd)、**駁斥偶像** (polemic against idols)、**耶和華題召古列王** (Persian King Cyrus [550-29], the anointed of the Lord)、**神作王** (divine kingship)

**40.1-2** 「安慰、安慰」重復強調其信息的力量。安慰「我的百姓」「你的神」如此說，有契約語言的形式與內涵（參閱耶七23），回應了被俘虜流亡百姓的絕望（哀一，結三十七11-14）。原文有「柔和地說」意即「對心說話」—說服勸信耶路撒冷城（被擄放的猶大民）—「她」（不是「他」）。

「爭戰」(RSV)應譯為「服役」(time of service)，雖有軍事涵意 (saba) 但一如伯七 1；十四14，指艱難困苦。「罪孽」應譯為「刑罰」免除。

「雙倍處罰」—加強語氣、應譯為「適其量的」受罰。此處，百姓因罪受擄放之刑罰為其因，神恩豁免為現實。

**40.3-4** 「有人聲喊著說」即「聽！有人叫喊著」（「叫喊」五十二 8；創四10）「在曠野／荒漠」—自巴比倫到猶大之間有大片連綿的荒漠曠野，然而神要自高天在其間修築回歸的通道。神過去帶領選民出埃及，現在「第二次出埃及」。神要大大彰顯大能的膀臂（申四34），施行拯救。

「預備」：消除障礙（參閱創二十四31）。

「修平」：使崎嶇難行的路平坦。

「耶和華的路」「神的道」：神要百姓走的道路。

「山窪」「大小岡」：高低不平地形。

**40.5** 「耶和華的榮耀」，神光輝的照臨（出三十三18-23；賽六 3；結四十三 1-4）。神的恩慈美德（出三十三14-22）。以前，神榮光自祂的居所聖殿退出（結十一22-23）不在民中，現在祂再出現歸回（結四十三 1-4）。

「凡是有血氣的」正如「婦人所生」（伯十四 1；十五14；二十五 4），

指所有世人。

**40.6** 「有人聲」，自天上來的聲音，催先知喊叫。「凡是血氣的均如花草」、它的「美容」是暫時，易逝的，如花如草（彼前一24、25）。

**40.7** 沙漠的熱風（sirocco）使花草枯萎。是由神來的氣或風（與ruah靈同字）。

**40.8** 「神的話永遠堅立」（參閱詩一一九89），是永遠可靠的，因藉先知應許的事，從不落空（四十二9；四十四6-8；四十五21；四十六8-11；四十八5）。

**40.9-11** 宣告好消息。神對耶路撒冷（錫安，以陰性「她」形容之）的傳信息者，呼籲要報告大能的神必臨到。

1、如守望者一樣，報好信者要登高向四圍高呼：神要賞賜、報應。

2、真神是大牧者（創四十八1、15；詩二十三1；九十五7；結三十四11-16）；喂養、招聚、懷抱、引領。真神要招聚被驅逐流散的百姓回歸（四十九9-11；耶二十三1-4；三十一10；結三十七21）。

**40.17-21** 獨一、超越、權能的真神是歷史自然的主（Disputation論辯修辭起句）

1. 神創造執掌一切（伯三十八-三十九）。
2. 祂的智慧遠超一切（羅十一33）。
3. 以地上的眾多（海島、樹林）在其手中如微塵。

**40.18-26** 祂無可比擬：第二組論辯

1. 偶像的「虛妄」「無益」「迷惑人」（參閱耶十10-15；羅一21-24；賽四十一6-7；21-29；四十四9-20；四十六6-7）。

2. 神的寶座在地球大圈之上（四十22）。希伯來地文觀：天上是其寶座，地上是其腳凳（賽六十六1；太五34-35）（神的寶座另一形容是約櫃上二 cherubim的寶座，約櫃施恩座是腳凳，撒拉上四4；代上二十八2）。神從天上俯察人間（詩百一三5，6）。

**40.27-31** 神是力量的泉源。

1. 以色列／雅各的不平：神未履行其對先祖亞伯拉罕的應許（創十二2-3；二十八13-15）。27節是「集體抒哀」（communal lament）（參閱詩四十四、七十四、七十九、八十、八十三、三十八38-52；一三七；哀五），主旨是：選民的道路為神所遮蔽（參閱伯三23，詩十三2），選民應得契約之權利被神忽略。被擄放的百姓認為他們應有「土地、子孫」為契約內容的成全。

2. 真神的慰言（28-31節）。神在過去出埃及等事件，或詩篇感恩詩中所表達的救助個人事上，從未過「疲乏、困倦」，因為祂是全能，守約施慈愛（申二十六5-9；出三十四6；詩八6）。動詞「賜」「給」用的是分詞（noten），非指短暫，而指經常持久性的加力。30、31節「等候」非一般的閒等，而是以信心仰望的等待（動詞 kawah）（參閱詩三十七5-7）。

3、耶和華真神要行新奇的事（四十三16-21）。如同四十一17-20與四十二14-17，本段反映自巴比倫回歸的百姓，遇上真神用其大能開路，施恩的「腐朽化神奇」——荒漠中的甘泉、涼蔭。過去神「在滄海中開路」——出埃及記事件（出十四15-16、21-24）。「在大水中開路」——過約但河入迦南（書三13、16）。

**41.1-5, 25** 耶和華題召古列王（四十四24-27；四十六9-11）。

1. 神從「東方」興起一人——古列王（550-530B.C.）（四十一2；四十四28-四十五1）。他於539年B.C.平定古代近東、中東世界。有人解釋此「東方一人」為「中國興起真教會」，亦不可

忽視。

2. 神從北方興起一人（四十一-25），如四十一 2，指公元前550年平定巴比倫王國北疆的瑪代；539年征服土耳其的呂底亞（Lydia）。故曰，神使古列出自巴比倫的北方，次年（538年）古列王下詔讓擄放的猶大民回國。

3. 古列是耶和華受膏的王，神派他作猶大民的牧者（四十四28，四十五1-4），並使之下令重建聖城與信仰。

神扶著古列王的右手：神加力祂所立的君王（參閱詩八十15，17）。古列王所向無敵，夷平崎嶇阻難，打破巴比倫國內銅門鐵門（四十五1、2）。據希臘歷史家Herodotus所記：巴比倫城內有100餘銅門。他並擄獲如薩狄（Sardis）的暗藏寶藏（薩狄於546B.C.被古列征服）。神加給古列名號（四十五4，參閱四十三 1 題名以色列）。

**43.18-20** 真神囑咐百姓不要再紀念思想以往被擄放的事（四十一-22；四十三 9 指16-17節所記古時的歷史事件）。

19節 四十二 9 的「新事」並未開始，現今人們發現它的突出。曠野中的道（四十三）是擄放猶大民回歸的路途。沙漠中的河（或作海）指「第二次出埃及」（自巴比倫回歸）。

20節 包括野狗、駝鳥等動物，自然界都讚美真神的造化大能。野生動物都能馴服、尊重神，恰與曠野中出江河、表明一種神奇世代中的真神作為（參閱十一 6-9；四十一-18）。

**43.22-28** 真神繼護祂的歷史作為（五十一-3）。

22-24，26-28節指責以色列的罪愆，25節則插入無條件的宥恕。以法連控訴（rib-pattern）的語言形象，來描述耶和華真神召喚祂的百姓（他們認為他們的「服勞」即聖殿、宗教生活的中斷，擄放是過重、不當的），而維護其公義的行動。真神辯護：百姓嚴重的罪過招致刑罰，但要使被擄放的人們明白他們靈性上自滿自是是錯誤的。自滿阻止了他們接受神給予的拯救新希望。真神總結他的辯護主題（27-28節）：以色列民得了該受的處罰。

23節與24節 平行結構，對比於真神的用心與百姓的負義忘恩。燔祭的羊（zebahim 亦等於平安祭 selamin，擄放前「燔祭」與「平安祭」是兩種基本的獻祭）、「供物」（minhah亦即「禮物」或應作「素祭」）、「乳香」（出三十34-37，與油混拌雜，來與素祭同獻上，利二 2）為馨香的火祭。

24節 「昌蒲」乃製造聖油的一種香草（出三十23）。與乳香並用（耶六20指斥它們是不必要的祭物）。

「你的罪惡使我服勞」——奴役服苦。

「你...厭煩我」「你的罪使我厭煩」，即纏磨之意（參閱路十八 5）。

25節 「為我自己的緣故」（參閱四十八11，神施行拯救，是為了祂的榮耀，不使其聖名受褻瀆，結二十14）。神在處罰猶大民事上不僅正確，而且願意以愛與恩惠來接受百姓不悔悟的罪；26節祂願意聽取百姓的再辯。

27節 一如擄放前的何西阿、阿摩司先知，此處先知指責百姓與神立契約歷史以來所犯的背逆之罪（參閱何十二 2-4；十一 1、2；摩五 9-11）。「始祖」（單數）可能指「雅各」。「師傅」一作「中間調停人的」。何指，不詳。此兩詞概括以色列民中的先知、祭司、長老（參閱結七26；耶八 11、12；十八18）。

28節 「聖所的首領們」，指耶路撒冷聖殿的供奉祭司人們（代上二十四 5）——祭司和利未人。「辱沒」指「傾覆」「踐踏」（參閱哀二 2）。

**44.23** 耶和華的救贖（四十四23；四十八1-22；五十一-9-16；五十二3-6）

四十四章23 是頌讚真神救贖的詩(四十二10-13)：天地萬有都加入頌讚歌頌讚歌聲，(四十二10-12;四十三20；四十九13；五十五12)。本節用的完成式(神已救贖了雅各)，指即將實現而可靠的治行動。(而最後一句「神因以色列而要受榮耀」文法時式則指過去事件)。

**48.1-22** 注意本章有複雜不單一的語調。主題思想，諒是不同材料的集合。

1節 以色列／雅各、猶大包括十二支派，而不是單獨的南北朝。「名下」，即選民的名實。「水」(多數所有格)應作「胯下」(loins 如RSV所訂正)。即猶大所出的後裔。

2節 「聖城」指「耶路撒冷」(五十二1)，在以後猶太典籍常用之。

3-5節 真神因以色列百姓不相信真神的行事，宣佈了祂為何成就古時所出之命、籌算。「早先／古時的事」不指古列的事(四十二9；四十三9)，而指耶和華的一向作為(四十一22；四十三18；四十六9)，5節下半句指控以色列拜偶像之罪。

6節，7節上半句(.....看見這一切)，8節上半句，從文意上看，接續3節、5節上半句。其餘的7節下半句、8節下半句一如4節5節下半句，另成一元。

「新事」，特指古列為神所膏之來執行祂的旨意，被放的百姓回歸，真神施恩眷顧的事(四十二9；四十三19)。

**48.9-11** 主為祂的聖名(參閱結二十八9；14；三十六21-23)。一如4節，5節下半句，7節下半句，8節下半句，9-10節提邪淫的以色列，應該被剪除。

**48.12-16** 除古列主題(14-15)與上一節(6、7a，8a，11節)相關外，本段應視為一單獨段落。

12節下半句至13節 真神尊立天地，鋪張諸天(四十22，26；四十一4)——祂的創造，無一所缺，一招呼便成(參閱創一3；四十26)。

14節上半句 文意與上文不相通。「你們」應指列邦(或以色列民?)參閱四十三9，四十五20-21；一指列邦，一指從列邦逃脫的人，聚集於神的面前而傾聽。

14節下半句指「古列」(四十一2，25；四十五13；四十四28；四十五1)，是神「所愛的人」。他(攻擊的)膀臂伸向迦勒底人(的子孫)。他將行事亨通(15節)。

16節 真神一向明白地，公開地彰顯祂的旨意與作為。

「這事」——沒有前置詞，不知何指。概指先前的預言及其應驗。

「我就在那兒」，雖不明確，概指耶和華真神一向介入於創造與救贖的歷史事件中。

16節最後一句：「現在耶和華差遣我和他的靈來」不與上文連結，文意也晦澀。此處「我」指先知，其說預言，是出於耶和華所差來的聖靈(六十一1)。

**48.17-19** 由18節，可知真神為以色列的違命而憂傷，再由19節的應許多產、人口增加，頗類似回歸重建初期的民生經濟蕭條(該一6，10-11；尼五1-5；賽四十九18-21；五十一2；五十四1-3)。

17節 與12-16節比較，「以色列」是單數而不是複數。真神擔任教誨師(參閱三十18-22)，使百姓得益處。

18節 類如摩五24的主題思想：神的公義，公平與賜平安昌盛，其條件是百姓的遵命(參閱申三十15-20)。

19節 神對亞伯拉罕等先祖有關土地、子孫的應許(創十二1-3；十三14-17；十五5-7；十七1-8，二十二17；三十二12)。

**48.20-21**

1. 軍隊式的撤退命令（參閱王上十二16）：自巴比倫地出來（參閱五十二11-12）。

2. 詩篇感恩詩中的頌讚（詩六十六；一一八），宣告耶和華的作為。

本節續自2-16節，先知不再以論（爭）辯，而將未來鮮明地帶到現今眼前（一如四十9-11；四十四23；四十六1-4），鼓勵百姓離開被擊敗的外邦城，而在神救治中唱著凱歌回歸。

20節 神已救贖了雅各（四十一14；四十一8）。

21節 有出埃及的背景（出十七1-7；民二十二2-11；賽四十一17-20；四十三16-21）。

**51.9-16** 造物主耶和華亦是救贖主 五十一9-16。本段以詩歌形式，歌唱耶和華古時以能力戰勝以大魚（Leviathan 大海怪），拉哈伯（Rahab）、深海（Yam）等混亂為代表的邪惡力量（9-10節）。

注意：Rahab與龍（tannin）均指大海怪，古代巴比倫史詩有類似Marduk與海怪爭勝的記載（ANET, p.67）。另外，迦南地的 Ugaritic傳說，亦述天地創造時，Baal屠殺tannin 的爭戰（ANET, 130-1）。以賽亞先知則將此類原始善惡爭鬥，描寫耶和華是大能的戰士（二十七1；詩七十四13-15；八十九10-13；九十三1-4；一〇四6-9參閱賽十七12-14；哈三8-15；伯三十八8-11；二十六12、13等等combat-motif）海（yam）及深（tehom rabbah）均屬原始混沌空虛（創七11；摩七4；詩三十六6）。

**48.12-16** 神對擄放百姓說，祂是安慰他們的（四十2；五十一3）。注意「你們」第二人稱陽性代名詞（12節）於12節則成陰性單數，13節陽性單數等之交互使用。神提醒他們不必害怕那如草脆弱的人們（賽四十六）。

13節 祂鋪張諸天，主地根基（四十22；詩一〇四2，5）。

14節 被擄的快得釋放，不必死而下陰間（坑）——墳墓也不會缺少糧食（參閱四十七6；五十一23）。

15節 參閱耶三十一-35「攪動大海，使海波浪匍匐」（伯二十六12）。

16節 上兩句文意不一致，下兩句接15節，重申神的接納猶大百姓，歸屬耶和華。

**51.17-23** 耶和華「忿怒的杯」，使以色列或列邦喝得東倒西歪（耶二十五15-17；結二十三31-34），加上荒涼、毀滅、飢荒、刀兵」（參閱「滅命的忿怒」「四樣大災——刀劍、飢荒、惡獸、瘟疫」結十四19-21），猶大民受盡苦楚。如今真神不再讓他們喝苦杯，而進在苦待百姓的人手。

**52.3-6** 「興起、興起」（五十一17，9，五十二1），即起來吧！耶和華要不索代價地要救贖被賣的百姓——他們先前下過埃及，被亞述國擄掠欺壓（王下十七23-24），現在得神救贖，認識耶和華的聖名與作為（參閱結三十六22-38）。

**52.7-10** 救贖的佳音。本段是頌讚詩歌9-10節指出主題：邀約同歡樂，接著是歌頌真神的救贖作為：祂的安慰、救治、露出大能的膀臂。

7節-8節 參閱四十9-11的相同主題。四十9的報佳音者是陰性（錫安），此處耶路撒冷則是好消息的接受者。四十9：錫安則對猶大城鎮宣告好消息。

7節 如軍中的信使者、報告佳音的人，突出了「平安」（shalom）（參閱撒下十八28；利二

十六3-7;結三十四25-29)與「救贖」(得釋放、自由;勝利的意思,參閱四十四23-24;四十六13;六十二12)。

「神作王了」是詩篇「登基作王」主題的重現(詩二十四7-10;四十七2-8;九十六10;九十七1;九十九1)。

8節「守望的人們」(結三16-21;三十三3-7;撒下十八24-27;賽五十六10;耶六17),在城牆之上(四十9),首先看到信使者的向城奔來,聽到他的信息,守望的人們因而第一個狂喜大呼。

9-10節荒涼的耶路撒冷,因真神的安慰、救贖、顯出大能而歡唱。巴比倫被打敗,擄放回歸,將使列邦認識真神的偉大作為。

**55.1-5** 恩典的邀約。真神如近東的賣水販,要無價的邀約乾渴的人就近。祂顯明慈愛的本性,眷顧尤其是貧窮飢渴的人們(參閱得二8-13;撒下二8;利七十九9-10——唱園中的收成予窮人拾取;利二十五35-38;箴十一24-25;十九17)。猶太教智慧傳統中的智慧「在街市城門、寬闊處呼喊招邀人們追求訓誨知識(箴一20-23;二1-5;三1-9;八1-10);進她的屋子,享用筵席——「智慧生命」的筵席(箴九1-6)。同理,真神催促人們白白的得祂的恩典。

1節「來」「買」(兩次)、「無價索取」(兩次)——「水」「酒」「奶」等民生日用必需品,喻神豐盛的賞賜,為人基本需用。

2節「食物」、「使人飽足的」喻神的話語(詩十九7-10;詩一一九14-16,33-40;65-70;耶十五16)、祂的恩典(詩一〇三1-5)。

「美物」「肥田」(即豐盛的菜餚,不指祭司所享用獻予神最好的部份——「脂油」利三16、17)。

3節「近前來」是智慧的呼喚,一種尋找、親近的恣態(參閱太十一28;箴四20-21;五一)。

「側耳而聽」——「聽」是認識神與祂的律法,遵命得福氣的最基本前提(申六4-9;四9-10,太七24-26;路十一28)。

「必得活」作「你們的靈魂(nepesh)——即個人生命、自己可以得活」,亦即你們的生命可得豐盛。

「永約」(參閱五十四10),一如神永遠堅立的話語,是不會廢去的。這約包括了「揀選」與「祝福」的內容,尤其指大衛特蒙神恩眷而得的應許(撒下七8-16;二十三5;王上八23-26;詩八十九27-37)。

4節神立大衛為「萬民的見證」,原因是由揀選大衛(撒上十六12-13,18;撒下七12-17;代上十七16-26;二十二4-15建殿使神名將揚萬國;代上二十九26-30;詩二;十八43-50;詩一三十二10-18):大衛的王國威勢。

「見證」(四十三10,12;四十四8):神的選民,為「外邦人的光」(四十二9;四十六9),將神的聖名與偉大作為,聖言傳揚外邦。

大衛是「君王」(賢王者nagid)與「司令」。形容他的王權與領導者的位份。

5節神必召來不認識的國民,就近仰望真神,以色列的聖者「你」指以色列,外邦國民將成為她的附庸(五十六3-6;六十四-14),她要得榮耀(四十九7;五十五5;六十九)。

1. 耶和華永遠堅立的話語(五十五6-13)。正如以賽亞40-66章的開場白(四十一-8),本段可視為40-55的結尾,強調著神話語的堅立,有功效(來四12,詩一一九89)。耶和華真神開展救贖之時,先知呼喚百尋求親近神(6-7節)。神的道路開闊,意念難尋(8-9節)祂口中的話有效益(10-11節),神必引導他們由擄放中出來(12-13節)。

6節 尋找、親近神：現在正是神悅納人、拯救的日子（四十九8；何六3；林後六2）。阿摩司、先知要求以真誠、心靈來尋找祂（五4，6,14）。巴比倫擄放期間，百姓在深深內求諸己，作宗教省思，明白罪與罰的關係，真神契約所要求的宗教、道德標準，來就近神，以得祂再降福（申四29；耶二十九12-14）。

7節 親近神得神喜悅的條件：惡人離開惡行（結十八21-23；拿三5-10；雅四8）。

8、9節 神的意念，道路高過諸天，來形容神智深邃（羅十一33；賽四十12ff），神道寬闊（詩一〇三11-12），神恩浩大（詩一〇三1-6，8）。

10、11節 先知傳達神的話語，可與真神所賞賜的陽光雨露相比（徒十四16、17；二十四24-25；何六3；詩七十二6；伯二十九23）。祂的話語一發出，如雨雪從天降到地面不收回般地不反悔，不失效用。如雨雪滋潤田地，撒種 收成，神的話滋潤人心、提昇、靈性、為人生命的糧食（詩一一九25-40；41-48；約六35、48、63、67-69；西一23-27；二6、7；三16）。

結語：神的話，要成就祂的旨意，成就祂在選民歷史中的公義審判與慈愛救贖事件。就以賽亞書中祂對被擄放回歸，百姓的恩眷帶領上，可歸納為：

1. 回歸途中荒漠神奇地轉變為有泉源，蔭涼之地（四十一17-20）。

2. 耶和華引領擄放的百姓回歸（四十二14-17）。

3. 猶大已受了公正的刑罰（四十二8-15）。

4. 巴比倫傾覆了（四十三14-15）。

5. 耶和華招聚祂的百姓（四十三1-7），鼓勵他們（五十一1-8）。

6. 祂命令百姓離開被擄之地回歸故鄉（五十二11-12）。

7. 以賽亞書中神與錫安為主題的篇章包括：

7.1 耶路撒冷的重建與榮耀

7.1.1 建殿的目的：為耶和華真神立名（王上九3，五5；申十二11，王上八26，29；43；九3）神居所的具體化（撒下七6-7，結三十七26-28，王上八13）為獻祭，禱告的地方（賽五十六7；申十四23）。

7.1.2 獻殿講道詞的道理教訓（王上八22-53）：神守約施慈愛（申七9，尼一5，詩一〇五8，一〇六45）尼一6條件性的祝福（申二十八-三十；王上二1-4；八25；九3-7）神的超越、絕對自主權（王上八27；申十14；王上十九11-13）神的名、心、眼在聖殿（王上九3），晝夜看顧（王上八29）、祈求神垂聽禱告祈求（王上八30、34、36、39）、赦免罪過（八30、34、39、49）、審斷賞賜報應（八32、34、35）、指示善道（八36）、祈求免去天災人禍（八37-38）、學習敬畏神（八39、40；申六2；四9-10）、使萬民認識神的名敬畏祂（八43）使選使靠神戰勝仇敵（八44-45）。

7.2 神的山，神的殿在以色列宗教生活中的至要性，可由詩篇「錫安之歌」（詩四十六、四十八、七十八、八十七）「耶和華做王」詩（四十七、九十三、九十六-九十九、二十四）、「朝聖客」之詩（二十四、八十四、一二二），因聖山屬於耶和華，為其京城（詩四十八2；七十八67-68）、祂王權及所揀選的大衛王位的中心（詩九12，二6，一一〇2；二、十八、二十、四十五、七十二、一三二、一四四）。

6. 經文信息對今日社會道德、教會事工、個人靈修與得救的相關性（羅十五4；提後三16-17；太七21-23，24-27）。將經文適切地應用到今日信仰與事奉。不可信手抽離剝落經文的單字斷章，信口靈意化、張冠李戴地解釋。◇◇

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